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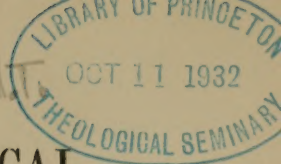






H.A.W. Meyer

Commentary on the NT



CRITICAL AND EXEGETICAL

HAND-BOOK

TO

THE EPISTLES

TO THE

PHILIPPIANS AND COLOSSIANS,

AND TO

PHILEMON.

BY

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## PREFACE

### TO THE AMERICAN EDITION.

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THE present volume of Meyer's Critical and Exegetical Hand-book to the New Testament contains the Commentaries on the Epistles to the Philippians, the Colossians, and Philemon, by Meyer himself, and the Commentary on the two Epistles to the Thessalonians, by his coadjutor, Dr. Gottlieb Lünemann. According to the arrangement of the New Testament books which is found in the English Version, and also that of the editions of the Greek text which differ in some respects from the English Version, the Epistle to Philemon is placed after the Epistle to Titus. It has been deemed best, however, to insert the commentary upon this Epistle in the present volume, rather than in the one which includes the Pastoral Epistles, for two reasons: first, because the Epistle itself was written at the same time with the Epistle to the Colossians, and secondly, because the commentary upon it was prepared by Meyer, while the Pastoral Epistles were assigned by him to one of his fellow-workers, Dr. Huther. It may be added, that the superintendence of the English translation of the Hand-book by Dr. Dickson extended to all the parts of which Meyer himself was the author, but not to those parts which were written by others.

The English Editor, Dr. Dickson, has prefixed to the volume on Philippians and Colossians no formal preface, but only a brief prefatory note. All that is of any present interest in this note is the following passage:—"The Commentary on the Epistle to the Philippians was translated from the third edition of the German by the late Mr. G. H. Venables; but, as it became necessary to incorporate the numerous alterations and additions made by Dr. Meyer for the fourth edition, the work of revising and completing the version of Mr. Venables has been entrusted to the Rev. John C. Moore, who has also executed independently the greater portion of the translation, from the fourth German edition, of the Commentary on the Epistle to the Colossians. I have myself translated a small portion of the latter, and, as in previous volumes, have revised the whole with some care, and carried it through the press. It is stated by Dr Meyer's son, in the Preface to

the new edition of this volume, that his father had, before his fatal illness, despatched the one half of the manuscript of his revision to the printers, and that the other half was found labelled 'ready for the press.' The book, therefore, although issued subsequently to the author's death, is entirely his own work." The Commentary on the Epistle to Philemon, which was published in the English Edition, as also in the original German work, in the same volume with that on the Epistle to the Ephesians, was translated by the Rev. Maurice J. Evans, B.A.

Of the general characteristics of Meyer's work, and of the few changes made in the American Edition, in the way of transferring citations, references to authors, and lists of names from the text to the footnotes, it will be unnecessary to say anything in this volume, in addition to what has been fully set forth in the parts of the work already given to the public. With reference to Dr. Lünemann and his commentary, the translator, Dr. Gloag, has expressed his views in his Preface, which will be found at the beginning of that part of the volume which relates to the Epistles to the Thessalonians. Dr. Gloag's translation was made from the third edition of Lünemann's work. A fourth edition has since been published in Germany, but with very few and unimportant additions. These additions have been incorporated in the present volume,\* so that the reader has before him the translation of the fourth German edition.

In my own work, as the editor of the American Edition of this portion of the Commentary, I have been influenced by the same feeling with that which affected me when I undertook the preparation of the volume on the Epistle to the Romans—namely, that if additional notes were to be inserted in the American Edition, they should be of such a character, and so extended, as to give the edition a value of its own, and thus a reason for its existence. Within the necessarily limited number of pages allowed me, I have endeavored, according to my ability, to do what this feeling prompted me to undertake. Whether

\* One or two wholly insignificant additions, of two or three lines each, were accidentally overlooked until the pages of this volume were in press, and, as they would be of no use to the readers, it was thought unnecessary to record them on an appended page. The most noticeable of these is the expression of the opinion that Hofmann's explanation of a certain point connected with 1 Thess. iv. 11 is without any foundation. As this opinion respecting Hofmann's interpretations is pronounced in forty or fifty different places in Lünemann's Commentary, indeed on almost every page of the work—not to mention equally numerous instances in Meyer's notes,—it is hoped that the editor may be pardoned by the indulgent reader (indulgent to Hofmann, if not to himself), for having omitted this newly-added case from the fourth edition ;—especially, as the reader will recall to mind

the task has been successfully accomplished, the scholarly reader will judge for himself, but I trust that he will not find my annotations altogether unworthy of a place in connection with those of the authors of the original work.

The plan of my annotations is slightly different from that which was followed in the volume on the Epistle to the Romans. Instead of selecting particular Greek words or sentences, sometimes separated from one another by a considerable space in the original text, I have, in the present volume, arranged my notes according to the verses of each chapter continuously from beginning to end. In this way, I have covered the ground of the whole Epistle in each case. The reader, however, will not demand of me an examination of every word or phrase, or even a full presentation of every difficult question. To meet such a demand required, in the case of Meyer and Lünemann, more than five times the space which has been given to me, and it will be readily understood, therefore, that my work could only have completeness within the limitations imposed. Such completeness—in some measure, at least—I have made an effort to secure. I have purposely avoided all discussion of the interesting subjects connected with the Introduction to the Epistles, and have considered but few points of textual criticism. It seemed better to do one part of the work more fully, than all parts less fully, and I confined myself, from the outset, to the explanation of the text in its thought and meaning.

As in the notes on the Epistle to the Romans, I have made but few references to commentators, and, in general, only to those who are of quite recent date, and, on this account, are not often, or not at all, alluded to by Meyer and Lünemann. For the purpose of saving space, I have usually abbreviated the names of these writers, but they will be easily recognized by all who are familiar with their works, and by others on examining the List of Exegetical Literature at the beginning of the Commentaries on Philippians and Thessalonians. The occasional references to Winer's and Buttmann's Grammars, in my own notes, are to the pages of the American translations of those works. The same is the fact with the references marked [E. T.] in the notes by Lünemann and Meyer. The letters *tr.* following the names of Noyes, Davidson, and one or two others, in my own annotations, will be understood as referring to the translations of the New Testament by the persons mentioned.

the fact that Hofmann is now dead, and will realize that, though so unfortunately misguided in his opinions in his life-time, he may be presumed, in the clearer light of his present existence, to have brought his views of Paul's meaning, in every instance, into complete harmony with those expressed by Dr. Lünemann.



I have only to add my commendation of the volume, so far as the work of Meyer and Lünemann fills its pages, to all theological students and ministers throughout the country, and the expression of my hope that all who may examine it will find some help from what I have myself written. I am sure that the book will have a kindly reception on the part of those who have, at any time within the past twenty-seven years, studied the Pauline Epistles with me, in the Divinity School of Yale College; and to them I dedicate my own portion of it—as I did my part of the volume on the Epistle to the Romans—with a renewed assurance of my interest in their work and welfare.

TIMOTHY DWIGHT.

*New Haven, Aug. 15th, 1885.*

# EXEGETICAL LITERATURE OF THE EPISTLES

## TO THE

# PHILIPPIANS AND COLOSSIANS,

## AND TO

# PHILEMON.

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[For commentaries or collections of notes embracing the whole New Testament, see Preface to the Commentary on the Gospel of St. Matthew; for those which deal with the Pauline, or Apostolic, Epistles generally, see Preface to the Commentary on the Epistle to the Romans. The following list includes only those which concern the Epistle to the Philippians or the Epistle to the Colossians, or the Epistle to Philemon, or in which one of these Epistles holds the first place on the title-page. Works mainly of a popular or practical character have, with a few exceptions, been excluded, since, however valuable they may be on their own account, they have but little affinity with the strictly exegetical character of the present work. Monographs on chapters or sections are generally noticed by Meyer *in loc.* The editions quoted are usually the earliest; *al.* appended denotes that the book has been more or less frequently reprinted: † marks the date of the author's death.]

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- DALMER (Karl Eduard Franz): Auslegung des Briefes Pauli an die Colosser. 8°, Gotha, 1858.
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- DAVENANT (John), † 1641, Bishop of Salisbury: Expositio Epistolae Pauli ad Colossenses, 2°, Cantab. 1627, *al.* [Translated, with notes, by Josiah Allport. 2 vols. 8°, Lond. 1831.]
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- ZACHARIAE (Gotthilf Traugott). See GALATIANS.

# THE EPISTLE TO THE PHILIPPIANS.

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## INTRODUCTION.

### SEC. I.—THE PHILIPPIAN COMMUNITY.<sup>1</sup>



THE fortified city of *Philippi*<sup>2</sup> was situated in Macedonia, on the borders of Thrace; in earlier times, as a Thasian colony, it was called, from its site abounding in springs, *Kypripides* (Diodor. S. xvi. 3. 8; Strabo, vii. p. 490), but it changed this name for that of its enlarger and fortifier, *Philip*, the son of Amyntas. It was rich in gold mines (Herod. vi. 46; Appian. *Bell. civ.* iv. 15; Strabo, vii. p. 511); and the victory over Brutus and Cassius made it a landmark in the history of the world. Through this overthrow of Roman freedom it acquired a high rank as a Roman colony with the *Jus Italicum* (see on Acts xvi. 11); but it obtained another and higher historical interest, attended by a greater gain for the Roman Empire, through the fact that it was the first city in Europe in which Paul, under the divine direction in a nocturnal vision (see on Acts xvi. 9 f.), and amid ill-treatment and persecution (Acts xvi. 16 ff.; 1 Thess. ii. 2), planted Christianity. Thus did the city vindicate its original name, in a higher sense, for the entire West. This event took place in the year 53, during the second missionary journey of the apostle, who also, in his third journey, labored among the Macedonian churches (Acts xx. 1 f.), and especially in Philippi (Acts xx. 6). With what rich success he there established Christianity is best shown by our epistle itself,

<sup>1</sup> See generally, Mynster, *Einleit. in d. Br. an d. Philipper*, in his *Kl. theol. Schriften*, p. 169 ff.; Hoog, *de coetus Christ. Philipp. conditione*, etc., Lugd. Bat. 1825; Rettig, *Quaest. Philipp.*, Giess. 1831; Schinz, *d. christl. Gem. z. Phil.*, Zürich, 1833; J. B. Lightfoot,

*St. Paul's Ep. to the Philippians*, Lond. 1868, p. 46 ff.

<sup>2</sup> Now the village of *Felibah*. On the site and the ruins, see Cousinéry, *Voyage dans la Macé.*, Paris, 1831, II. ch. x. p. 1 ff.; Perrot in the *Revue archéolog.* 1860, II. pp. 44 ff., 67 ff.



which exhibits a more cordial, affectionate, and undisturbed relation between the church and the apostle, and bears a more unalloyed testimony to the distinction of the church (comp. especially iv. 1), than we find in any other apostolic letter. This peculiar mutual affection also explains the fact that Paul, contrary to his usual custom, accepted aid on more than one occasion from the Philippians (iv. 10 ff.; 2 Cor. xi. 9); from which, however, on account of this very love, we are not entitled to infer that they were specially wealthy. The Jews were so few in number that they had only a *προσευχή* (see on Acts xvi. 13), and the Christian church was one consisting mostly of those who had been Gentiles. The view which discovers a Judaizing faction (iii. 2) in it (Storr, Flatt, Bertholdt, Eichhorn, Rheinwald, Guericke, and others), seems all the more unwarrantable, when we consider how deeply the apostle was concerned to ward off from his beloved Philippians the *danger*, at that time everywhere so imminent, of the intrusion of Judaistic disturbance, and how susceptible the Philippians themselves were to such a danger, owing to a certain spiritual conceit<sup>1</sup> which had already impaired their unanimity (i. 12–ii. 16, iv. 2). Comp. i. 28. See, against the view of heretical partisanship, Schinz, p. 48 ff.; Riliet, *Commentaire*, Geneva, 1841, p. 352 ff.; Weiss, Introduction to his *Ausleg.*, Berl. 1859; compare, however, Huther in the *Mecklenb. theolog. Zeitschrift*, 1862, p. 623 ff.

## SEC. 2.—PLACE AND TIME OF COMPOSITION, OCCASION, AND CONTENTS.

It is justly the universal tradition (Chrysostom; Euthalius, in Zacagni, *Coll. vet. mon.* pp. 547, 642, 648; *Synopsis* of Athanasius, Syrian Church, the subscriptions), and the almost unanimous view of modern writers, that the epistle was written in *Rome*. We are pointed to Rome by the *οἰκία Καίσαρος* (iv. 22), and by the crisis between life and death in which Paul was placed,—a crisis which presupposes his appeal to the emperor, as the ultimate legal resort (i. 20 ff., ii. 17),—as well as by the entire conformity of his position and work (i. 12 ff.) to what we find recorded in Acts xxviii. 16 ff. The epistle must, moreover, have been written during the *later* period of the Roman captivity; for the passages, i. 12 ff., ii. 26 ff., betoken that a somewhat lengthened course of imprisonment had elapsed, and the apostle was already abandoned by all his more intimate companions (ii. 20), ex-

<sup>1</sup> Credner, § 158 f., represents the conceit of the Philippians as apparent also in “the servile courting of the rank of a *πρώτη πόλις*.” But

the statement in Acts xvi. 12, which, besides, is purely historical, gives no warrant for the charge of any arbitrary assumption of rank.



cept Timothy (i. 1). A more precise specification, such as Hofmann in particular gives (that the apostle had then been transferred from his hired dwelling to the prison-house), is not deducible either from i. 12 ff., or from the mention of the Praetorium and the imperial house. We must reject the isolated attempts to transfer its composition to Corinth (Acts xviii. 12; Oeder, *Progr.*, Onold. 1731) or to Caesarea (Acts xxiii. 23–xxvi. 32; Paulus, *Progr.*, Jen. 1799; and Böttger, *Beitr.* I. p. 47 ff.; favored also by Rilliet, and Thiersch, *Kirche im apost. Zeitalt.* p. 212). Concerning and against these views, see particularly Hoelemann, *Commentar*, 1839, p. iii. ff.; Neander, *Gesch. d. Pflanzung*, etc., p. 498 f.

We are to assume, therefore, as the date of composition, not indeed the full expiration of the *αἰρία ὥλη* of Acts xxviii. 30 (Hofmann), but the latter portion of that period,—in the year 63 possibly, or the beginning of 64.<sup>1</sup> See on Acts, *Introd.* § 4.

The occasion of the epistle was the fact that the Philippians had sent Epaphroditus with *pecuniary aid* to Paul, who, on the return of the former after his recovery from “a sickness nigh unto death,” made him the bearer of the letter (ii. 25–28). In the utterances of the epistle, however, there is nothing to suggest any *special change* in the situation of the apostle as having afforded a motive for this gift on the part of the church; and it is an uncertain reading between the lines to assume, with Hofmann, not merely that the apostle was transferred to the prison-house, but that with that transference the process had reached the stage of its judicial discussion, in which the Philippians believed that they could not but discern a change to the worse for Paul, whom they regarded as suffering privations in prison. Those traces, also, which Hofmann has discovered of a *letter of the church* brought to Paul by Epaphroditus along with the contribution, and expressing not only the concern of the Philippians for the apostle, but also their need of instruction regarding the assaults to which their Christianity was exposed, and regarding various other matters of theirs that required to be settled and arranged, are so far from being warranted by the exegesis of the passages in question, that there is neither direct occasion nor any other sufficient reason for going beyond the oral communications of Epaphroditus in order to account for the apostle’s acquaintance with the circumstances of the Philippians. And just as the aid tendered by the careful *love of the church* had furnished the occasion for this letter to them, so also does its entire tenor breathe forth the heartfelt and touching *love*,

<sup>1</sup> Marcion properly assigned to our epistle the *last* place, in point of time, among his ten Pauline epistles.

which the captive apostle cherished *towards his Philippians*. Not one of his epistles is so rich as this in hearty effusions of affection and in tender references; and not one of them is so characteristically *epistolary*, without any rigid arrangement, almost without dogmatic discussion, as also without quotations from the Old Testament or dialectic chains of reasoning. Not one is so eminently an epistle *of the feelings*, an outburst of the moment, springing from the deepest inward need of loving fellowship amidst outward abandonment and tribulation; a model, withal, of the union of tender love, and at times an almost elegiac impress of courageous resignation in the prospect of death, with high apostolic dignity and unbroken holy joy, hope, and victory over the world. "Summa epistolae: *Gaudeo, gaudete*," Bengel; comp. Grotius: "*laetior alacriorque et blandior ceteris*."

After the apostolic salutation (i. 1 f.), Paul, with heart-winning fervor, expresses thanks, intercession, and confidence as regards his readers (i. 3-11), and then enlarges on his present position, with his hope of a speedy return (i. 12-26); after which he exhorts them to unanimity and humility, and generally to the Christian life (i. 27-ii. 18). He promises to send Timothy to them soon, yet trusts that he himself shall also soon come to them (ii. 19-24); in the meantime he sends away to them Epaphroditus, their messenger, who is delicately and touchingly commended to them (ii. 25-30). On the point, apparently, of passing on to a conclusion (iii. 1) he proceeds to deal with his Jewish opponents, with whom he compares himself at some length, thereby inciting his readers to be like-minded with him, to keep in view the future salvation, and so to maintain their Christian standing (iii. 2-iv. 1). After a special exhortation to, and commendation of, two women (iv. 2, 3), the apostle subjoins the concluding words of encouragement (iv. 4-9), to which he had already set himself in iii. 1, adds yet another grateful effusion of his heart on account of the aid given to him (iv. 10-20), and ends with a salutation and a blessing (iv. 21-23).

### SEC. 3.—GENUINENESS AND UNITY.

The *genuineness* of this epistle is established *externally* by the continuous testimonies of the ancient church from Polycarp, iii. 11, onward; see Marcion in Epiph. *Haer.* 42; Canon Murat.; Tertull. *c. Marc.* v. 19, *de praescr.* 36; literal use made of it, as early as the epistle from Vienne and Lyons, in Eus. v. 2; direct quotations from it in Iren. iv. 18. 4, v. 13. 3; Cypr. *Test.* iii. 39; Clem. *Paed.* i. 107; Tert. *de resurr.* 23, 47,—in the

presence of which testimonies it is unnecessary to adduce uncertain allusions from apostolic Fathers and Apologists. *Internally* it bears the seal of genuineness in the thoroughly Pauline character of its contents, of its spirit, of its emotions, of its delicate turns and references, of its whole diction and form, and in the comparative absence, moreover, of doctrinal definition properly so called, as well as in the prominence throughout of the features characteristic of its origin as a cordial and fresh occasional letter. Nevertheless, Baur, after repeated threats (see *die sogen. Pastoralbr.* pp. 79, 86, and *Tüb. Zeitschr.* 1836, 3, p. 196), has directed his bold attacks against this epistle also (see his *Paulus der Ap. Jesu Christi*, 1845, p. 458 ff., and second ed. II. p. 50 ff.; also in the *theol. Jahrb.* 1849, p. 501 ff., 1852, p. 133 ff.<sup>1</sup>); and Schwegeler, *nachapostol. Zeitalt.* II. p. 133 ff., has adopted the same views. See, against these attacks, now hardly worth the trouble of refutation, beside the Commentaries and Introductions, Lünemann, *Pauli ad Phil. epist. contra Baurum defend.*, Gött. 1847; Brückner, *Ep. ad Phil. Paulo auctori vindicata contra Baur.*, Lips. 1848; Ernesti in the *Stud. u. Krit.* 1848, p. 858 ff., 1851, p. 595 ff.; Grimm in the *Lit. Bl.* of the *Allg. K. Z.* 1850, No. 149 ff., 1851, No. 6 ff.; Hilgenfeld in his *Zeitschr.* 1871, p. 309 ff. According to the opinion of Baur, the epistle moves in the circle of *Gnostic* ideas and expressions, to which it attaches itself; but the only passage adduced as a proof is ii. 5 ff., and this entirely under mistaken explanations or arbitrary references of the several elements of that passage. Comp. the commentary on this passage, and the remark after ii. 11. The further charges—that the epistle labors under feeble repetitions (copies of passages in other epistles, as iii. 4 ff. from 2 Cor. x. 18, *et al.*), under a want of connection, and poverty of ideas (in proof of which stress is laid on iii. 1, as the author's own confession)—rest entirely on uncritical presupposition, and on a mistaken judgment as to the *distinctive epistolary peculiarity* of the letter, and as to the special *tone of feeling* on the part of the apostle in his present position generally and towards his Philippians. Lastly, we must reckon as wholly fanciful the doubt thrown upon what is said at i. 12, for which a combination of this passage with iv. 22 is alleged to furnish ground, and to which the mention of Clement, iv. 3, who is taken to be Clement of Rome, and is supposed to weave the bond of unity round Paul and Peter, must supply the key; while the supposed anachronism in the mention of the bishops and deacons in i. 1, the Euodia and Syntyche in iv. 2, and the *σὺν τοῖς πρεσβυτέροις* in iv. 3, are likewise wrongly adduced against

<sup>1</sup> Compare also Planck in the same, 1847, p. 461 f.; Köstlin in the same, 1850, p. 263 ff.

the Pauline authorship. Indeed, even the historical occasion of the epistle—the aid sent to Paul—is made to appear as a fictitious incident at variance with 1 Cor. ix. 15. The special arguments of Baur are set aside by an impartial interpretation of the passages to which they refer, and the same may be said with regard to the latest attacks of Hitzig (*zur Kritik d. paulin. Briefe*, 1870) and of Hinsch (in Hilgenfeld's *Zeitschrift*, 1873, p. 59 ff.) on the genuineness. The latter, though independent in his movement, stands on the ground occupied by Baur; the former has no ground whatever. Against Hinsch, see Hilgenfeld in his *Zeitschr.* 1873, p. 178 ff.

Heinrichs, with whom Paulus in the main concurred, *Heidell. Jahrb.* 1817, 7, has sought to do away with the *unity* of the epistle by the assumption that there were originally *two* epistles,—one *exoteric*, addressed to the whole church, consisting of i. 1–iii. 1, *χαίρετε ἐν κυρίῳ*, and the salutations, iv. 21–23; the other *esoteric*, to the apostle's more intimate friends, which contained from iii. 1, *τὰ ἀντὰ γράφειν*, down to iv. 20.<sup>1</sup> But this idea is nothing but a consequence of misconceiving the free epistolary movement, which, especially in a letter like this called forth by a special occasion, and addressed to a community so dear to him, might naturally be most unfettered (see on iii. 1); and in this case, the distinction of exoteric and esoteric elements is a mistake, which is no less unhistorical than contrary to all psychological probability.

From iii. 1 we must, moreover, assume that, prior to our epistle, Paul had addressed another letter to the Philippians, which is not now extant; and this is confirmed by Polycarp (*Phil.* 3). See on iii. 1, remark.

<sup>1</sup> Without any grounds whatever, Weisse (see his *Beiträge z. Krit. d. paulin. Briefe*, edited by Sulze, 1867) has found himself forced, in accordance with his criticism

based on style, to regard the portion from chap. iii. onward as the fragment of a second Epistle to the Philippians.



Παύλου ἐπιστολὴ πρὸς Φιλιππησίους.<sup>1</sup>

A B D E F G **8** have merely πρὸς Φιλιππησίους.

CHAPTER I.

Ver. 1. Ἰησοῦ Χριστοῦ] Lachm. and Tisch. read Χριστοῦ Ἰησοῦ. The same in vv. 6 and 8. This is to be preferred on account of the strong attestation of B D E **8** (the latter, however, only in vv. 1 and 8), which is reinforced in ver. 8 by A; it was readily supplanted by the more usual Ἰ. X.—Ver. 7. Elz. has merely τῇ ἀπολογ. without ἐν. Lachm. has ἐν, which Griesb., Matth., Scholz, and Tisch. adopt, in brackets. It is found in B D\*\* E K L P **8**, min. Syr. Copt. Arr. Vulg. It. and some Fathers. Looking at this indecisive attestation, and seeing that ἐν might more readily be supplementarily or mechanically added than omitted, it should be deleted.—Ver. 8. ἐστίν] after μου is defended by Griesb., bracketed by Lachm., omitted by Tisch., following B F G **8**\*, min. Vulg. It. Aeth. Chrys. An addition made from a reminiscence of Rom. i. 9.—Ver. 9. περισσεύη] B D E have περισσεύση. So Lachm., who has placed περισσεύη in the margin, and Tisch. 7. With the considerable testimony which exists in favor of the *Recepta*, restored also by Tisch. 8, it should be retained, as περισσεύση might very easily originate in the similarity of sound in the following final syllables: ἐπιγνώΣΕΙ, πύΣΗΙ, and αἰσθήΣΕΙ. The *Recepta* is also supported by the readings περισσεύει and περισσεύοι.—Ver. 11. Elz. has καρπῶν . . . τῶν, against decisive testimony. An emendation.—Ver. 14. Lach. and Tisch. 8 have τοῦ Θεοῦ after λόγον, although, according to testimony of some weight (such as A B **8**, Clem.), only an explanatory addition, which some Codd. give in a different position, while others change it into τοῦ κυρίου.—Vv. 16, 17. Elz. reverses their position: οἱ μὲν ἐξ ἐριθίας . . . μου. οἱ δὲ ἐξ ἀγάπης . . . κείμαι, against decisive testimony. A transposition intended to produce uniformity with ver. 10.—Instead of ἐγείρειν (Griesb., Lachm., Tisch.) Elz. has ἐπιφέρειν, which is defended by Matth. and Scholz, and vindicated by Reiche. But ἐγείρ. is decisively attested by the preponderance of uncials (including **8**) and vss.; ἐπιφέρειν, instead of which Theophyl. ms. has προσφέρειν, is an ancient gloss.—Ver. 18. πλὴν] B has ὅτι; A F G P **8**, min. some vss. and Fathers: πλὴν ὅτι. So Lachm. and Tisch. 8. But the reference of the πλὴν not being understood, it was explained by the ὅτι written on the margin, which has in some cases (B) supplanted the πλὴν, and in others passed into the text along with it.—Ver. 21. Χριστός] χρηστόν was so isolated and weak in attestation (Ar. pol.), that it should not have been recommended by Griesb., following earlier authority.—Ver. 23. Elz. has γάρ instead of δέ, against decisive testimony.

<sup>1</sup> The Philippians are also called Φιλιππησίους ing to Steph. Byz.), Φιλιππεῖς in the Corp. by Steph. Byz., Φιλιππηροὶ by Polyb. (accord- Inscript.



The γάρ after πολλῶν is neither critically nor exegetically to be rejected. See Reiche, *Comm. crit.*—Ver. 24. ἐν τῇ σαρκί] ἐν is wanting in A C P 8, min. Clem. Or. Petr. alex. Cyr. Chrysost. Wrongly condemned by Griesb. and Tisch. 8; for ἐν might easily be absorbed by the final syllable of ἐπιμένειν, especially as it is frequently used elsewhere with the simple dative.—Ver. 25. συμπαρουμένῳ] Lachm. and Tisch. 8 read παρουμένῳ, which Griesb. also approved of, following A B C D\* F G 8, min. A neglect of the doubly compound verb, attested certainly more weakly, but yet by D\*\*\* E K L P, Chrys. al. and many min., which took place all the more readily, because the word does not occur elsewhere in the N. T., and even its meaning might be offensive.—Ver. 27. Instead of ἀκούσω, Lach. and Tisch. 8 read ἀκούω, but without a preponderance of testimony in its favor.—Ver. 28. ἐστὶν αὐτοῖς] Elz. has αὐτοῖς μὲν ἐστὶν, against decisive testimony.—ἰμὴν] A B C\*\* 8, min. vss. Aug. read ἑμῶν. So Lachm. and Tisch. Rightly; the dative is a mechanical alteration in accordance with the preceding αὐτοῖς and the following ἰμὴν.—Ver. 30. Elz. has ἴδετε. But εἶδετε is attested by A C D\* E\* 8, min. and Fathers, and was supplanted by ἴδετε through Itacism.

CONTENTS.—After the greeting to his readers (vv. 1, 2), Paul assures them of his gratitude towards God on account of their condition as Christians (vv. 3–5), while as regards the future also he has confidence, in accordance with his heartfelt love towards them, as to the continued work of God in their case (vv. 6–8). His prayer is, that their love may increase yet more and more on behalf of Christian perfection to the glory of God (vv. 9–11). He then declares how his present position redounds to the furtherance of the gospel, to which even the preaching of those who are actuated by impure motives contributes (vv. 12–18), because Christ in fact is preached, which must tend to his—the apostle's—salvation, since now nothing else but the glorification of Christ in his case will be the result, whether he remains alive in the body or not (vv. 19–21). Which of the two he should prefer, he knows not; since, however, the former is more needful for the sake of his readers, he is convinced that it will be the case for their furtherance and joy (vv. 22–26). Only their conduct should be in conformity with the gospel, in order that he, if he should come again to them, or should be absent, might learn their Christian unity and fearlessness (vv. 27–30).

Vv. 1, 2. Καὶ Τιμόθ.] [On vv. 1, 2, see Note I. pages 46, 47], not as *amanuensis*, although he may have been so (comp. 1 Cor. xvi. 21; 2 Thess. iii. 17; Col. iv. 18; and see on Gal. vi. 11), for from Rom. xvi. 22 we must assume that the amanuensis *as such* is not included in the superscription; nor yet merely as taking part in the *greeting* (Estius, Weiss), for ver. 1 is the *address* of the epistle, and as such names *those from whom it emanates*; but as subordinate *joint-writer of the letter* (comp. on 1 Cor. i. 1; 2 Cor. i. 1; Col. i. 1; Philem. 1), who, as a distinguished helper of the apostle, and well known to the readers, adopts the teachings, exhortations, etc. of the letter, which the apostle had previously discussed with him, as his own. At the same time, the apostle himself remains so completely the proper and principal writer of the epistle, that so early as ver. 3 he begins to speak solely in his own person, and in ii. 19 speaks of Timothy, who was

to be sent to them, as a third person. Nevertheless this joint mention of Timothy must have been as accordant with the personal relation existing between the latter and the readers (Acts xvi. 10 ff., xix. 22), as it was serviceable in preparing the way for the intended sending of Timothy (ii. 19), and generally edifying and encouraging as a testimony of the intimate fellowship between the apostle and his subordinate fellow-laborer<sup>1</sup>.—*δοῦλοι* X. 'I.] The fact that Paul does not expressly assert his *apostolic* dignity by the side of Timothy (as in 2 Cor. i. 1, Col. i. 1), may be explained by the intimate and cordial relation in which he stood to the Philippians; for in regard to them he saw no external cause, and felt no internal need, for making this assertion; and we may assume the same thing in Philem. 1. The non-mention of his apostolic dignity in the First and Second Epistles to the Thessalonians is, considering the early date at which they were composed, to be similarly explained (see Lünemann on 1 Thess. i. 1). In their joint designation as *δοῦλοι* 'I. X. (see on Rom. i. 1),—a designation resulting from the deep consciousness of the specific vocation of their lives (1 Cor. iv. 1),—both the *apostleship* of Paul and the official position of Timothy (comp. Rom. xvi. 21: *Τιμόθ. ὁ συνεργός μου*; Col. iv. 12) are included. Compare *σύνδουλος*, Col. i. 7, iv. 7.—*τοῖς ἁγίοις ἐν Χ. 'Ι.*] see on Rom. i. 7, and on *ἡγασμένους ἐν Χ. 'Ι.*, 1 Cor. i. 2.—*σὺν ἐπισκ. κ. διακόν.*] *along with overseers and deacons.* Paul writes to *all*<sup>2</sup> the Christians at Philippi (comp. Rom. i. 7), bishops and deacons being expressly *included* (*σύν*, comp. Acts xiv. 5). As *official designations*, the words did not require the article (Kühlner, *ad. Xen. Anab.* iii. 5. 7: *στρατηγοὶ δὲ καὶ λοχαγοί*), although particular persons are meant (in opposition to Hofmann), who are regarded, however, just as office-bearers. The reason why the latter are specially mentioned in the salutation, in a way not found in any other epistle, must be sought in the special occasion of the letter, as the aid which had been

<sup>1</sup>In general, when Paul names others besides himself in the address, the ground for it must be sought for in the relation in which those named—who were then present with Paul—stood to the churches concerned, and not in any wish on his part to give by that means to the epistles an *official and public character* (Huther on Col. p. 45, with whom Corn. Müller agrees, *Commentat. de loc. quibusd. ep. ad Phil.*, Hamb. 1843, p. 5); for in that case the Epistles to the Romans and Ephesians would least of all bear the Apostle's name *alone*. To him, too, with his personal consciousness of his high apostolic standing (Gal. i. 1), the need of any confirmation or corroboration by others must have been an idea utterly foreign. Lastly, this very Epistle to the Philippians bears less of the *official* and more of the *familiar* character than any of the others.—The fact, moreover, that in almost *all* the epistles, in the superscription of which Paul does not name himself alone, Timothy is men-

tioned with him (*Silvanus* being named with the latter in 1 and 2 Thessalonians), is a proof that Timothy was the apostle's *most intimate* companion, and was *highly esteemed* among the churches. In 1 Corinthians only, Sosthenes, and not Timothy, is mentioned along with Paul in the address.

<sup>2</sup>For *all* had, in fact, by their common readiness in offering given occasion to the apostolic letter. Thus the decorum of reply naturally gave rise to the insertion of the otherwise superfluous *πᾶσι*, without its implying any special design of not putting to shame those who possibly had not contributed (van Hengel). And when Paul still further in this Epistle makes mention repeatedly and earnestly of *all* his readers (i. 4, 7 f., 25, ii. 17, 26, iv. 25), the simple and natural explanation is to be sought in the feeling of *special all-embracing love*, by which he was attached to this well-constituted church not divided by any factions. Hence there is no ground for seeking further explanation, as *c. g. do Wetste*

conveyed to Paul could not have been collected without the guidance, and co-operation otherwise, of these office-bearers.<sup>1</sup> They might even have transmitted to him the money by means of *an accompanying letter* in the name of the church (Ewald; compare Hofmann); there is, however, no trace elsewhere of this. Arbitrary suggestions are made by Cornelius a Lapide and Grotius: that he thus arranged the salutation *with reference to Epaphroditus*, who was one of the *ἐπίσκοποι*; by Matthias: that the *ἐπίσκοποι* and *διάκονοι* had *specially distinguished* themselves among the Philippians by their zeal and energy; by Rilliet and Corn. Müller: that the intention was to describe the church as a *regularly constituted* one, or as an undivided whole (Rheinwald), a collective body organized into unity (Hofmann) (which, in fact, other churches to whom Paul wrote were also); or that, with the view of preventing disunion, Paul wished to suggest to them the recognition of the office as an antidote to self-exaltation (Wiesinger). Other expositors have given yet other explanations.—The writing of the words as one: *συνεπισκόπους* (B\*\* D\*\*\* K, Chrysost. Theophyl. min.) is to be rejected, because *σύν* would be without appropriate reference, and the epistle is addressed to the whole community. See already Theodore of Mopsuestia.—As to the *bishops*, called from their official duty *ἐπίσκοποι* (Acts xx. 28; 1 Tim. iii. 2; Tit. i. 7), or figuratively *ποιμένες* (Eph. iv. 11), and after the Jewish-theocratic analogy *πρεσβύτεροι*, see on Acts xx. 28, Eph. iv. 11. And how much the *plural* is at variance with the *Catholic* doctrine of the episcopate, see in Calovius. The absence also of any mention of *presbyters*<sup>2</sup> strikingly shows that the latter were still at that time identical with the bishops.<sup>3</sup> As to the *διακονία*, the care of the poor, sick, and strangers, comp. on Rom. xii. 7, xvi. 1; 1 Cor. xii. 28. We may add that the *placing* of the officials *after the church generally*, which is not logically requisite, and the mere subjoining of them by *σύν*, are characteristic of the relation between the two, which had not yet undergone hierarchical dislocation. Comp. Acts xv. 4; Heb. xiii. 24. Cornelius a Lapide, following Thomas Aquinas, sagely observes, that “the shepherd who rules *goes behind the flock!*”—*χάρις ὑμῖν κ. τ. λ.*] See on Rom. i. 7.

Ver. 3 f. [On vv. 3–11, see Note II pages 47–50] Comp. Rom. i. 9; 1 Cor. i. 4; Eph. i. 16; 1 Thess. i. 2; Philem. 4; Col. i. 3.—*ἐπὶ πάσῃ τῇ μνηίᾳ ὑμ.*] not: in *every* recollection, but, as the article requires: in my *whole* recollection of you, so that the sense is not: *as often as* I remember you (so usually, following Chrysostom and Luther), but: my remembrance of

does, by suggesting erroneously that “Paul wished to manifest his *impartiality* with regard to the dissension in the church.”

<sup>1</sup>There is therefore the less ground for Baur bringing forward the mention of bishops and deacons in this passage to help the proof of a post-apostolic composition of the epistle, as is also done by Hinsch in the passage specified. See, against this, Hilgenfeld in his *Zeitschr.* 1873, p. 178 f.

<sup>2</sup>In the Epistle of Polycarp to the Philippians, *πρεσβύτεροι* and *διάκονοι* are spoken of as existing in Philippi, but no *ἐπίσκοπος*. See especially chap. v. 6. Therefore even at this later period bishops and presbyters were identical in Philippi.

<sup>3</sup>Comp. particularly Acts xx. 17, 28; and see Ritschal, *altkath. Kirche*, p. 400 ff.; also J. B. Lightfoot, p. 93 ff., and Jul. Müller, *dogmat. Abh.* p. 581. Mistaken view in Döllinger's



you in its entire tenor and compass is mingled with thankfulness towards God. On *ἐν* with the *dative*, comp. ii. 17. Maldonatus, Homberg, Peirce, Michaelis, Bretschneider, Hofmann, are mistaken in making *ὑμῶν* genitive of the *subject* (and *ἐν* as stating the ground, 1 Cor. i. 4): “*that ye are constantly mindful of me*,” or “*on account of your collective remembrance*” (Hofmann), which is supposed to imply and include the *aid* transmitted to him as a single *μερία*. That for which Paul thanks God—and it is here, as in the openings of the other epistles, something of a far higher and more general nature—does not follow until ver. 5.—*μερία*] is to be rendered in the usual sense of *remembrance* (comp. 1 Thess. iii. 6; 2 Tim. i. 3), and not, as by van Hengel, in that of *mention*, which it only obtains in the passages—certainly otherwise corresponding—Rom. i. 9, Eph. i. 16, 1 Thess. i. 2, Philem. 4, by the addition of *ποιεῖσθαι*. In this case it is the *μερίαν ἔχειν* (1 Thess. iii. 6; 2 Tim. i. 3; Plat. *Legg.* vii. p. 798 A), and not the *μεν. ποιεῖσθαι*, that is thought of.—*πάντοτε*] [II. b.] cannot belong to *εὐχαριστῶ* in such a way that the following *ἐν πάσῃ δέήσει κ. τ. λ.* should be separated from it and joined to the participial clause, as Hofmann<sup>1</sup> desires. It is true that *πάντοτε* down to *ὑμῶν* is closely linked with what precedes; but the connection is of such a character that *πάντοτε* already finds the befitting limitation through *ἐπὶ πάσῃ τ. μερία ὑμῶν*, and now by *πάντοτε κ. τ. λ.* can be announced, *when the εὐχαριστῶ τ. Θ. μ. ἐπὶ π. τ. μεν. ὑμ.* takes place, namely, “*at all times, in every request which I make for you all*, thanksgiving towards my God is joined with my entire remembrance of you.” Negatively expressed, the sense up to this point therefore is: “*I never (πάντοτε) make my intercessory prayer for you all, without always (πάντοτε, as in Rom. i. 10, Col. i. 4) in it associating thanks towards my God with my entire remembrance of you.*” This does not render the *πάντων* inappropriate, as Hofmann objects, the fact being that the apostle constantly bears *all* his Philippians upon his heart, and cannot help praying for them *all*; he *feels* this, and *expresses* it. If we should, with Castalio, Beza, and many others, including Weiss, connect as follows: “*whilst I at all times in all my praying for you all make the prayer with joy*,” the expression *ἐν πάσῃ δέήσει τὴν δέξαι ποιοῦμενος*, as thus linked together, would be only a burdensome tautology. Instead of *μετὰ χαρ. τ. δ. ποιῶμεν*, Paul would have simply and naturally written the mere *χαίρων*. This applies also to the view of Huther, who<sup>2</sup> substantially agrees with Weiss. Hoelemann incorrectly connects *ἐπὶ πάντ. ὑμ.* with *εὐχαριστῶ* (Rom. i. 8; Eph. i. 16; 1 Thess. i. 2; 2 Thess. i. 3). Against this it may be urged, that the otherwise too general *ἐν πάσῃ δέξει μου needs*<sup>3</sup> an addition more precisely defining it; and the words *μετὰ χαρ.*

*Christenthum u. Kirche*, p. 308, ed. 2, who makes out of *σύσυγε γνώσει* the bishop *κατ' ἐξοχήν*.

<sup>1</sup> According to whom Paul is supposed to say that “*he thanks his God for their collective remembrance at all times, in each of his intercessory prayers making the request for them all with joy.*” Thus, however, the apostle would in fact have expressed himself in a manner

extravagant even to falsehood, because implying an impossibility.

<sup>2</sup> In the *Meeklenb. Zeitschr.* 1863, p. 400.

<sup>3</sup> This applies also in opposition to Ewald, who attaches *ὑπὲρ πάντων ὑμῶν*, and to Hofmann, who at the same time joins *ἐν πάσῃ δέξει*, to the participial clause. The participial clause only begins with the emphatically prefixed *μετὰ χαρὰς*.

τὴν δέησιν, ποιοῦμι, which follow, show that the thought is still occupied with the *prayer*, and has it as yet *in prospect* to express the object of the *thanks*. Lastly, the article in τὴν δέησιν points back to a *more precisely defined δέησις*, the specification of which is contained in this very ἐπ. π. ἑμ. Comp. Col. i. 3.—As to the distinction between δέησις and προσευχή (ver. 9, iv. 6), see on Eph. vi. 18.—On the emphatic sequence of πάσῃ, πάντοτε, πάσῃ, πάντων, comp. Lobeck, *Paral.* p. 56. Paul does not aim at such accumulations, but the fullness of his heart suggests them to him; comp. 2 Cor. ix. 8.—μετὰ χαρᾶς κ. τ. λ.] His heart urges him, while mentioning his prayer for them all, to add: “when I make *with joy* the (mentioned) prayer (τὴν δ.),”—a feature which is met with in the opening of *this epistle only*. Ver. 4 is not to be placed in a parenthesis (as by Luther), nor yet from μετὰ χαρ. onwards, for ποιοῦμι is connected with εὐχαριστῶ (in opposition to Heinrichs), as containing the characteristic definition of mode for δέησις ἐπ. πάντ. ἑμ.

Ver 5 f. Ἐπὶ τῇ κοινωνίᾳ, ἑμ. εἰς τὸ εὐαγγ.] is to be taken together with εὐχαριστῶ, ver. 3 (1 Cor. i. 4), and not with μετὰ χαρ. κ. τ. λ. (Calvin, Grotius, van Hengel, de Wette, Ewald, Weiss, Hofmann); for in that case, with the right explanation of ἐπὶ πάσῃ τ. μν. ἑμ., the specification of the ground for thanks would be entirely wanting, or would at all events result only indirectly, namely, as object of the *joy*. *On account of your fellowship in respect of the gospel*; [II c.] by this Paul means the *common brotherly coherence* (Acts ii. 42) which united the Philippians *together for the gospel* (as the aim to which the κοινωνία has reference), that is, for its furtherance and efficiency. The great cause of the gospel was the end at which, in their mutual coherence, they aimed; and this, therefore, gave to their fellowship with one another its specific character of a holy destination. The correctness of this interpretation is confirmed by the context in ver. 9, where that which is here expressed by ἡ κοινωνία ἡμῶν is characterized, under the category of the *disposition* on which this κοινωνία is based, as ἡ ἀγάπη ἡμῶν. As this view is in full harmony with both words and sense, and is not dependent on anything to be supplied, it excludes divergent interpretations. We must therefore reject not only the explanation which refers κοινωνία to the *aid* sent to Paul (Zeger, Cornelius a Lapide, Estius, Wetstein, Michaelis, Bisping, and others), so that it is to be taken actively as *communication* (see Fritzsche, *ad Rom.* III. p. 81, 287), although it is never so used in the N. T. (comp. on Rom. xv. 26; Gal. vi. 6; Philem. 6), but also the view of Theodoret, Luther, Beza, Calvin, Grotius, Heinrichs, and others: “*quod evangelii participes facti estis*,” as if it ran τοῦ εὐαγγελίου (Theodoret: κοινωνίαν δὲ τοῦ εὐαγγελίου τὴν πᾶσιν ἐκάλεσε). Chrysostom and Theophylact, who are followed by most of the recent interpreters,<sup>1</sup> understand the fellowship of the Philippians *with the apostle*, that is, ὅτι κοινωνοὶ μου γίνεσθε κ. συμμερισταὶ τῶν ἐπὶ τῷ εὐαγγ. πόνων, Theophylact; consequently, their *co-operation with him* in spreading the gospel, in which case also a reference to the aid rendered is included. In this case, since

<sup>1</sup> Including Schinz, Weiss, Schenkel, Huther, Elliott, J. B. Lightfoot, Hofmann.



the text says nothing about a "*service*" devoted to the gospel (Hofmann), an addition like *μετ' ἐμοῦ* (1 John i. 3, *et al.*), or some other more precise definition, like that in ver. 7, would be an essential element—not arising (as in Gal. ii. 9) out of the context—which therefore must have been *expressed*, as indeed Paul must have *said* so, had he wished to be understood as referring to fellowship with all who had the cause of the gospel at heart (Wiesinger). The *absolute* "your fellowship," if no arbitrary supplement is allowable, can only mean *the mutual fellowship of the members of the church themselves*.—The *article* is not repeated after *ἡμῶν*, because *κοινωνία εἰς τὸ εὐαγγ.* is conceived as forming a single notion.<sup>1</sup>—*ἀπὸ πρώτης ἡμ.* ἀρχὴ τοῦ νῦν] is usually connected with *τῇ κοινωνίᾳ κ. τ. λ.* This connection is the *true one*, for the *constancy* of the *κοινωνία*, that has been attested hitherto, is the very thing which not only supplies the motive for the apostle's thankfulness, but forms also the ground of his just confidence for the future. The connective article (*τῇ* before *ἀπὸ*) is not requisite, as *ἐπὶ τῇ κοινωνίᾳ ἡμῶν* was construed as *ἐπὶ τῷ κοινωνεῖν ἡμῶς* (Winer, p. 128 [E. T. 135]). It cannot be connected with *τ. δέησιν ποιούμε.* (Weiss), unless *ἐπὶ τ. κοινων., κ. τ. λ.* is also made to belong hereto. If joined with *πεποθώς* (Rilliet, following Lachmann, ed. min.), it would convey an emphatically prefixed definition of the apostle's confidence, whereas the whole context concerns the previous *conduct of the readers*, which by the connection with *πεποθ.* would be but indirectly indicated. If connected with *εὐχαριστῶ* (Beza, Wolf, Bengel), the words—seeing that the expression *πάντοτε ἐν πάσῃ δέησει* has already been used, and then in *ἐπὶ τῇ κοινωνίᾳ κ. τ. λ.* a transition has already been made to the object of the thanks—would contain a definition awkwardly postponed.—The *first day* is that in which he first preached the gospel to them, which was followed by immediate and decided results, Acts xvi. 13 ff. Comp. Col. i. 6.—*πεποθώς*] *confidence* by which Paul knows his *εὐχαριστεῖν*, vv. 3–5, to be *accompanied*. [II d.] Without due ground, Hofmann confuses the matter by making a new prolonged paragraph begin with *πεποθώς*.<sup>2</sup>—*αὐτὸ τοῦτο*] if taken according to the common usage as the accusative of the *object* (comp. ver. 25), would not point to what follows, as if it were *τοῦτο* merely (Weiss), but would mean, being confident of *this very thing*, which is being spoken of (ii. 18; Gal. ii. 10; 2 Cor. ii. 3). But nothing has been yet said of the contents of the confidence, which are to follow. It is therefore to be taken as *ob id ipsum*,<sup>3</sup> *for this very reason*,<sup>4</sup> namely, because your *κοινωνία εἰς τὸ εὐαγγ.*, from the

<sup>1</sup> Comp. on *κοινωνεῖν εἰς*, iv. 15; Plato, *Rep.* p. 453 A.

<sup>2</sup> He makes ver. 6, namely, constitute a *protasis*, whose *apodosis* is again divided into the *protasis* *καθὼς ἐστὶν δίκαιον ἑμοί* and the *apodosis* corresponding thereto. But this *apodosis of the apodosis* begins with *διὰ τὸ ἔχειν με*, ver. 7, and yet is only continued after the words *μάρτυς γ. ὁ Θεός, ὡς ἐμπροσθὺ ὑμᾶς*, which are a *parenthesis*, in vv. 8, 9. Such a dialectically involved and complicated, long-

winded period would be most of all out of place in *this* epistle; and what reader would have been able, without Hofmann's guidance, to detect it and adjust its several parts?

<sup>3</sup> Hofmann also adopts this explanation of *αὐτὸ τοῦτο*.

<sup>4</sup> 2 Pet. i. 5; Plato, *Symp.* p. 204 A, and Stallb. *ad loc.*; *Prot.* p. 310 E; Xen. *Anab.* i. 9. 21, and Kühner *in loc.*, also his *Gramm.* II. 1, p. 267; see also Winer, p. 135 [E. T. 142], and comp. on Gal. ii. 10.

first day until now, is that which alone can warrant and justify my confidence for the future, *ὅτι ὁ ἐναρξάμενος κ.τ.λ.* — *ὁ ἐναρξάμενος κ.τ.λ.*] *God.* Comp. ii. 13. That which He has begun He will complete, namely, by the further operations of His grace. The idea of resistance to this grace, as a human possibility, is not thereby excluded; but Paul has not to fear this on the part of his Philippian converts, as he formerly had in the case of the Galatians, Gal. i. 6, iii. 3. [II *e.*]—*ἐν ὑμῖν*]. That Paul did not intend to say *among you* (as Hoelemann holds), but *in you*, *in animis vestris* (comp. ii. 13; 1 Cor. xii. 6), is shown by *ὑπὲρ πάντων ὑμῶν* following, by which the language *ὁ ἐναρξ.* *ἐν ὑμῖν κ.τ.λ.* expresses a confidence felt in respect to all individuals. — *ἔργον ἀγαθόν*] without article, hence: *an excellent work*, by which is meant, in conformity with the context, the *κοινωνία* ὑμ. εἰς τὸ εὐαγγ. — *ἄχρις ἡμέρας* *I. X.*] corresponding to the *ἀπὸ πρώτης ἡμέρ.* *ἄχρι τοῦ νῦν*, ver. 5, presupposes the nearness of the *παρουσία* (in opposition to Wiesinger, Hofmann, and others), as everywhere in the N. T., and especially in Paul's writings (Weiss, *bibl. Theol.* p. 297, ed. 2). Comp. ver. 10, iii. 20. [II *f.*] The device by which the older expositors (see even Pelagius) gratuitously introduce qualifying statements, "*Perseverat autem in illum usque diem, quicumque perseverat usque ad mortem suam*" (Estius), whereby is meant not "*continuitas usque ad illum diem*," but "*terminus et complementum perfectionis, quod habituri isto die erimus*" (Calovius), is just as un-Pauline as Calvin's makeshift, "that the dead are still *in profectu*, because they have not yet reached the goal," and as Matthies' philosophical perverting of it into the *continual* and *eternal* Parousia.

Ver. 7. Subjective justification of the confidence expressed in ver. 6. How should he otherwise than cherish it, and that on the ground of his objective experience (*αὐτὸ τοῦτο*), since it was to him, through his love to his readers, a *duty and obligation*? *Not* to cherish it would be *wrong*. "*Caritas enim omnia sperat*," Pelagius.—As to *καθώς*, which, in the conception of the *corresponding* relation, states the *ground*, comp. on iii. 17; 1 Cor. i. 6; Eph. i. 4; Matt. vi. 11.—On *δίκαιον*, comp. Acts iv. 19; Eph. vi. 1; Phil. iv. 8; Col. iv. 1; 2 Pet. i. 12<sup>1</sup>.—*τοῦτο φρονεῖν*] *to have this feeling*, this practical bent of mind in favor of you, by which is meant *the confidence* expressed in ver. 6, and not *his striving in prayer for the perfecting of his readers' salvation* (ver. 4), which the sense of the word *φρονεῖν* does not admit of (in opposition to Weiss), as it is not equivalent to *ζητεῖν* (comp. on Col. iii. 2). See besides, Huther, *l.c.* p. 405 f.—On *ὑπὲρ*, comp. iv. 10; 2 Macc. xiv. 8; Eur. *Archel. fr.* xxv. 2 f.; Plut. *Phil. c. Flam.* 3; on *τοῦτο φρ.*, Gal. v. 10, *οἱδὲν ἄλλο φρ.* The special reference of the sense of *φρονεῖν*: *to be mindful about something*, must have been suggested by the context, as in iv. 10; but is here insisted on by Hofmann, and that in connection with the error, that with *καθώς* the protasis of an apodosis is introduced. The *φρονεῖν* is here perfectly general, *cogitare ac sentire*, but is characterized by *τοῦτο* as a *εὖ φρονεῖν*, which Paul feels himself bound to cherish in the interest of the salvation of all his readers (*ὑπὲρ πάντων ὑμῶν*).—*διὰ τὸ ἔχειν με ἐν*

<sup>1</sup> A classical author would have written: *δίκαιον ἐμὲ τοῦτο φρονεῖν* (Herod. i. 39; Dem.

τῇ καρδίᾳ ἐμᾷ] An expression of *heartfelt love* (comp. 2 Cor. vii. 3) *on the part of the apostle towards his readers*, not on the part of his readers towards him,<sup>1</sup> thus making ἐμᾷ the subject; although the sing. καρδίᾳ (comp. Eph. iv. 18, v. 19, vi. 5; Rom. i. 21; 2 Cor. iii. 15, and elsewhere) is not against this view, the position of the words is opposed to it, as is also the context, see ver. 8. The readers are present to the apostle in his loving heart.—ἐν τε τοῖς δεσμοῖς κ.τ.λ.] [II g.] so that, accordingly, this state of suffering, and the great task which is incumbent on me in it, cannot dislodge you from my heart. See already Chrysostom and Pelagius. These words, ἐν τε τοῖς δεσμοῖς κ.τ.λ., set forth the *faithful* and *abiding* love, which even his heavy misfortunes cannot change into concern for himself alone. They contain, however, the two points, co-ordinated by τέ . . . καί (as well . . . as also): (1) The *position* of the apostle, and (2) his *employment* in this position. The latter, which, through the non-repetition of the article before βεβ., is taken as a whole (Buttmann, *neut. Gr.* p. 294 [E. T. 342]), is both *anti-thetical*, the *defence* of the gospel, and also *thetical*, the *confirmation* of it, that is, the corroboration of its truth by proof, testimony, etc., its *verification*.<sup>2</sup> For an instance of this kind of βεβαιώσεις during the earliest period of the apostle's captivity at Rome, see Acts xxviii. 23. Hofmann, taking a groundless objection to our explanation from the use of τέ . . . καί (see, however, Baumelein, *Partik.* p. 225), refuses to connect the τέ with the following καί; he prefers to connect with the one ἔχειν, namely with the ἔχειν ἐν τῇ καρδίᾳ, another, namely an ἔχειν συγκοινωνούς. This is an artificial conjunction of very different references of the ἔχειν, yielding the illogical formalism: I have you (1) *in my heart*, and (2) *for my companions*, etc. The latter would indeed be only a more precise qualitative definition of the former. The question, moreover, whether in τῇ ἀπολ. κ. βεβ. τοῦ εὐαγγ. Paul intended to speak of his *judicial* examination (Heinrichs, van Hengel), or of his *extra-judicial* action and ministry during his captivity, cannot be answered without arbitrariness, except by allowing that *both* were meant. For the words do not justify us in excluding the judicial defence<sup>3</sup> since the ἀπολογία might be addressed not merely to Jews and Judaists, but also to Gentile judges [II h.]—τοῦ εὐαγγ.] belongs to τῇ ἀπολ. κ. βεβαιώσῃ, and *not* to βεβ. only; the latter view would make τῇ ἀπολ. denote the *personal* vindication (Chrysostom, Estius, and others), but is decisively opposed by the non-repetition—closely coupling the two words—of the article before βεβ. But to interpret ἀπολογία and βεβαιώσεις as *synonymous* (Rheinwald), or to assume an ἐν δὲ δεῖν for ἀπολογία εἰς βεβαιώσῃ (Heinrichs), is logically incorrect, and without warrant in the connection. It is also contrary to the context (on account of τῇ ἀπολογίᾳ) to understand the βεβαιώσεις τ. εὐαγγ. as the *actual* confirmation afforded by the apostle's *sufferings* (Chrysostom, Theodoret, Erasmus, and others).—συνκοινωνός μου

198. 8; Plat. *Symp.* p. 244 C), or: δικάσις εἰμι τοῦτο φρ. (Herod. i. 32; Dem. 1469. 18, and frequently; Thuc. i. 40. 3.)

<sup>1</sup> Oeder, Michaelis, Storr, Rosenmüller, am Ende, Platt.

<sup>2</sup> Comp. Heb. vi. 16; Rom. xv. 8; Mark xvi. 20; Thucyd. i. 140. 6, iv. 87. 1; Plat. *Polit.* p. 309 C; Wiscd. v. 18.

<sup>3</sup> Wieseler, *Chronol. d. apostol. Zeitalt.* p. 430.



κ.τ.λ.] characterizes the *ὑμᾶς*, and supplies a motive for the *ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς κ.τ.λ.* : *since you*, etc. This love to you, unalterable even in my affliction, is based on the real *sympathy*, which results from *all of you being joint-partakers* with me in the grace. The emphasis is laid, primarily on *σὺν*, and then on *πάντας*, which is correlative with the previous *πάντων*. The idea of the *grace which the apostle had received* (τῆς χάριτος) is defined solely from the connection, and that indeed by the two points immediately preceding, *ἐν τε τοῖς δεσμοῖς μου* and *τῇ ἀπολ. κ. βεβ. τοῦ εὐαγγ.*, namely, as God's gift of grace enabling them to *suffer* for the gospel (comp. ver. 29 f.; see also Acts v. 41; 1 Pet. ii. 19), and therewith to *defend* and *confirm* instead of falling away from and denying it. "Magnus in hac re honos, magna prænium" (Grotius). Paul knew that the experience of this grace—for the setting forth of which the context itself amply suffices, without the need of any retrospective *ταύτης* (as is Hofmann's objection)—had been vouchsafed not only to himself, but also to all his Philippian converts, who like him had had to suffer for Christ (ver. 29 f.); and thus, in his bonds, and whilst vindicating and confirming the gospel, conscious of the holy similarity in this respect between his and their experience, sympathetically and lovingly he bore them, as his *fellow-sharers* of this grace, in his heart. He knew that, whilst he was suffering, and defending and confirming the gospel, he had all his readers as *συνπάσχοντες, συναπολογούμενοι, συμβεβαδιούντες τὸ εὐαγγέλιον*, and that in virtue of the above-named grace of God, as a manifestation of which he had recognized his bonds, and his activity for the gospel in these bonds. Others interpret it much too generally and vaguely, looking at the tender and *special* references of the context, as the "*gratiosa evangelii donatio*" (Hoelemann, comp. Wolf, Heinrichs, de Wette, and others). Likewise without any more immediate reference to the context, and inappropriate, is its explanation of the *apostolic office* (Rom. i. 5, *et al.*), the Philippians being said to be active promoters of this through their faith (see Theodore of Mopsuestia); along with which a reference is introduced to the *assistance* rendered (Storr, am Ende, Rosenmüller, Flatt, Hofmann; comp. also Weiss)—which assistance has come to be regarded as a *κοινωνία εἰς τὸ εὐαγγέλιον* (but see on ver. 5), as Hofmann expresses it. Those who feel dissatisfied that Paul does not mention at the very beginning of the epistle the assistance rendered to him, prescribe a certain line for the apostle; which, however, he does not follow, but gives expression first of all to his love for the Philippians in subjects of a higher and more general interest, and puts off his expression of thanks, properly so called, to the end of the epistle. Lastly, the translation *gaudii* (Vulgate, Itala, Ambrosiaster, Pelagius, Primasius, Sedulius) is derived from another reading (*χαρᾶς*).—The *σὺν* in *συνκοινωνοῖς* refers to *μου*, *my joint-partakers* (iv. 14) *of the grace*, thus combining *σὺν*, with a double genitive of the person and the thing, of the subject and the object (Kühner, II. 1, p. 288; Winer, p. 180 [E. T. 191]), and placing it first with emphasis; for this *joint fellowship* is the *point* of the love in question.—As to the repetition of *ὑμᾶς*, see Matthiæ, p. 1031, and on Col. ii. 13; comp. Soph. *O. C.* 1278, and Reisig *in loc.*

REMARK.—Whether *ἐν τε τοῖς δεσμοῖς* . . . *εὐαγγ.* should be connected with the preceding *διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς* (Chrysostom, Erasmus, Castalio, Luther, and many; also Huther), or with *συγκ. κ.τ.λ.* which follows (Beza, Calvin, Calovius, Cornelius a Lapide, Storr, Flatt, Lachmann, van Hengel, Tischendorf, Wiesinger, Ewald, Weiss, Hofmann, and others), cannot be determined. Still the former, as of a less periodic character, is more in harmony with the fervent tone of feeling. Besides, the repetition of *ὑμᾶς* betrays a break in the flow of thought after *τ. εὐαγγ.*

Ver. 8. A solemn confirmation of the preceding assurance, that he had his readers in his heart, etc. [II *i.*] Comp., on the connection, Rom. i. 9. Theophylact, moreover, strikingly observes: *οὐχ ὥς ἀπιστοῦμενος μάρτυρα καλεῖ τὸν Θεόν, ἀλλὰ τὴν πολὺν διάθεσιν οὐκ ἔχον παραστήσαι διὰ λόγον.*—*ὥς ἐπιποθῶ κ.τ.λ.*] *how much I long after you all*, etc., which would not be the case if I did not bear you in my heart (*γάρ*), as announced more precisely in ver. 7. On *ἐπιποθῶ*, comp. Rom. i. 11; Phil. ii. 26; 1 Thess. iii. 6; 2 Tim. i. 4. The compound denotes the *direction*,<sup>1</sup> not the *strength* of the *ποθεῖν* (comp. on 2 Cor. v. 2), which is conveyed by *ὥς*; comp. Rom. i. 9; 1 Thess. ii. 10.—*ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ*] [II *j.*] is not, with Hofmann,<sup>2</sup> to be connected with what follows (see on ver. 9); it is an expression of the *heartiness and truth* of his longing, uttered in the strongest possible terms. *ἐν*, on account of the sensuous expression which follows (*σπλάγχνα*, like *קִמְחָה*, as seat of the affections, especially of heartfelt love, ii. 1; Col. iii. 12; Philem. 7, 12, 20; also in classical authors), is to be taken *locally*: *in the heart of Jesus Christ*; that is, so that this longing of mine is not my own individual emotion, but a *longing which I feel in virtue of the dwelling and working of Christ in me*. Paul speaks thus from the consciousness that his inmost life is not that of his human personality, of himself, but that *Christ*, through the medium of the Holy Spirit, is the personal principle and agent of his thoughts, desires, and feelings. Comp. on Gal. ii. 20. Filled with the feeling of this holy fellowship of life, which threw his own individuality into the background, he could, seeing that his whole spiritual *ζωή* was thus the life of Christ in him, represent the circumstances of his *ἐπιποθεῖν*, as if the *viscera Christi* were moved in him, *as if Christ's heart throbb'd in him* for his Philippians.<sup>3</sup> Not doing justice to the Pauline consciousness of the *unio mystica* which gives rise to this expression, some have rendered *ἐν* in an *instrumental* sense, as in Luke i. 78 (Hofmann); others have taken it of the *norma*: “according to the pattern of Christ's love to His people” (Rosenmüller, Rilliet); and some have found the sense of the *norma* in the *genitival relation*: “in animo penitus affecto ut animus fuit Christi” (van Hengel).<sup>4</sup> The merely approximate statement

<sup>1</sup> Plat. *Legg.* ix. p. 855 F; Herod. v. 93; Diod. Sic. xvii. 101; Ecclus. xxv. 20.

<sup>2</sup> According to Hofmann, namely, *ἐν σπλ. X.* I asserts with reference to the following *καὶ τοῦτο προσεύχ.* that Christ's heart towards those who are His produces each prayer in the apostle, and manifests itself therein.

<sup>3</sup> Bengel aptly says: “In Paulo non Paulus vivit sed Jesus Christus; quare Paulus non in Pauli, sed Jesu Christi movetur visceribus.” Comp. Theodoret: *οὐκ ἀνθρώπινον το φίλτρον, πνευματικόν.*

<sup>4</sup> So also Wetstein, Heinrichs, and earlier expositors; whilst Storr refers *ἐν σπλ. Ἰ. X.*



of the sense, given by Grotius and others: "*amore non illo communi, sed vere Christiano*," is in substance correct, but fails to give its full development to the consciousness of the *Χριστός ἐν ἡμῖν* (Gal. ii. 20, iv. 19; Rom. viii. 10; 2 Cor. xiii. 5; Eph. iii. 17); notwithstanding which Hofmann regards the identification of Paul's own heart with the heart of Christ as simply *impossible*; thus, however, applying to the mysticism of deep pious feeling, and the living immediate plastic form in which it finds expression, a criterion alien to its character, and drawing around it a literal boundary which it cannot bear.

Ver. 9. After having stated and discussed, in vv. 3-8, the reason why he *thinks* God with respect to his readers, Paul now, till the end of ver. 11, sets forth what it is that he *asks in prayer* for them.<sup>1</sup>—καί] the simple *and*, [II k.] introducing the new part of<sup>2</sup>, and thus continuing, the discourse: *And this* (which follows) *is what I pray*,—so that the *object* is placed first in the progress of the discourse; hence it is *καὶ τοῦτο προσεύχομαι*, and not *κ. προσεύχ. τοῦτο*. Hofmann's explanation of the *καί* in the sense of *also*, and his attaching *ἐν σπλ. Χ. 'Ι.* to ver. 9, are the necessary result of his perverse metamorphosis of the simple discourse, running on from *πεποιθώς* in ver. 6, into a lengthened protasis and apodosis,—a construction in which the apodosis of the apodosis is supposed to begin with *ἐν σπλ. Χ. 'Ι.*; comp. on ver. 6.—*ἵνα*] introduces the contents of the prayer conceived of under the form of its *design* (Col. i. 9; 1 Thess. i. 11; Matt. xxiv. 20), and thus explains the preparatory *τοῦτο*. Comp. on John vi. 29. "*This I pray, that your love should more and more*," etc.—*ἡ ἀγάπη ὑμῶν*, [II l.] not *love to Paul* (van Hengel, following Chrysostom, Theophylact, Grotius, Bengel, and others),—a reference which, especially in connection with *ἐτι μᾶλλον κ. μᾶλλον*, would be all the more unsuitable on account of the apostle having just received a practical proof of the love of the Philippians. It would also be entirely inappropriate to the context which follows (*ἐν ἐπινώσει κ.τ.λ.*). Nor is it their love *generally*, without specification of an object for it, as a proof of faith (Hofmann); but it is, in accordance with the context, the brotherly love of the Philippians *one to another*, the common disposition and feeling at the bottom of that *κοινωνία εἰς τὸ εὐαγγ.*, for which Paul has given thanks in ver. 5.<sup>3</sup> This previous *thanksgiving* of his was based on the confidence, *ὅτι ὁ ἐναρξάμενος κ.τ.λ.*, ver. 6, and *the contents of his*

even to the readers (*sc. ὄντας*). For many other interpretations, see Hoelemann and Weiss.

<sup>1</sup>"Redit ad precationem, quam obiter tantum uno verbo attigerat (namely, ver. 4); exponit igitur summam eorum, quae illis petebat a Deo" (Calvin).

<sup>2</sup>The word *προσεύχομαι*, which now occurs, points to a *new* topic, the thanksgiving and its grounds having been previously spoken of. Therefore *κ. τ. προσεύχ.* is not to be attached, with Rilliet and Ewald, to the preceding verse; *and* (how I) *pray this*. Two different things would thus be joined. The

former portion is *concluded* by the fervent and solemn ver. 8. Jatho also (*Br. an d. Phil.*, Hildesh. 1857, p. 8) connects it with *ὥς*, namely thus: *and how I pray for this*, namely, to come to you, *in order* that I may edify you. But to extract for *τοῦτο*, out of *ἐπιποθῶ ὑμᾶς*, the notion: "my presence with you," is much too harsh and arbitrary; for Paul's words are not even *ἐπιποθῶ ἰδεῖν ὑμᾶς* as in Rom. i. 11.

<sup>3</sup>The idea that "your love" means the *readers themselves* (Bullinger), or that this passage gave rise to the mode of addressing the hearers that has obtained since the

prayer now is in full harmony with that confidence. The connection is misapprehended by Calovius and Rheinwald, who explain it as love to God and Christ; also by Matthies (comp. Rilliet), who takes it as love to everything, *that is truly Christian*; comp. Wiesinger: love to the Lord, and to all that belongs to and serves Him; Weiss: zeal of love for the cause of the gospel,—an interpretation which fails to define the necessary personal object of the ἀγάπη, and to do justice to the idea of co-operative fellowship which is implied in the κοινανία in ver. 5.—ἐτι μᾶλλον] quite our: still more.<sup>1</sup> With the reading περισσεύη note the sense of *progressive development*.—ἐν ἐπιγνώσει κ. πάσῃ αἰσθήσει [II m.] constitutes that *in which*—i. e. *respecting which*—the love of his readers is to become more and more abundant.<sup>2</sup> Others take the ἐν as instrumental: *through* (Heinrichs, Flatt, Schinz, and others); or as local: *in, i. e. in association with* (Oecumenius, Calvin, Rheinwald, Hoelemann, and others),—περισσ. being supposed to stand *absolutely (may be abundant)*. But the sequel, which refers to the ἐπιγνώσις and αἰσθήσις, and not to the love, shows that Paul had in view not the growth in love, but the increase in ἐπιγνώσις and αἰσθήσις, which the love of the Philippians was more and more to attain. The less the love is deficient in knowledge and αἰσθήσις, it is the more deeply felt, more moral, effective, and lasting. If ἐπιγνώσις is the penetrating (see on 1 Cor. xiii. 12; Eph. i. 17) *cognition* of divine truth, both theoretical and practical, the true knowledge of salvation,<sup>3</sup> which is the source, motive power, and regulator of love (1 John iv. 7 ff.); αἰσθήσις (only occurring here in the New Testament), which denotes *perception* or *feeling* operating either through the bodily senses<sup>4</sup> (Xen. *Mem.* i. 4. 5, *Anab.* iv. 6. 13, and Krüger *in loc.*; Plat. *Theact.* p. 156 B),—which are also called αἰσθήσεις (Plat. *Theact.* p. 156 B), or spiritually<sup>4</sup> (Plat. *Tim.* p. 43, C; Dem. 411. 19, 1417, 5), must be, according to the context which follows, the *perception which takes place with the ethical senses*,—an activity of moral perception which apprehends and makes conscious of good and evil as such (comp. Heb. v. 14). The opposite of this is the dullness and inaction of the inward sense of ethical feeling (Rom. xi. 8; Matt. xiii. 15, *et al.*), the stagnation of the αἰσθητήρια τῆς καρδίας (Jer. iv. 19), whereby a moral unsusceptibility, incapacity of judgment, and indifference are brought about.<sup>5</sup> Paul desires for his readers *every* (πάσῃ) αἰσθήσις, because their inner sense is in no given relation to remain without the corresponding moral activity of feeling, which may be very diversified according to the circumstances which form

Fathers (very frequently, e. g. in Augustine) in the language of the church (Bengel), is purely fanciful.

<sup>1</sup> Comp. Homer, *Od.* i. 322, xviii. 22; Herod. i. 94; Pind. *Pyth.* x. 88, *Olymp.* i. 175; Plat. *Euthyd.* p. 283 C; Xen. *Anab.* vi. 6. 35; Diog. L. ix. 10. 2. See instances of μάλλον καὶ μᾶλλον in Kypke, II. p. 307.

<sup>2</sup> Comp. Rom. xv. 13; 2 Cor. iii. 9 (*Elz.*), viii. 7; Col. ii. 7; Ecclus. xix. 20 (24).

<sup>3</sup> Not a mere knowledge of the divine will

(Rheinwald), which leads to the right objects, aims, means, and proofs of love (Weiss; comp. Hofmann). This, as in Col. i. 9, would have been expressed by Paul. Neither can ἐπιγν. be limited to the knowledge of men (Chrysostom, Erasmus, and others).

<sup>4</sup> "Nam etiam spiritualiter datur visus, auditus, olfactus, gustus, tactus, i. e. sensus investigativi et fructivi" (Bengel).

<sup>5</sup> Comp. LXX. Prov. i. 7; Ex. xxviii. 5; Ecclus. xx. 17, Rec. (αἰσθήσις ὁρθή); 4 Macc. ii. 21.

its ethical conditions. The relation between ἐπίγνωσις and αἰσθησις is that of spontaneity to receptivity, and the former is the ἡγέμονικόν for the efficacy of the latter. In the contrast, however, mistaking and misapprehending are not correlative to the former, and deception to the latter (Hofmann); both contrast with both.

Vv. 10, 11. Εἰς τὸ δοκιμάζειν κ.τ.λ.] states the *aim* of the περισσ. ἐν ἐπιγν. κ. π. αἰσθ., and in ἵνα ᾗτε εἰλικρ. κ.τ.λ. we have the *ultimate design* [II n.]. δοκιμάζειν τὰ διαφέροντα is to be understood, as in Rom. ii. 18: *in order to approve that which is* (morally) *excellent*. So the Vulgate, Chrysostom, Theodore of Mopsuestia, Theophylact, Erasmus, Castalio, Grotius, Calovius, Estius, Bengel, Michaelis, Flatt, Rheinwald, Rilliet, Ewald, and others.<sup>1</sup> Others understand it as *a testing of things which are morally different* (Theodoret, Beza, Grotius, Wolf, and others; also Matthies, Hoelemann, van Hengel, de Wette, Corn. Müller, Wiesinger, Weiss, Huther). In point of usage, this is equally correct; see on δοκιμάζ., in both senses, 1 Thess. ii. 4. But in our view the sense which yields a *definition of the aim* of the words περισσ. ἐν ἐπιγν. κ. π. αἰσθ., as well as the *antecedent of the εἰλικρίνεια* which follows, seems more consistent with the context. The *testing* of good and evil is not the aim, but the expression and function, of the ἐπίγνωσις and αἰσθησις. Looking at the stage of Christian life which must be assumed from vv. 5 and 7 (different in Rom. xii. 2), the former, as an aim, does not go far enough; and the εἰλικρίνεια is the result not of that testing, but of *the approbation of the good*. Hofmann's view is therefore unsuitable, that it means the *proving of that which is otherwise*; otherwise, namely, than that towards which the Christian's love is directed. This would amount merely to the thought of testing *what is unworthy of being loved* (= τὰ ἑτερα) —a thought quite out of keeping with the *telic* mode of expression.—εἰλικριεῖς], *pure, sincere* = καθαρός; Plat. *Phil.* p. 52 D.<sup>2</sup>—ἀπρόσκοποι] practical proof of the εἰλικρίνεια in reference to intercourse with others (2 Cor. vi. 3): *giving no offence*; 1 Cor. x. 32; Ignat. *Trall. interpol.* 7; Suicer, *Thes.* s. v. As Paul decidedly uses this word in an *active* sense in 1 Cor. *l. c.* (comp. Ecclus. xxxv. 21), this meaning is here also to be preferred to the in itself admissible *intransitive*,—viz. *not offending* (Acts xxiv. 16; comp. John xi. 9),—in opposition to Ambrosiaster, Beza, Calvin, Hoelemann, de Wette, Weiss, Huther, Hofmann, and others [II o.].—εἰς ἡμέρ. X., *to, i. e. for, the day of Christ, when ye are to appear pure and blameless before the judgment-seat*. Comp. ii. 16; Eph. iv. 30; Col. i. 22; 2 Pet. ii. 9, iii. 7; 2 Tim. i. 12; also Jude 24 f. These passages show that the expression is not equivalent to the ἄχρις ἡμέρας X. in ver. 6 (Luther, Erasmus, and others), but places what is said in relation to the decision, unveiling, and the like of the day of the Parousia, which is, however, here also looked upon as near.—Ver. 11. πεπλ. καρπὸν δικ.] modal definition of the εἰλικριν. κ. ἀπρόσκ., and that from the *positive* side of these attributes, which are manifested

<sup>1</sup> See on διαφέρειν, *praestantiorum esse* (Dem. 1466. 22; Polyb. iii. 87. 1; Matt. x. 31), and τὰ διαφέροντα, *praestantiora* (Xen. *Hier.* i. 3; Dio Cass. xlv. 25), Sturz, *Lex. Xen.* I. p. 711 f.

Comp. διαφέροντως, *eximie* (Plat. *Prot.* p. 349 D, and frequently). For δοκιμάζ., comp. Rom. xiv. 22, *et al.*

<sup>2</sup> Comp., on its *ethical* use, Plat. *Phaedr.* p



and tested in this fruitfulness—*i. e.* in this rich fullness of Christian virtue in their possessors. καρπός δικαιοσ. is the fruit which is the product of righteousness, which proceeds from a righteous moral state. [II p.]. Comp. καρπ. τοῦ πνεύματος, Gal. v. 22; κ. τοῦ φωτός, Eph. v. 9; κ. δικαιοσύνης, Jas. iii. 18, Heb. xii. 11, Rom. vi. 21 f., Prov. xi. 30. In no instance is the genitive with καρπός that of apposition (Hofmann). The δικαιοσύνη here meant, however, is not *justitia fidei* (*justificatio*), as many, even Rilliet and Hoelemann, would make it, but, in conformity with ver. 10, a righteous moral condition, which is the moral consequence, because the necessary vital expression, of the righteousness of faith, in which man now καρποῖται τῷ Θεῷ ἐν καὶνότητι πνεύματος, Rom. vii. 5 f.; comp. vi. 2, viii. 2; Col. i. 10. We must observe that the emphasis is laid not on δικαιοσύνης, but on καρπόν,—which therefore obtains more precise definition afterwards,—so that δικαιοσύνης conveys no new idea, but only represents the idea, already conveyed in ver. 10, of the right moral condition.<sup>1</sup>—τὸν διὰ Ἰ. Χ.] *sc.* ὁντα, the more exact specific definition of this fruit, the peculiar sacred essence and dignity of which are made apparent, seeing that it is produced, not through observance of the law, or generally by human power, but through Christ, who brings it about by virtue of the efficacy of the Holy Spirit (Gal. ii. 20, iii. 22; Eph. iv. 7 f., 17; John xv. 14, *et al.*).—εἰς δόξαν κ.τ.λ.] belongs to πεπληρ. κ.τ.λ., not specially τὸν διὰ Ἰ. Χ. How far this fruitfulness tends to the honor of God (comp. John xv. 8), see Eph. i. 6-14. God's δόξα is His majesty in itself; ἔπαινος is the praise of that majesty. Comp. Eph. i. 6, 12, 14. This ἔπαινος is based on matter of fact (its opposite is ἀτιμάζειν τ. Θεόν, Rom. ii. 23), in so far as in the Christian moral perfection of believers God's work of salvation in them, and consequently His glory, by means of which it is effected, are manifested. Comp. 1 Cor. vi. 20. The whole work of redemption is the manifestation of the divine δόξα. See John xii. 27 f. The glory of God is, however, the ultimate aim and constant refrain of all Christian perfection, ii. 11; 1 Cor. x. 31; Eph. iii. 31; 1 Pet. iv. 11; Rom. xi. 36.

Ver. 12. [On vv. 12-14, see Note III., pages 50-52.] See, on vv. 12-26, Huther in the *Mecklenb. Zeitschr.* 1864, p. 558 ff.—Paul now proceeds by the δέ of continuation to depict his own position down to ver. 26. See the summary of contents.—The element of transition in the train of thought is that of the notification which Paul now desires to bring before them; γινώσκειν is therefore placed first: but ye are to know. It is otherwise in 2 Tim. iii. 1, also 1 Cor. xi. 3, Col. ii. 1.—τὰ κατ' ἐμέ] my circumstances, my position.<sup>2</sup>—μᾶλλον] not to the hindrance, but much the contrary. See Winer, p. 228 [E. T. 243]. He points in this to the apprehension assumed

66 A, and Stallbaum in *loc.*, 81 C; 2 Pet. iii. 1; 1 Cor. v. 8; 2 Cor. i. 12, ii. 17; Wisd. vii. 25, and Grimm in *loc.*

<sup>1</sup> Comp. on δικαιοσύνη, Eph. v. 9; Rom. vi. 13, 18, 20, xiv. 17, *et al.*—On the accusative of the remote object, comp. Ps. cv. 40, cxlvii. 14; Eccles. xvii. 6; Col. i. 9 (not 2 Thess. i. 11);

Winer, p. 215 [E. T. 229]. A classical author would have used the genitive (*Etz.*) or the dative.

<sup>2</sup> As in Eph. vi. 21; Col. iv. 7; Tob. x. 9; 2 Macc. iii. 40, *et al.*; Xen. Cyr. vii. 1. 16; Ael. V. H. ii. 20.



to exist, and certainly confirmed to him by Epaphroditus as existing, on the part of his readers, which, before going further, he wishes to relieve. There is no trace even here of a *letter* received from them with the contribution (Hofmann; comp. Wiesinger); comp. on ver. 1. Hoelemann: "magis, quam antea contigerat;" but this meaning must have been intimated by a *ῥῆν* or *ἰδῆν*.—*προκοπήν*] *progress, i. e. success.* Comp. ver. 25; 1 Tim. iv. 15.<sup>1</sup> In consequence of the apostle's fate, the gospel had excited more attention, and the courage of its preachers had increased; see ver. 13 f. As to whether a *change* had taken place in his condition, which the readers regarded as a change for the worse, as Hofmann requires us to assume, we have no specific hint whatever. The situation of the apostle generally, and in itself, abundantly justified their concern, especially since it had already lasted so long.—*ἐγγύθεον*] *evenit, i. e. has redounded.*<sup>2</sup> So the matter stands; note the *perfect*.

Ver. 13. [ὥστε κ.τ.λ.] *so that my bonds became manifest in Christ, etc.* This ὥστε introduces the actual *result* of that *προκοπή*, and consequently a more precise statement of its nature.<sup>3</sup> [III. b.]. Ἐν Χριστῷ does not belong to τοὺς δεσμοίς μου, alongside of which it does not stand; but φανεροὺς ἐν Χριστ. is to be taken together, and the emphasis is laid on φανεροὺς, so that the δεσμοί did not remain κρυπτοί or ἀπόκρυφοί ἐν Χριστῷ, as would have been the case, if their relation to Christ had continued unknown, and if people had been compelled to look upon the apostle as nothing but an ordinary prisoner detained for examination. This ignorance, however, did not exist; on the contrary, his bonds became *known in Christ*, in so far, namely, that in their causal relation to Christ—in this their specific peculiarity—was found information and elucidation with respect to his condition of bondage, and thus the specialty of the case of the prisoner, became notorious. If Paul had been only known generally as δέσμιος, his bonds would have been οὐκ ἐμφανεῖς ἐν Χριστῷ; but now that, as δέσμιος ἐν κυρίῳ or τοῦ κυρίου (Eph. iv. 1, iii. 1; Philem. 9), as πάσχων ὡς Χριστιανός (1 Pet. iv. 16), he had become the object of public notice, the φανέρωσις of his state of bondage, as resting ἐν Χριστῷ, was thereby brought about,—a φανερόν γίνεσθαι, consequently, which had its distinctive characteristic quality in the ἐν Χριστῷ. It is arbitrary to supply ὄντας with ἐν Χριστῷ (Hofmann). Ewald takes it as: "*shining in Christ*," i. e. much sought after and honored as Christian.<sup>4</sup> But, according to New Testament usage, φανερός does not convey so much as this; in classical usage<sup>5</sup> it may mean *conspicuous, eminent*.—ἐν ὅλῳ τῷ πραιτωρίῳ] πραιτώριον is not the *imperial palace* in Rome,<sup>6</sup> which

<sup>1</sup> As to the later Greek character of this word, see Lobeck, *ad Phryn.* p. 85.

<sup>2</sup> Comp. Acts xix. 27; Wisd. xv. 5; Herod. i. 120; Soph. Aj. 1117 (1138); Plat. Gorg. p. 487 B.

<sup>3</sup> "Rem, qualis sit, addita rei consequentis significacione definit," Ellendt, *Lex. Soph.* II. p. 1012. Hofmann's view, that it stands in the sense of εἰς τοῦτο ὥστε, also amounts to this. But Hoelemann is in error in making it assert the greatness of the προκοπή. Not

the greatness, but the *salutary effect*, is indicated.

<sup>4</sup> Comp. also Calvin, and Wieseler, *Chronol. d. apost. Zeitalt.* p. 457.

<sup>5</sup> Thuc. i. 17. 2, iv. 11. 3; Xen. Cyr. vii. 5. 58, Anab. vii. 7. 22 and Krüger in loc.

<sup>6</sup> Chrysostom, Theodoret, Oecumenius, Theophylact, Erasmus, Luther, Beza, Calvin, Estius, Cornelius a Lapide, Grotius, Bengel, and many others, also Mynster, Rheinwald, and

is denoted in iv. 22 by ἡ Καίσαρος οἰκία, but was never called *praetorium*.<sup>1</sup> It could not well, indeed, be so called, as τὸ πραιτώριον is the standing appellation for the palaces of the chief governors of provinces (Matt. xxvii. 27; John xviii. 28, xix. 9; Acts xxiii. 35); hence it might and must have been explained as the Procurator's palace in *Cæsarea*, if our epistle had been written there (see especially Böttger, *Beitr.* I. p. 51 f.). But it is the Roman *castrum praetorianorum*, the barracks of the imperial body-guard,<sup>2</sup> whose chief was the *praefectus praetorio*, the στρατοπέδων ἐπαρχος, to whom Paul was given in charge on his arrival in Rome (Acts xxviii. 16). It was built by Sejanus, and was situated not far from the Porta Viminalis, on the eastern side of the city.<sup>3</sup> τὸ πραιτώριον does not mean the *troop of praetorian cohorts* (Hofmann), which would make it equivalent to οἱ πραιποσιτανοὶ (Herodian, viii. 8. 14).<sup>4</sup>—The *becoming known in the whole praetorium* is explained by the fact, that a praetorian was always present with Paul as his guard (Acts xxviii. 16), and Paul, even in his captivity, continued his preaching without hindrance (Acts xxviii. 30 f.).—καὶ τοῖς λοιποῖς πᾶσι] not in the sense of locality, dependent on ἐν (Chrysostom, Theodoret, Calvin), but: *and to all the others*, besides the praetorians. It is a popular and inexact way of putting the fact of its becoming still more widely known among the (non-Christian) Romans, and therefore it must be left without any more specific definition. This extensive proclamation of the matter took place in part directly through Paul himself, since any one might visit him, and in part indirectly, through the praetorians, officers of justice, disciples, and friends of the apostle, and the like.<sup>5</sup> Van Hengel, moreover,

Schneckenburger in the *Deutsch. Zeitschr.* 1855, p. 300.

<sup>1</sup> *Act. Thom.* § 3, 17, 18, 19, in Tischendorf, *Act. apocr.* pp. 192, 204 f., cannot be cited in favor of this designation (in opposition to Rheinwald); the πραιτώρια βασιλικά there spoken of (§ 3) are *royal castles*, so designated after the analogy of the residences of the Roman provincial rulers. Comp. Sueton. *Aug.* 72; Tib. 39, *et al.*; Juvenal, x. 161.

<sup>2</sup> Camerarius, Perizonius, Clericus, Elsner, Michaelis, Storr, Heinrichs, Flatt, Matthies, Hoelemann, van Hengel, de Wette, Rilliet, Wiesinger, Ewald, Weiss, J. B. Lightfoot, [III c.] and others.

<sup>3</sup> See Suet. *Tib.* 37; Tac. *Ann.* iv. 2; Pitiseus, *Thesaur. antiq.* III. 174; and especially Perizonius, *de orig., signif. et usu voc. praetoris et praetorii*, Franeq. 1687, as also his *Disquisitio de praetorio ac vero sensu verborum Phil.* i. 13, Franeq. 1690; also Hoelemann, p. 45, and J. B. Lightfoot, p. 97 ff. Doubtless there was a praetorian guard stationed in the imperial palace itself, on the Mons Palatinus, as in the time of Augustus (Dio. Cass. liii. 16). See Wieseler, *Chronol. d. apost. Zeitalt.* p. 404, who understands the station of this palace-guard to be here referred to. But it cannot

be proved that after the times of Tiberius, in whose reign the *castra praetoriana* were built in front of the Viminal gate (only three cohorts having previously been stationed in the city, and that *sine castris*, Suetonius, *Octav.* 49), anything else than these *castra* is to be understood by the wonted term *praetorium*, στρατόπεδον, when mentioned without any further definition (as Joseph. *Antt.* xviii. 6. 7: πρὸ τοῦ βασιλείου).

<sup>4</sup> Not even in such passages as Tacitus, *Hist.* ii. 21, iv. 46; Suetonius, *Ner.* 7; Plin. *H. N.* xxv. 2, 6, *et al.*, where the prepositional expression (*in praetorium, ex praetorio*) is always *local*.

<sup>5</sup> This suffices fully to explain the situation set forth in ver. 13. The words therefore afford no ground for the historical combination which Hofmann here makes: that during the two years, Acts xxviii. 30, the apostle's case was held *in abeyance*; and that only now had it been brought up for *judicial discussion*, whereby first it had become manifest that his captivity was caused, not by his having committed any crime against the state, but by his having preached Christ, which might not be challenged (?) on the state's account. As if what is expressly reported in Acts

understands it incorrectly, as if οἱ λοιποὶ were specially "*homines exteri*," "*Gentiles*,"—a limitation which could only be suggested by the context, and therefore cannot be established by the use of the word in Eph. ii. 3, iv. 17; 1 Thess. iv. 13. Equally arbitrary is the limitation of Hofmann: that it refers to those, *who already knew about him*.

Ver. 14. τοὺς πλείονας] the *majority*, 1 Cor. x. 5, xv. 6, *et al.* It is not to be more precisely specified or limited.—ἐν κυρίῳ] belongs not to ἀδελφῶν (Luther, Castalio, Grotius, Cornelius a Lapide, Heinrichs, van Hengel, de Wette, Ewald, Weiss, and others)—in which case it would not indeed have needed a connecting article (Col. i. 2, iv. 7), yet would have been entirely superfluous—but to πεποιθότας, along with which, however, it is not to be rendered: *relying upon the Lord with respect to my bonds* (Rheinwald, Flatt, Rillicet, comp. Schneckenburger, p. 301). It means rather: *in the Lord trusting my bonds*, so that ἐν κυρίῳ is the specific modal definition of πεποιθ. τοῖς δ. μ., *which trust is based and depends on Christ*. [III d.]. Comp. ii. 24; Gal. v. 10; Rom. xiv. 14; 2 Thess. iii. 4. On the dative, comp. 2 Cor. x. 7; Philem. 21, and the ordinary usage in the classics; in the New Testament mostly with ἐπί or ἐν. Ἐν κυρίῳ is placed first as the correlative of the ἐν Χριστ., ver. 13. As the apostle's bonds had become generally known as *in Christ*, so also *in Christ* (who will not abandon the work of His prisoner that had thus become so manifest) may be found the just ground of the confidence which encourages the brethren, Paul's fellow-Christians in Rome, ἀφόβως τ. λ. λαλεῖν. They trust the bonds of the apostle, [III e.], inasmuch as these bonds exhibit to them not only an encouraging example of patience (Grotius), but also (comp. iii. 8; Col. i. 24 f.; 2 Tim. ii. 8 f.; Matt. v. 11 f., and many other passages) a *practical guarantee*, highly honorable to Christ and His gospel, of the *complete truth and justice, power and glory of the word*,<sup>1</sup> for the sake of which Paul is in bonds; thereby, instead of losing their courage, they are only made all the bolder in virtue of the elevating influence of moral sympathy with this situation of the apostle in bonds. Weiss explains as if the passage ran τῇ φανερώσει τῶν δεσμῶν μου (which would tend to the recommendation of the gospel); while Hofmann thinks that, to guard themselves against the danger of being criminally prosecuted on account of their preaching, they relied on the apostle's imprisonment, in so far as the latter had now shown itself, in the judicial process that had at length been commenced, to be solely on account of Christ, and not for anything culpable. The essential elements, forsooth, are thus introduced in consequence of the way in which Hofmann has construed for himself the situation (see on ver. 13).—περισσοτ.] i. e. in a higher degree than they had formerly ventured upon, before I lay here in bonds. Their ἀφοβία in preaching had increased. This, however, is

xxviii. 31 were not sufficient to have made the matter known, and as if that διετία ἐν ἰδίῳ μισθώματι precluded the judicial preparation of the case (ver. 7)! As if the increased courage of the πλείονες, ver. 14, were intelligible only on the above assumption! As if, finally, it were admissible to understand,

with Hofmann, among these πλείονες all those who "*even now before the conclusion of the trial were inspired with such courage by it!*"

<sup>1</sup>Oecumenius well says: εἰ γὰρ μὴ θεῖον ἦν, φησὶ, τὸ κήρυγμα, οὐκ ἂν ὁ Παῦλος ἠνείχετο ὑπὲρ αὐτοῦ δεδέσθαι. Comp. ver 16.



explained by Hofmann, in accordance with the above hypothesis, by the fact that the *political guiltlessness* of preaching Christ had now been established,—thus referring, in fact, the increase of their fearless boldness to a sense of *legal security*. But the reason of the increased ἀφοβία lay deeper, in the sphere of the *moral* idea, which manifested itself in the apostle's bonds, and in accordance with which they trusted those bonds *in the Lord*, seeing them borne for the *Lord's* sake. They animated the brethren to boldness through that holy confidence, rooted in Christ, with which they imbued them.—τὸν λόγον λαλεῖν] i. e. to let the gospel become known, to preach, Acts xi. 19, and frequently. On ἀφοβίως, comp. Acts iv. 31.

Ver. 15. [On vv. 15–17, see Note IV. pages 52, 53.] This is not indeed the case with all, that they ἐν κυρίῳ πεποιθότες τοῖς δεσμ. μου περισσοῦ. τοῦ μ. κ.τ.λ. No, some in Rome preach with an improper feeling and design; but some also with a good intention. (Both parties are described in further detail in vv. 16, 17.) In either case—Christ is preached, wherein I rejoice and will rejoice (ver. 18).—τινὲς μὲν καὶ διὰ φθόνον κ. ἔριν]. These do not form a part of those described in ver. 14 (Ambrosiaster, Erasmus, Calvin, and others, also Weiss, Hofmann, and Hinsch), for these latter are characterized by ἐν κυρίῳ πεποιθ. τοῖς δεσμ. μου quite otherwise, and indeed in a way which excludes the idea of envy and contention (comp. also Huther, l. c.), and appear as the *majority* to which these τινὲς stand in contrast as *exceptions*; but they are the *anti-Pauline* party, Judaizing preachers, who must have pursued their practices in Rome, as in Asia and Greece, and exercised an immoral, hostile opposition to the apostle and his gospel.<sup>1</sup> We have no details on the subject, but from Rom. xiv. we see that there was a fruitful field on which this tendency might find a footing and extend its influence in Rome. The idea that it refers to certain members of the *Pauline school*, who nevertheless hated the apostle *personally* (Wiesinger, comp. Flatt), or were envious of his high reputation, and impugned his mode of action (Weiss), is at variance with the previous ἐν κυρίῳ, assumes a state of things which is in itself improbable, and is not required by the utterance of ver. 18 (see the remark after ver. 18). See also Schneckenburger, p. 301 f.—καὶ] indicates that, whilst the majority were actuated by a good disposition (ver. 14), an *evil motive* also existed in several,—expresses, therefore, the *accession of something else* in other subjects, but certainly not the accession of a *subordinate co-operating* motive in a portion of the *same* persons designated in ver. 14 (Hofmann).—διὰ φθόνον κ. ἔριν] [iv. a. b. page 53] on account of envy and strife, that is, for the sake of satisfying the strivings of their jealousy in respect to my influence, and of their contentious disposition towards me. Comp. ver. 17.<sup>2</sup>—Τινὲς δὲ καὶ] But some also; there also are not wanting such as, etc. Observe that the δὲ καὶ joins itself

<sup>1</sup> For the person to whom individually their φθόνος and ἔρις (as likewise the subsequent εὐδοκία) had reference was self-evident to the readers, and Paul, moreover, announces it to them in ver. 16 f. Without due reason Hinsch finds in this the mark of a later

period, when the guarding of the apostle's personal position alone was concerned. See against this, Hilgenfeld in his Zeitschr. 1873, p. 180 f.

<sup>2</sup> On διὰ φθόνον, comp. Matt. xxvii. 18; Mark xv. 10; Plat. Rep. p. 586 D: φθόνῳ διὰ φιλοτιμίαν



with *τινές*, whereas in *μὲν καὶ* previously the *καὶ* is attached to the following *διὰ φθόνον*. The *τινές* here are they who in ver. 14 were described as *πλείονες*, but are now brought forward as, in contrast to the *τινὲς μὲν*, the *other portion* of the preachers, without any renewed reference to their preponderance in numbers, which had been already intimated.<sup>1</sup>—*οὐ ἐνδοκίαν*] *on account of goodwill*, that is, because they entertain a feeling of goodwill towards me. This interpretation is demanded by the context, both in the antithesis *διὰ φθόνον κ. ἐριν*, and also in ver. 16: *ἐξ ἀγάπης*.<sup>2</sup> Others take it, contrary to the context, as: “*ex benevolentia, qua desiderant hominum salutem*” (Estius, comp. already Pelagius); or, “*quod ipsi id probarent*,” from conviction (Grotius, Heinrichs, and others), from taking delight in the matter generally (Huther), or in the cause of the apostle (de Wetté), or in his preaching (Weiss).

Vv. 16, 17. We have here a more detailed description of both parties in respect to the motives which actuated them in relation to the *δεσμοί* of the apostle.—*οἱ μὲν . . . οἱ δέ*] corresponds to the two parties of ver. 15, but—and that indeed without any particular purpose—in an *inverted* order (see the critical remarks), as in 2 Cor. ii. 16, and frequently in classical authors (Thuc. i. 68. 4.; Xen. *Anab.* i. 10. 4). In ver. 18 the order adopted in ver. 15 is again reverted to.—*οἱ ἐξ ἀγάπης*] [IV. c.] *sc. ὄντες*, a *genetic* description of the *ethical condition* of these people: *those who are of love*, i. e. of *loving nature and action*; comp. Rom. ii. 8; Gal. iii. 7; John xviii. 37, *et al.* We must supply what immediately precedes: *τὸν Χριστὸν κηρύσσουσιν*, of which *εἰδότες κ.τ.λ.* then contains the particular *moving cause* (Rom. v. 3, 6, 9; Gal. ii. 16; Eph. vi. 8 f., *et al.*). We might also take *οἱ μὲν* (and then *οἱ δέ*) absolutely: *the one*, and then bring up immediately, for *ἐξ ἀγάπης*, the subsequent *τ. Χριστὸν καταγγέλλουσιν* (so Hofmann and others). But this would be less appropriate, because the progress of the discourse does not turn on the saying that the one preach out of love, and the other out of contention (for this has been said in substance previously), but on the internal determining motives which are expressed by *εἰδότες κ.τ.λ.* and *οἰόμενοι κ.τ.λ.*; besides, *οὐχ ἀγνώως* would then follow as merely a weak and disturbing auxiliary clause to *ἐξ ἐριθείας*.—*ὅτι εἰς ἀπολ. τοῦ εὐαγγ. κείμει*] *that I am destined*,

<sup>1</sup> Van Hengel has not taken this into account, when he assumes that in *τινὲς δὲ καὶ* Paul had in view only a *portion* of those designated in ver. 14. It is an objection to this idea, that what is said subsequently in ver. 16 of the *τινὲς δὲ καὶ* completely harmonizes with *that*, whereby the *πλείονες* generally, and not merely a portion of them, were characterized in ver. 14. (*ἐν κυρ. πεπ. τ. δεσμ.*). This applies also in opposition to Hofmann, according to whom the *two τινὲς*, ver. 15 f., belong to the *πλείονες* of ver. 14, whom they divide into two classes. Hofmann's objection to our view, viz. that the apostle does not say that the one party preach *solely* out of envy and strife, and the other *solely* out of goodwill, is irrelevant. He could not, indeed,

have desired to say this, and does not say it; but he could describe in general, as he has done, the *ethical antitheses* which characterized the two parties. Moreover, *ἐρις* means everywhere in the N. T., and especially here in its conjunction with *φθόνος* (comp. Rom. i. 29; 1 Tim. vi. 4), not *rivalry*—the weaker sense assigned to it here, without a shadow of justification from the context, by Hofmann (“they wish to outdo him”)—but *strife, contention*. Just as little is *ἐριθεία* to be reduced to the general notion of *egotism*, as is done by Hofmann; see on ver. 17.

<sup>2</sup> As to the linguistic use of *εἰδοκία* in this sense (ii. 13), see Fritzsche, *ad Rom.* II. p. 372. Comp. on Rom. x. 1.

am ordained of God for (nothing else than) the defence of the gospel—a destination which they on their parts, in consequence of their love to me, feel themselves impelled to subserve. They labor sympathetically hand in hand with me.—*κειμαι*] as in Luke ii. 34; 1 Thess. iii. 3.<sup>1</sup> Others render: *I lie in prison* (Luther, Piscator, Estius, Wolf, am Ende, Huther, and others); but the idea of *lying under fetters*, which *κειμαι* would thus convey<sup>2</sup>, does not harmonize with the position of the apostle any more than the reference of its meaning thereby introduced: they know that I am hindered in my preaching, and therefore they “supplant hoc meum impedimentum sui praedicatione,” Estius. See, on the contrary, Acts xxviii. 30, 31; Phil. i. 7. Van Hengel also imports (comp. Weiss): “me ad causam rei Christianae, ubi urgeat necessitas, coram iudice defendendam hic in miseria jacerē.”<sup>3</sup>—*οἱ δὲ ἐξ ἐπιθ.*] sc. *ὄντες*, the factious, the cabal-makers. See on Rom. ii. 8; 2 Cor. xii. 20; Gal. v. 20.<sup>4</sup> It corresponds with the *φθόρον κ. ἔργον*, ver. 15.—*τὸν Χ. καταγγ.* *οὐχ ἄνρως*] belong together. *καταγγ.* is, in substance, the same as *κηρύσσειν*, but more precisely defining it as the announcement of the Messiah (Acts xvii. 3, 23; Col. i. 28, *et al.*). The words *τ. Χριστὸν καταγγέλλουσιν* might have been left out, following the analogy of ver. 16, but are inserted to bring out the tragic contrast which is implied in preaching Christ, and yet doing so *οὐχ ἄνρως*, non caste, not in purity of feeling and purpose. *καθαρῶς* is synonymous (Hom. *H. in Apoll.* 121), also with a mental reference (Hesiod. *ἐργα*, 339).<sup>5</sup>—*οἰόμενοι κ.τ.λ.* [IV d.] *thinking to stir up affliction for my bonds*, to make my captivity full of sorrow. This they intend to do, and that is the immoral moving spring of their unworthy conduct; but (observe the distinction between *οἰόμενοι* and *εἰδότες* in ver. 16) Paul hints by this purposely-chosen word (which is nowhere else used by him), that what they imagine fails to happen. On *οἶμαι* with the present infinitive, see Pflugk, *ad Eur. Hec.* 283. The future infinitive would not convey that what is meant is *even now* occurring.<sup>6</sup> How far they thought that they could effect that injurious result by their preaching, follows from ver. 15 and from *ἐξ ἐπιθείας*; in so far, namely, that they doubtless, rendered the more unscrupulous through the captivity of the apostle, sought by their preaching to prejudice his authority, and to stir up controversial and partisan interests of a Judaistic character against him, and thus thought thoroughly to embitter the prisoner's lot by exciting opponents to vex and wrong him. This was the cabal in the background of their dishonest preaching. That by the spread of the gospel they desired to provoke the hostility of the heathen, especially of Nero, against Paul, and thus to render his captivity more severe, is a groundless conjecture imported (Erasmus, Cornelius a Lapide, Grotius, and others; comp.

<sup>1</sup> Comp. Plat. *Legg.* x. p. 909; Thuc. iii. 45, 2, 47, 2; Eccles. xxxviii. 29, and other passages in which “*κεῖσθαι* tanquam passivum verbi ποιεῖσθαι vel τιθεῖναι videtur,” Ellendt, *Lex. Soph.* I. p. 943.

<sup>2</sup> Comp. Eur. *Phoen.* 1633; Aesch. *Ag.* 1492.

<sup>3</sup> Comp. Hom. *Od.* i. 46; Soph. *Aj.* 316 (323); Pflugk, *ad Eur. Hec.* 496.

<sup>4</sup> So also Ignatius, *ad Philadelph.* 8.

<sup>5</sup> Comp. Plat. *Legg.* viii. p. 840 D; 2 Cor. vii. 11, xi. 2; Phil. iv. 8, *et al.*; 2 Cor. vi. 6.

<sup>6</sup> See generally Stallbaum, *ad Plat. Crit.* p. 52 C, comp. *Phaed.* p. 116 E.

already Chrysostom, Oecumenius, Theophylact, Pelagius).—On *ἐγείρειν* (see the critical remarks) comp. *ἐγ. ὠδινας*, Plat. *Theact.* p. 149 C, and similar passages.

Ver. 18. [On vv. 18–21, see Note V. pages 54, 55.] On *τί γάρ*, scil. *ἐστι*, comp. on Rom. iii. 3, where, however, *γάρ* is not, as here, *conclusive* (see on 1 Cor. xi. 22<sup>1</sup>); comp. also Klotz, *ad Devar.* p. 245. It is rendered necessary by the *πλήν* that the mark of interrogation should not be placed (as it usually is) after *τί γάρ*, but the question goes on to *καταγγέλλεται* (comp. Hofmann); and it is to be observed that through *πλήν* the *τί γάρ* receives the sense of *τί γάρ ἄλλο*<sup>2</sup> [V a.] Hence: *what else takes place therefore* (in such a state of the case) *except that*, etc., i. e. *what else than that by every sort of preaching, whether it is done in pretence or in truth, Christ is proclaimed? and therein*, that it is always *Christ* whom they preach, *I rejoice*, etc. How magnanimous is this liberality of judgment as to the existing circumstances in their reference to Christ! By *προφάσει* and *ἀληθείᾳ* is indicated the characteristic difference in the two kinds of preachers, vv. 15–17, and thus *παντὶ τρόπῳ* receives the more precise definition of its respective parts. As regards the first class, the preaching of Christ was not a matter of sincerity and truth—wherein they, in accordance with their sentiments, were really concerned about Christ, and He was the real *αἰτία* of their working (see on the contrast between *αἰτία* and *πρόφασις*, Polyb. iii. 6. 6 ff.)—but a matter of *pretence*, under the cloak of which they entertained in their hearts envy, strife, and cabal, as the real objects of their endeavors. For instances of the antithesis between *πρόφασις* and *ἀλήθεια* or *ἀληθείς*, see Raphel, *Polyb.*; Loesner and Wetstein. To take *πρόφασις* as *opportunity, occasion*<sup>3</sup>,—as, following the Vulgate, Luther, Estius, Grotius (“nam occasione illi Judaei, dum nocere Paulo student, multos pertrahebant ad evang.”), and others understand it,—is opposed to the context in vv. 15–17, in which the *want of honest disposition* is set forth as the characteristic mark of these persons. On *πλήν* in the sense of *ἤ*, comp. Kühner, II. 2, p. 842.—*ἐν τούτῳ*] the neuter: *therein*, in accordance with the conception of that *in which* the feeling *has its basis*.<sup>4</sup> [V b. c.] In the *Χριστὸς καταγγέλλεται* lies the apostle's joy.—*ἀλλὰ καὶ χαρήσομαι*] surpassing the simple *χαίρω* by a *plus*, and therefore added in a corrective antithetical form (*imo etiam*); comp. on 1 Cor. iii. 2; 2 Cor. xi. 1. To begin a new sentence with *ἀλλὰ* (Lachmann, Tischendorf), and to sever *χαρήσομαι* from its connection with *ἐν τούτῳ* (Hofmann, who makes the apostle only assert generally *that he will continue to rejoice also in the future*), interrupts, without sufficient reason, the flow of the animated discourse, and is also opposed by the proper refer-

<sup>1</sup> According to Weiss, *γάρ* is intended to establish the *οἰόμενοι κ. τ. λ.*, so far as the latter is only an *empty imagination*. But this is an unnecessary seeking after a very obscure reference. The *τί γάρ* draws, as it were, the result from vv. 15–17. Hence also we cannot, with Huther, adopt as the sense:

“Is it then so, as they think?”

<sup>2</sup> See Heindorf, *ad Plat. Soph.* p. 232 C.

<sup>3</sup> Herod. i. 29, 30, iv. 145, vi. 94; Dem. xx. 26; Antiph. v. 21; Herodian, i. 8. 16, v. 2. 14.

<sup>4</sup> Comp. Col. i. 24; Plat. *Rep.* x. p. 603 C; *Soph.* Tr. 1118; Kühner, II. 1, p. 403.



ence of οἶδα γάρ in ver. 19. [V d.] This applies also in opposition to Hinsch, p. 64 f.

REMARK.—Of course this rejoicing does not refer to the impure intention of the preachers, but to the objective result. See, already, Augustine, c. *Faust.* xxii. 48; c. *Ep. Parm.* ii. 11. Nor does παντὶ τῷ κόσμῳ apply to the doctrinal purpose of the preaching (Gal. i. 8), but to its ethical nature and method, to disposition and purpose. See Chrysostom and those who follow him. Nevertheless the apostle's judgment may excite surprise by its mildness (comp. iii. 2), since these opponents must have taught what in substance was anti-Pauline. But we must consider, first, the tone of lofty resignation in general which prevails in this passage, and which might be fitted to raise him more than elsewhere above antagonisms; secondly, that in this case the danger did not affect as it did in Asia and Greece, in Galatia and Corinth, his personal sphere of apostolical ministry; thirdly, that Rome was the very place in which the preaching of Christ might appear to him in itself of such preponderating importance as to induce him in the meantime, while his own ministry was impeded and in fact threatened with an imminent end, to allow—in generous tolerance, the lofty philosophical spirit of which Chrysostom has admired—of even un-Pauline admixtures of doctrine, in reliance on the discriminating power of the truth; lastly, that a comparison of iii. 2 permits the assumption, as regards the teachers referred to in the present passage, of a less important grade of anti-Pauline doctrine,<sup>1</sup> and especially of a tenor of teaching which did not fundamentally overthrow that of Paul. Comp. also on iii. 2. All the less, therefore, can the stamp of mildness and forbearance which our passage bears be used, as Baur and Hitzig<sup>2</sup> employ it, as a weapon of attack against the genuineness of the epistle. Comp. the appropriate remarks of Hilgenfeld in his *Zeitschr.* 1871, p. 314 ff.; in opposition to Hinsch, see on ver. 15. Calvin, moreover, well says: "Quamquam autem gaudebat Paulus evangelii incrementis, nunquam tamen, si fuisset in ejus manu, tales ordinasset ministros."

Ver. 19. Reason assigned not only for the ἀλλὰ καὶ χαρήσομαι, but for the entire conjoint assertion: ἐν τούτῳ χαίρω, ἀλλὰ κ. χαρ. For both, for his present joy and for his future joy, the apostle finds the subjective ground in the certainty now to be expressed.—τούτῳ [V c.] the same thing that was conveyed by ἐν τούτῳ in ver. 18, *this fact of Christ's being preached*, from whatever different motives it may be done,—not: *my present*, τὰ κατ' ἐμὲ (Hofmann).—εἰς σωτηρίαν is, in conformity with the context, not to be explained of the deliverance from captivity (Chrysostom, Theophylact, Musculus, Heinrichs), or of the preservation of the apostle's life (Oecumenius), or of the triumph over his enemies (Michaelis), or of the salvation multorum hominum (Grotius); nor is it to be more precisely defined as the eternal Messianic redemption (van Hengel, Weiss; comp. Matthies and Hoelemann), or as spiritual salvation (Rheinwald, de Wette). On the contrary, the expression: "it will turn out to my salvation" (comp. Job xiii. 16), will be salutary for me, is, without anticipating the sequel, to be left without

<sup>1</sup> Comp. Lechler, *apost. Zeitalt.* p. 398.

<sup>2</sup> Who thinks that he recognizes here an indistinct shadow of Tacitus, *Agric.* 41:

"Optimus quisque amore et fide, pessimi malignitate et livore."



any more precise modal definition; for Paul himself only announces, as the discourse proceeds (ver. 20), *how far* he expects salutary results for himself to arise out of the state of things in question. [V e.] Bengel aptly remarks: “non modo *non in pressuram*,” ver. 17.<sup>1</sup>—Through the entreaty of his *Philippians*, Paul knows, it will be salutary for him (comp. 2 Cor. i. 11; Rom. xv. 31; 2 Thess. iii. 12; Philem. 22), and through supply of the Spirit of Christ, that is, through the Spirit of Christ supplying him with help, strength, courage, light, etc. (comp. on ἐπιχορηγ., Eph. iv. 16). [V f.] The words διὰ τῆς ὑμῶν δέσσεως . . . Χριστοῦ, embrace, therefore, two elements which work together and bring about the ἀποβήσ. εἰς σωτηρ., one of these on the part of the readers themselves (hence ὑμῶν is placed first), the other on the part of the Holy Spirit. After καί, διὰ is to be again understood; the article, however, is not repeated before ἐπιχορ., not because the entreaty and the ἐπιχορηγία are to be taken together as one category, which in this passage would be illogical,<sup>2</sup> but because Paul conceived the second member of the clause without the article: supply (not the supply) of the Spirit. τοῦ πνεύματος is the genitive of the subject; as genitive of the object (Wiesinger, in accordance with Gal. iii. 5) the expression would be inappropriate, since Paul already has the Spirit (1 Cor. vii. 40), and does not merely expect it to be supplied, though in his present position he does expect the help, comfort, etc., which the Spirit supplies.<sup>3</sup> [V g.] Respecting the πνεῦμα Χριστοῦ, see on Rom. viii. 9; Gal. iv. 6; 2 Cor. iii. 17. Paul here designates the Holy Spirit thus, because Jesus Christ forms, in the inmost consciousness of the apostle, the main interest and aim of his entire discourse, ver. 18 ff.

Ver. 20. It will prove salutary for me in conformity with my earnest expectation (see, regarding ἀποκαταδοκία, on Rom. viii. 19) and my hope, that I, etc. (object of the earnest expectation and hope). Others take ὅτι as argumentative (Vatablus, Estius, Matthies); but by this interpretation the κατὰ τ. ἀποκ. κ. ἐλπ. μ. seems, after the οἶδα already expressed, to be an addition for which there is no motive, and the flow of the discourse is interrupted. No, when Paul says with ὅτι κ.τ.λ. what it is that he earnestly expects and hopes (comp. Rom. viii. 20 f.), he thereby supplies the precise definition of the former merely general expression εἰς σωτηρίαν.—This is neither clumsy nor unsuited to the meaning of ἀποκαταδ., as Hofmann thinks, who goes back with ὅτι to the far distant οἶδα, and finds it convenient to co-ordinate it with the first ὅτι. Paul would have made this alleged conjunction convenient and at the same time intelligible, only in the event of his having written καὶ ὅτι.—ἐν ὧν οὐδενὶ αἰσχυρῶσθαι] that I shall in no point (2 Cor. vi. 3, vii. 9; Jas. i. 4), in no respect, be put to shame; that is, in no

<sup>1</sup> On ἀποβήσεται, will turn out, issue, comp. Luke xxi. 13; Job xiii. 16; 2 Mace. ix. 24; Plat. Lys. p. 206 A; de virt. p. 379 C; Rep. p. 425 C; Dem. 1412. 10.

<sup>2</sup> Bengel well says: “precationem in coelum ascendentem; exhibitionem de coelo venientem.” If, however, ἐπιχορηγίας is still to be included

in dependence on τῆς ὑμῶν (so Buttmann, neut. Gr. p. 87 [E. T. p. 100]), the readers would at all events appear as those communicating, which would yield an incongruous idea.

<sup>3</sup> Comp. Theodoret: τοῦ θείου μοι πνεύματος χορηγοῦντος τὴν χάριν.

respect will a result ensue tending to my shame,—a result which would expose me to the reproach of having failed to accomplish my destiny (comp. the sequel).<sup>1</sup> Matthies understands it differently: “in nothing shall *I show myself shamefaced and fearful*,” comp. van Hengel: “*pudore confusus ab officio deflectam*.” But the context, in which Paul desires to explain more in detail (comp. ver. 21) the words *μοι ἀποθήσεται εἰς σωτηρίαν*, ver. 19, will not harmonize with any other than the above-named purely passive interpretation; not even with the sense that Paul would not “stand disgraced” (Weiss, comp. Huther), that is, be found unfaithful to his office, or deficient in the discharge of its duties to the glorifying of Christ. The connection requires a description, not of Paul’s *behavior*, but of the *fate* in which the *τοῦτο* of ver. 19 would issue for him. Hoelemann takes *ἐν οὐδενί* as *masculine*, of the *preachers* described in ver. 15 ff., who in their ministry, though actuated by such various motives, “*ita esse versuturos, ut inde non oriatur, de quo erubescat et doleat quum ipse, tum etiam in re sua quasi Christus*.” This interpretation is opposed both by the context, which from ver. 18 onwards brings forward *no persons* at all; and also by the sense itself, because Paul, thus understood, would be made to express a *confidence* in the labors of those teachers which, as regards the malicious portion of them (ver. 17, comp. ver. 15), would not be befitting. The *αἰσχύνησθαι* of the apostle was indeed the very object which they had in view; but, he means to say, *οὐκ αἰσχύνομαι, τουτίστιν οὐ περιέσονται*, Chrysostom.—*ἀλλ’ ἐν πάσῃ παρρησίᾳ κ.τ.λ.*] [V h.] the contrast to *ἐν οὐδενί αἰσχυνοῦσθαι*; for the apostle can receive no greater honor and triumph (the opposite to the *αἰσχύνησθαι*) than to be made the instrument of glorifying Christ (iii. 7 f): *but with all freeness, as always, so also now, Christ will be magnified in my body.*—*ἐν πάσῃ παρρησίᾳ.*] *ἐν πάσῃ* corresponds to the previous *ἐν οὐδενί*, so that *every kind* of freeness, which is no way restrained or limited (comp. Acts iv. 29, xxviii. 31; 2 Cor. iii. 12), is meant, which amounts *substantially* to the idea, “*une pleine liberté*” (Rilliet and older expositors)<sup>2</sup>. The *subject* of the freeness is *Paul himself*, inasmuch as it was in his *body* that the fearless glorifying of Christ was to be manifested (see below); but he expresses himself in the *passive* (*μεγαλυνῆσεται*) and not in the *active*, because, in the feeling of his being the organ of divine working, the *μοι ἀποθήσεται εἰς σωτηρίαν* (ver. 19) governs his conceptions and determines his expression. Hofmann’s view, that *ἐν π. παρρησίᾳ* means “in full *publicity*,” as an unmistakable fact before the eyes of all, is linguistically erroneous. See, in opposition to it, on Col. ii. 15.—*ὥς πάντοτε καὶ νῦν.*] [V i.], so that the present circumstances, however inimical they are in part towards me (vv. 15–18), will therefore bring about no other result than this most happy one for me, which has always taken place.—*ἐν τῷ σώματί μου*] instead of saying: *ἐν ἐμοί*, he says: *in my body*, because the decision was now close at hand, whether his body should remain alive

<sup>1</sup> Comp. on *αἰσχύνησθαι*, 2 Cor. x. 8, 1 John ii. 28, and the passages of the LXX. in Schleusner, I. p. 98 f.; also Xen. Cyr. vi. 4.

6; Plut. Mor. p. 1118 E.

<sup>2</sup> Comp. Wunder, *aa Soph. Phil.* 141 f.

or be put to death. But whichever of these possible alternatives should come to pass, he earnestly expected and hoped that the glory of Christ would be thereby secured (*εἴτε διὰ ζωῆς εἴτε διὰ θανάτου*), in so far, namely, as *through his remaining in the body* his apostolic labors would be continued to the glory of Christ, and *by the slaying of his body* there would take place, not the mere closing of his witness for Christ, as Hofmann, in opposition to the text (vv. 21–23), refines away this point, but his union with Christ. Thus, therefore, he will not be put to shame even by his death; but, on the contrary, Christ will be freely glorified by it, namely, *practically glorified, inasmuch as Paul, conscious of the great gain which he shall acquire through death* (ver. 21), *will with unwavering joyfulness*—with the frank joyful courage of the martyr who is being perfected—*die to the glorifying of Christ*. Comp. John xxi. 19. In any case, accordingly, the result must ensue, that *in his body*, just as it has always hitherto been the living personal instrument of Christ's glory, now also the free glorification of Christ shall be made manifest, whether this result be secured *through its being preserved alive or being slain*.<sup>1</sup> Hoelemann erroneously refers, *ἐν πάσῃ παρῥ.* to the bold preaching of the various *teachers* described in vv. 15–18, from which now, as always, the glory of Christ shall result; and that indeed, through the influence which such a fearless working would have on the fate of the apostle, in his *body*, whether Christ grant to him a longer course of life or death, in either of which cases the Lord will manifest Himself to him as *augustissimum auxiliatorem*. But against this view it may be urged, that *ἐν οὐδενί* does not refer to the teachers (see above); that *παρῥησία* is the contrast to *αἰσχυρότης*, so that the subject of the latter must be also the subject of the former; and lastly, that Paul would thus be made to say that the fearless working of others had *always* shown forth Christ's honor *in his body*,—an expression which, as regards the last point, might be suited to the *present* position of the apostle, but not to the *ὡς πάντοτε*. Rilliet takes *μεγαλυνθήσεται* not in the sense of *praising* (Luke i. 46; Acts v. 13, x. 46, xix. 17; Thuc. viii. 81; Xen. *Hell.* vii. 1. 13), but in the material signification of *grandir* (Matt. xxiii. 5; Luke i. 58; 2 Cor. x. 15), making it apply to the *mental indwelling of Christ* (Gal. ii. 20; Rom. viii. 10; Gal. iv. 19); so that Paul is made to hope that Christ may *grow* ever more and more in him, that is, may more and more reveal Himself as the principle of his life, and that this growth will be perfected whether he himself live or die. But *ἐν πάσῃ παρῥησία* would be an *inappropriate* definition of this idea; and *ἐν τῷ σώματί μου* would also be *inappropriate*, as if Christ would have, even by the apostle's *death*, to grow in his body; lastly, neither the foregoing nor the subsequent context points to the peculiar mystical idea of a *growth of Christ in the human body*; while the similar idea in Gal. iv. 19 is there very peculiarly and clearly suggested by the *context*.

Ver. 21. Justification not of the joy, ver. 18 (Weiss), which has already been justified in ver. 19 f., but of the *εἴτε διὰ ζωῆς εἴτε διὰ θανάτου* just expressed: [V. j.] *For to me the living is Christ*, that is, if I remain alive, my

<sup>1</sup> "Nam et corpus *toquitur* et corpus *moritur*," Grotius.



prolonged life will be nothing but a life of which the whole essential element and real tenor is Christ ("quicquid vivo, vita naturali, Christum vivo," Bengel), as the One to whom the whole destination and activity of my life bear reference (comp. on Gal. ii. 20); and the dying<sup>1</sup> is gain, inasmuch as by death I attain to Christ; see ver. 23. *Whichever*, therefore, of the two may come to pass, will tend to the free glorification of Christ; *the former*, inasmuch as I continue to labor freely for Christ's glory; *the latter*, inasmuch as in the certainty of that gain I shall suffer death with joyful courage. Comp. Corn. Müller, who, however, assumes that in the second clause Paul had the thought: "*et si mihi moriendum est, moriar Christo, ita etiam morte mea Christus celebratur*," but that in the emotion of the discourse he has not expressed this, allowing himself to be carried away by the conception of the *gain* involved in the matter. This assumption is altogether superfluous; for, to the consciousness of the Christian reader, the reference of the κέρδος to Christ must of itself have been clear and certain. But the idea of κέρδος, which connects itself in the apostle's mind with the thought of death, prevents us from assuming that he meant to say that *it was a matter of no moment* to him personally whether he lived or died (Wiesinger); for on account of the κέρδος in death, his own personal wish must have given the preference to the dying (see ver. 23). Others (Calvin, Beza, Musculus, Er. Schmid, Raphel, Knatchbull, *et al.*) have, moreover, by the non-mention of Christ in the second clause, been led to the still more erroneous assumption, in opposition both to the words and linguistic usage, that in both clauses Christ is the subject and κέρδος the predicate, and that the infinitives with the article are to be explained by πρὸς or κατὰ, so that Christ "*tam in vita quam in morte lucrum esse prædicatur*." Lastly, in opposition to the context, Rheinwald and Rilliet take τὸ ζῆν as meaning life in the higher, spiritual sense, and καὶ as: and consequently, which latter interpretation does not harmonize with the preceding alternative εἴτε. . . εἴτε. This explanation is refuted by the very τὸ ζῆν ἐν σαρκί which follows in ver. 22, since ἐν σαρκί contains not an antithesis to the absolute τὸ ζῆν, but on the contrary a more precise definition of it. Although the δὲ θανάτου and τὸ ἀποθάνειν contrasted with the ζῆν, as also ver. 20 generally, afford decisive evidence against the view that takes τὸ ζῆν in the higher ethical sense, that view has still been adopted by Hofmann, who, notwithstanding the correlation and parallelism of τὸ ζῆν and τὸ ἀποθάνειν, oddly supposes that, while τὸ ἀποθάνειν is the subject in the second clause, τὸ ζῆν is yet predicate in the first. Like τὸ ἀποθάνειν, τὸ ζῆν must be subject also.—ἐμοί] is emphatically placed first: *to me*, as regards my own person, though it may be different from others. Comp. the emphatic ἡμῶν, iii. 20.<sup>2</sup>

<sup>1</sup> Not the being dead (Huther, Schenkel). On the combination of the Inf. pres. (continuing) and aor. (momentary), comp. Xen. Mem. iv. 4. 4: προείλετο μάλλον τοῖς νόμοις ἐμμένων ἀποθάνειν ἢ παρανομῶν ζῆν, Eur. Or. 308: σὺν σοὶ κατθανεῖν αἰρήσομαι καὶ ζῆν, Epictet. Enchir.

12; 2 Cor. vii. 3. See generally Mätz. ad Antiph. p. 153 f.; Kühner, II. 1, p. 159. The being dead would have been expressed, as in Herod. i. 31, by τεθνάναι.

<sup>2</sup> For profane parallels to the idea, though of course not to the Christian import, of τὸ



Ver. 22. [On vv. 22-24, see Note VI. pages 55-57.]  $\Delta\epsilon$  carrying onward the discourse to the comparison between the two cases as regards their desirability. Weiss understands  $\delta\epsilon$  as *antithetic*, namely to τὸ ἀποθανεῖν κέρδος, and Hofmann as in contrast also to the ἐμοὶ τὸ ζῆν Χριστός, but both proceed on an erroneous view of what follows; as does also Huther.—According to the τὸ ἀποθανεῖν κέρδος just expressed, the ἀποθανεῖν was put as the case *more desirable* for Paul personally; but because the ζῆν, in which indeed Christ is his one and all, conditioned the continuance of his *official labors*, he expresses this now in the hypothetical protasis and, as consequence thereof, in the apodosis, that *thus he is in doubt respecting a choice between the two*.—The structure of the sentence is accordingly this, that the apodosis sets in with καὶ τί αἰρήσομαι, and nothing is to be supplied: “*But if the remaining in my bodily life, and just this, avails for my work, I refrain from a making known what I should choose.*” We have to remark in detail: (1) that εἰ does not render problematical that which was said of the ζῆν ἐν σαρκί, but in accordance with the well-known and, especially in Paul’s writings, frequent (Rom. v. 17, vi. 15, and often) syllogistic usage (Herbst and Kühner, *ad Xen. Mem.* i. 5. 1), posits the undoubted certainty (Wilke, *Rhetor.* p. 258), which would take place in the event of a continuance of life; (2) that Paul was the more naturally led to add here the specially defining ἐν σαρκί to τὸ ζῆν (comp. Gal. ii. 20; 2 Cor. x. 3), because, in the previously mentioned κέρδος, the idea of life apart from the body (comp. 2 Cor. v. 8) must have been floating in his mind; (3) that τοῦτο again sums up with the emphasis of emotion (comp. Rom. vii. 10) the τὸ ζῆν ἐν σαρκί which had just been said, and calls attention to it,<sup>1</sup> for it was the remaining in life, *just this*, this and nothing else (in contrast to the ἀποθανεῖν), which was necessarily to the apostle καρπὸς ἔργον; (4) that καρπός is correlative to the preceding κέρδος, and embodies the idea *emolumentum* (Rom. i. 13, vi. 21, *et al.*; Wisd. iii. 13), which is more precisely defined by ἔργον: *work-fruit, gain of work*, i. e. *advantage which accrues to my apostolical work*; comp. on the idea, Rom. i. 13; (5) that καί, at the commencement of the apodosis, is the subjoining *also*, showing that if the one thing takes place, the other *also* sets in;<sup>2</sup> (6) that τί stands in the place of the more accurate πότερον,<sup>3</sup> and that the future αἰρήσομαι (what I *should* prefer) is quite in order,<sup>4</sup> while also the sense of the *middle*, to choose for himself, to prefer for himself, is not to be overlooked;<sup>5</sup> (7) that οὐ γινωρίζω is not to be taken, as it usually has been, according to the common Greek usage with the Vulgate, in the sense of *ignoro*, but, following the invariable usage of the N. T.,<sup>6</sup> as: *I do not make it known, I do not explain myself on*

ἀποθανεῖν κέρδος, (compare also Spiess, *Logos Spermaticos*, 1871, p. 330 f.) see Wetstein. Comp. Aelian. *V. H.* iv. 7; Soph. *Ant.* 464 f.; Eur. *Med.* 145.

<sup>1</sup> Bernhardy, p. 283; Kühner, II. 1, p. 568 f.; Fritzsche, *ad Matth.* p. 219.

<sup>2</sup> See Hartung, *Partikell.* I. p. 130 f.; Baeumlein, *Partik.* p. 146; Nägelsbach, *z. Ilias*, p. 164, ed. 3; comp. on 2 Cor. ii. 2.

<sup>3</sup> Xen. *Cyrop.* i. 3. 17; Stallbaum, *ad Phileb.* p. 168; Jacobs, *ad Del. epigr.* p. 219; Winer, p. 159 [E. T. 169.]

<sup>4</sup> See Eur. *Hel.* 631, and Pflugk *in loc.*; and Winer, p. 280 [E. T. 299].

<sup>5</sup> Comp. 2 Thess. ii. 13; Xen. *Mem.* iv. 2. 29: οἱ δὲ μὴ εἰδότες ὁ τι ποιούσι, κακῶς δὲ αἰρούμενοι, Soph. *Ant.* 551: σὺ μὲν γὰρ εἶλον ζῆν.

<sup>6</sup> Comp. also 3 Macc. ii. 6; 3 Esr. vi. 12

the point, give no information upon it.<sup>1</sup> Paul refrains from making and declaring such a choice, because (see ver. 23 f.) his desire is so situated between the two alternatives, that it *clashes* with that which he is compelled to regard as the better.—The conformity to words and context, and the simplicity, which characterize the whole of this explanation,<sup>2</sup>—in which, however, καρπ. ἐργον is not to be taken as *operæ pretium* (Calvin, Grotius, and others), nor καὶ as superfluous (Casaubon, Heinrichs, and others), nor οὐ γὰρ ὥς as equivalent to οὐκ οἶδα (see above),—exclude decisively all other interpretations, in which τοῦτο and the καὶ of the apodosis have been the special stumbling-blocks. Among these other explanations are (a) that of Pelagius, Estius, Bengel, Matthies, and others (comp. Lachmann, who places a stop after ἐργον), that ἐστὶ is to be understood with ἐν σαρκί, that the apodosis begins with τοῦτο, and that καὶ τί αἶψ. κ.τ.λ. is a proposition by itself: “if the living in the flesh is appointed to me, then this has no other aim for me than by continuous labor to bring forth fruit,” etc. (Huther, l.e. p. 581 f.). But how arbitrarily is the simple ἐστὶ, thus supplied, interpreted (*mihi constitutum est*)! The words τοῦτό μοι καρπὸς ἐργον, taken as an apodosis, are—immediately after the statement ἐμοὶ γὰρ τὸ ζῆν Χριστός, in which the idea of καρπὸς ἐργον is substantially conveyed already—adapted less for a new emphatic inference than for a supposition that has been established; and the discourse loses both in flow and force. Nevertheless Hofmann has in substance followed this explanation.<sup>3</sup> (b) Beza’s view, that εἰ is to be taken as *whether*: “*an vero vivere in carne mihi operæ pretium sit, et quid eligam ignoro.*” This is linguistically incorrect (καρπὸς ἐργον), awkward (εἰ . . . καὶ τί), and in the first member of the sentence un-Pauline (vv. 24–26). (c) The assumption of an *aposiopesis* after ἐργον: if life, etc., is to me καρπὸς ἐργον, “*non repugno, non aegre fero*” (so Corn. Müller), or, “*je ne dois pas désirer la mort*” (Rilliet).<sup>4</sup> This is quite arbitrary, and finds no support in the emotional character of the passage, which is in fact very calm. (d) Hoelemann’s explanation—which supplies καρπὸς from the sequel after ζῆν, takes τοῦτο, which applies to the ἀποθαρσύνει, as the beginning of the apodosis, and understands καρπὸς ἐργον as an actual fruit: “*but if life is a fruit in the flesh (an earthly fruit), this (death)*

Aesch. *Prom.* 487; Athen. xii. p. 539 B; Diod. Sic. i. 6.

<sup>1</sup> Comp. van Hengel, Ewald, Huther, Schenkel, also Bengel, who, however, without any ground, adds *mihi*. Not as if Paul intended to say that “*he kept it to himself*,” a sense which Hofmann wrongly ascribes to this declaration. He intends to say rather that he *refrains from a decision regarding* what he should choose. The dilemma in which he found himself (comp. ver. 23) caused him to waive the giving of such a decision, in order not to anticipate in any way the divine purpose by his own choice.

<sup>2</sup> So, in substance, also Chrysostom, Theodoret, Oecumenius, Theophylact, Erasmus, Luther, Calvin, and many others, including

Heinrichs, Rheinwald, van Hengel, de Wette, Wiesinger, Ewald, Elliott, Hilgenfeld.

<sup>3</sup> If it be life in the flesh, namely, which I have to expect instead of dying (?), then this, namely the life in the flesh, is to me produce of labor, in so far as by living I produce fruit, and thus then (καὶ) it is to me unknown, etc. This interpretation of Hofmann’s also is liable to the objection that, if Paul intended to say that he produced fruit by his life, logically he must have predicated of his ζῆν ἐν σαρκί, not that it was to him καρπὸς ἐργον, but rather that it was ἐργον καρποῦ, a work (a working) which produces fruit.

<sup>4</sup> See Winer, p. 557 f. [E. T. 599 f.]; Meineke, *Menand.* p. 238.

is also a fruit of (in) fact (a substantial, real fruit)"—is involved, artificial, and contrary to the genius of the language (καρπ. ἐργον!). (c) The explanation of Weiss is that, after ἐν σαρκί, κέρδος is to be again supplied as a predicate, so that τοῦτο, which is made to apply to the entire protasis, begins the apodosis: "but if life is a gain, that is a fruit of his labor, because the successes of his apostolic ministry can alone make his life worth having to him" (ver. 24). This supplying of κέρδος, which was predicated of the antithesis of the ζῆν, is as arbitrary as it is intolerably forced; and, indeed, according to ver. 21, not κέρδος merely would have to be supplied, but ἐμοὶ κέρδος; and, since κέρδος is not to be taken from ἀποθανεῖν, of which it is predicate, we should have to expect an *also* before τὸ ζῆν, so that Paul would have written: εἰ δὲ (or ἀλλ' εἰ) καὶ τὸ ζῆν ἐν σαρκὶ ἐμοὶ κέρδος κ.τ.λ.

Ver. 23. Respecting the τί αἰρήσομαι οὐ γνωρίζω, [VI c. page 56], Paul expresses himself more fully in vv. 23, 24, proceeding with the explicative δέ; for δέ is not *antithetical* (Hofmann: "on the contrary"), but, in fact, the reading γάρ is a correct gloss, since the *situation* now follows, which *necessitates* that relinquishment of a choice. *But I am held in a strait*<sup>1</sup> of the two points, namely the ἀποθανεῖν and the ζῆν,<sup>2</sup> of which he has just said, τί αἰρ. οὐ γνωρ. These δύο are not conceived in an *instrumental* sense, which is expressed with συνεχ., by the *dative*,<sup>3</sup> but as that from which the συνέχεσθαι proceeds and originates.<sup>4</sup>—τὴν ἐπιθυμ. ἔχων κ.τ.λ.] *since my longing is to die*. [See note VI. page 56.] The *article* denotes, not "*votum jam commemoratum*" (Hoelemann), for Paul has not indeed as yet expressed an ἐπιθυμεῖν, but doubtless the desire, *which Paul has*. He says that his *desire* tends towards dying, etc.,<sup>5</sup> but that life is *more necessary*; and therefore he knows that not that for which he longs, but that which is the more necessary, will come to pass, and that he will remain alive (ver. 25). Augustine aptly observes: "Non patienter moritur, sed patienter vivit et delectabiliter moritur."—ἀναλῦσαι] comp. 2 Tim. iv. 6; Isa. xxxviii. 12. Dying is conceived as a *breaking up* (a figure taken from the camp) for the departure, namely, from this temporal life to Christ (comp. ὑπάγειν, Matt. xxvi. 24; ἐκδημεῖν, 2 Cor. v. 8 f.; and similar passages); hence the καὶ σὺν Χριστῷ εἶναι immediately added.<sup>6</sup>—πολλῶ γ. μᾶλλ. κρεῖσσον] *by much in a higher degree better*; a cumulative expression in the strength and vivid-

<sup>1</sup> Comp. Luke xii. 50; Acts xviii. 5; 2 Cor. v. 14; Wisd. xvii. 11; Dem. 396. 22, 1484. 23; Plat. Legg. vii. p. 791 E, Theaet. p. 165 B; Heind. ad Plat. Soph. 46.

<sup>2</sup> It is therefore more in harmony with the context to refer ἐκ τῶν δύο to *what precedes* than to *what follows* (Luther, Rheinwald, Corn. Müller, and others). Note that the *emphasis* is laid on συνεχομαι, which is the *new climactic* point in the continuation of the discourse. The word συνεχ. itself is rightly rendered by the *Vulgate*: *coarctor*. The mere *teneor* (Weiss and earlier expositors) is not sufficient according to the context. Paul feels him-

self in a dilemma between two opposite alternatives.

<sup>3</sup> Matt. iv. 24; Luke viii. 37; Acts xviii. 5; Plat. Soph. p. 250 D; Eur. Heracl. 634.

<sup>4</sup> Bernhardt, p. 227 f.; Schoem. ad Is. p. 348; Mätzner, ad Antiph. p. 167.

<sup>5</sup> It is thus explained why Paul did not write τοῦ ἀναλῦσαι (as Origen reads). εἰς is not dependent on τὴν ἐπιθ. (ἐπιθ. is never so construed; comp. Corn. Müller); but τὴν ἐπιθ. is absolute, and εἰς τὸ ἀναλ. expresses the direction of τὴν ἐπιθ. ἔχων: *having my longing towards dying*. Comp. Thuc. vi. 15. 2.

<sup>6</sup> Bengel: "*Decedere sanctis nunquam non*



ness of feeling.<sup>1</sup> If here interpreted as *potius* (ver. 12), it would glance at the preference usually given to *life*; but nothing in the context leads to this. The predicate *κρείσσον* (a much *better*, i. e. *happier* lot) refers to the apostle himself; comp. below, *δε' ἑμᾶς*.<sup>2</sup>

Ver. 24. *Ἐπιμένειν* involves the idea: to remain *still* (still further), to *stay on*, comp. Rom. vi. 1.—*ἐν τῇ σαρκί*] *in my flesh*. Not quite equivalent to the idea involved in *ἐν σαρκί* without the article (ver. 22). The reading without the *ἐν* (see the critical remarks) would yield an *ethical* sense here unsuitable (Rom. vi. 1, xi. 22; Col. i. 23).—*ἀναγκαιότερ.*] namely, than the for me far happier alternative of the *ἀναλίσσαι* κ. σ. X. *εἶναι*. The necessity *for that* is only a subjective want felt by the pious mind. But the objective necessity of the other alternative has precedence as the greater; it is more precisely defined by *δε' ἑμᾶς*, regarded from the standpoint of *love*.<sup>3</sup>—*δε' ἑμᾶς*] applies to the *Philippians*, who would naturally understand, however, that Paul did not intend to refer this point of necessity to them *exclusively*. It is the *individualizing* mode of expression adopted by special love.

Vv. 25, 26. [On vv. 25, 26, see Note VII. page 57.] Τοῦτο πεποιθ.] τοῦτο does not belong to οἶδα, but to πεποιθ., and refers to the case of necessity just expressed; having which as the object of his confidence, Paul knows that, etc., so that *ὅτι* is dependent on οἶδα alone,—in opposition to Theophylact, Erasmus, Calovius, Heinrichs, Flatt, and others, under whose view the οἶδα would lack the *specification of a reason*, which is given in this very τοῦτο πεποιθ., as it was practically necessary.<sup>4</sup>—*μενῶ*] *I shall remain*; contrast to the *ἀναλίσσαι*, which was before expressed by *ἐπιμένειν ἐν τ. σαρκί*. Comp. John xii. 34, xxi. 22 f.; 1 Cor. xv. 6. The loving emotion of the apostle (ver. 8) leads him to add to the absolute *μενῶ*: *καὶ συμπαραμενῶ πάντων ὑμῶν*, and *I shall continue together with all of you*; I shall with you all be preserved in temporal life. From vv. 6 and 10 there can be no doubt as to the *terminus ad quem* which Paul had in view; and the πάντων (comp. 1 Cor. xv. 51; Rom. xiii. 11) shows how *near* he conceived that goal to be (iv. 5). [VII. c.] Notwithstanding, Hofmann terms this view, which is both verbally and textually consistent, quixotic, and invents instead one which makes Paul mean by *μενῶ* the remaining *alive without his co-operation*, and by *παραμενῶ*, which should (according to Hofmann) be read (see the critical remarks), *his remaining willingly*, and which assumes that the apostle did not conceive the *καὶ παραμενῶ πάντων ὑμῶν* as dependent on *ὅτι*, but conveys in these words a *promise* to remain with those, "*from whom he could withdraw himself*." What a rationalistic, artificial distinction of ideas

optabile fuit, sed cum Christo esse ex novo testamento est." This Christian longing, therefore, has in view anything rather than a "having emerged from the limitation of personality" (Schleiermacher).—The translation *dissolvi* (Vulgate, Hilary) is to be referred to another reading (ἀναλυθῆναι).

<sup>1</sup> As to μάλλον with the comparative, see on Mark vii. 36; 2 Cor. vii. 13; and Kühner, II.

2, p. 24 f., and ad Xen. Mem. iii. 13. 5; Bornemann, ad Cyrop. p. 137, Goth.

<sup>2</sup> Eur. Hec. 214: θανεῖν μὲν ξυντυχία κρείσσων ἐκύρσεν.

<sup>3</sup> "Vitaæ suæ adjici nihil desiderat sua causa, sed eorum, quibus utilis est." Seneca, ep. 98; comp. ep. 104.

<sup>4</sup> On the accusative of the object with *πεποιθ.*, comp. Bernhardt, p. 106; Kühner, II. I.



and separation of things that belong together! and what a singular promise from the apostle's lips to a church so dear to him: that he *will not withdraw himself*, but will *remain faithful* to them (Schneider and Krüger, *ad Xen. Anab.* ii. 6. 2)! If *παραμενῶ* is the true reading, Paul says quite simply: *I know that I shall remain* (shall not be deprived of life), *and continue with you all, i. e.* and that I shall be preserved to you all.<sup>1</sup>—*παραμενῶ*, to continue there, just like *μενῶ* in the sense of *in vita manere*, Herod. i. 30. Hence *συμπαραμένειν* (Thuc. vi. 89. 3; Men. in Stob. lxi. 4, 5), to continue there with, *to remain alive along with*.<sup>2</sup>—*εἰς τὴν ἡμῶν . . . πίστιν*. *ἡμῶν*, as the personal subject of the *προκοπή* and *χαρὰ τῆς πίστεως*, is placed first, with the emphasis of loving interest; the latter genitive, however, which is the real genitive of the subject, belongs to both words, *προκοπὴν κ. χαράν*. Hence: *for your faith—furtherance and joy*. [VII d.] Both points are to be advanced by the renewed labors of the apostle among them (ver. 26). The blending of them together by an *ἐν διὰ θνοῖν* (Heinrichs, Flatt) is erroneous. Weiss, however, is also in error in urging that *τῆς πίστεως* cannot belong to *προκοπὴν* also, because it would be in that case the genitive of the *object*; the faith also is to be an increasing and progressive thing, 2 Cor. x. 15.—Ver. 26. *ἵνα τὸ καύχημα κ.τ.λ.*] [VII e.] the *special and concrete aim* of the general proposition *εἰς τὴν ἡμῶν προκ. κ. χ. τ. πίστιν*, which is consequently represented as the *ultimate aim* of the *μενῶ καὶ συμπαρ. πᾶσ. ἡμ.* Comp. ver. 10. The *καύχημα*, because *ἡμῶν* is placed along with it (comp. 1 Cor. v. 6, ix. 15; 2 Cor. ii. 14, ix. 3), is that of the *readers* and *not* of the *apostle* (Chrysostom: *μετζόνως ἔχω κανχᾶσθαι ἡμῶν ἐπιδόντων*, Ewald: *my pride in you* at the last day); nor is it equivalent to *καύχησις*, *gloriatio* (Flatt and many others), but it denotes, as it invariably does,<sup>3</sup> *materies gloriandi* (Rom. iv. 2; 1 Cor. v. 6, ix. 15 f.; 2 Cor. i. 14, v. 12; Gal. vi. 4). Hence: *that the matter in which you have to glory, i. e.*, the bliss as Christians in which you rejoice (compare previously the *χαρὰ τῆς πίστεως*), *may increase abundantly* (comp. previously the *προκοπὴ τῆς πίστεως*). The *ἐν Χριστῷ Ἰησοῦ* that is added expresses the *sphere in which* the *περισσεύειν* is to take place, and characterizes the latter, therefore, as something which only develops itself in Christ as the element, in which both the joyful consciousness and the ethical activity of life subsist. If the *περισσεύειν* took place otherwise, it would be an egotistical, foreign, generally abnormal and aberrant thing; as was the case, for example, with some of the Corinthians and with Judaistic Christians, whose *κανχᾶσθαι* was based and grew upon works of the law. The normal *περισσεύειν* of the *καύχημα* of the Philippians, however, namely, its *περισσεύειν ἐν Χριστῷ Ἰησοῦ*, shall take place—and this is specially added as the concrete position of the matter—

p. 267; also Wunder, *ad Soph. O. T.* 259 f. Observe that we may say: *πεποιθῶσιν πέποιθα*, 2 Kings xviii. 19. Comp. on ii. 18.

<sup>1</sup>Comp. Heb. vii. 23; Eccles. xii. 15; Hom. *Il.* xii. 402; Plat. *Menex.* p. 235 B; Lucian. *Nigr.* 30; Herodian. vi. 2. 19.

<sup>2</sup>Thus LXX. Ps. lxxii. 5; Basil, I. p. 49;

Gregory of Nazianzus, I. p. 74 (joined with *συνδιακονίζειν*).

<sup>3</sup>This applies also against Huther, *l. c.* p. 585. who, in support of the signification *gloriatio*, appeals to Pind. *Isth.* v. 65: *καύχημα κατάβρεχε σιγῇ*. But in this passage also *καύχημα* means that *in which one glories*,

ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας π. πρὸς ὑμᾶς, that is, *it shall have in me by my coming again to you its procuring cause*; inasmuch as through this return in itself, and in virtue of my renewed ministry among you, I shall be the occasion, impulse, and furtherance of that rich increase in your *καίχημα*, and thus the *περισσεύειν* will rest in me. Consequently the *ἐν* in ἐν X. 'I., and the *ἐν* in ἐν ἐμοί, are differently conceived; the former is the *specific, essential definition* of *περισσεύειν*, the latter the *statement of the personal procuring ground* for the *περισσ.* ἐν 'I. X., which the apostle has in view in reference to the *καίχημα* of his readers,—a statement of the ground, which is not surprising for the service of an instrument of Christ (Hofmann), and which quite accords with the concrete *species facti* here contemplated, the personal return and the apostolic position and ministry. The interpretation of Hofmann is thus all the more erroneous, viz. that the increase of their glorying is given to the readers in the person of the apostle, *in so far as the having him again among them would be a matter of Christian joy and pride to them*. Thus would the apostle make himself in fact the object and contents of the *καυχᾶσθαι*, which would neither be consistent with the logical relation of the *ἐν* to the preceding εἰς τ. ὑμ. προκοπῆν κ.τ.λ., nor with Paul's own deep humility (1 Cor. iii. 21, xv. 9; Eph. iii. 8), which he satisfies also in 2 Cor. i. 14 by the *mutual nature* of the *καίχημα* between himself and his friends, and in view of the *day of Christ*. By many<sup>1</sup> ἐν X. 'I., and by some even ἐν ἐμοί<sup>2</sup> are referred, contrary to the position of the words, to τὸ καίχημα ὑμῶν, with various arbitrary definitions of the sense, e.g. Flatt: "so that ye shall have still more reason, in reference to me, to glorify Jesus Christ (who hath given me again to you);" Rheinwald: "If I shall be delivered by the power of Christ, ye will find abundant cause for praising the Lord, who has done such great things for me."—ἀλάω] is connected, as an adjectival definition, with παρῶσ. See on 2 Cor. xi. 23; Gal. i. 13; 1 Cor. viii. 7.

REMARK.—From vv. 20-26 we are not to conclude that Paul at that time was in doubt whether he should live to see the Parousia (Usteri, *Lehrbegr.* p. 355, and others). For in ver. 20 *he only supposes the case of* his death, and that indeed, in ver. 21, as the case which would be *profitable* for himself, and for which, therefore, he protests in ver. 23 *that he longs*. But on account of the need for his life being prolonged (ver. 24), he *knows* (ver. 25) that that case will *not* come to pass. This *οἶδα* (ver. 25) is not to be weakened into a *probabiliter sperare* or the like (Beza, Calvin, Estius, and many others, also Heinrichs, Rheinwald; comp. Matthies, van Hengel, Rilliet), with which Grotius, from connecting *οἶδα* *πεποιοθ.*, even brings out the sense, "*scio me hæc sperare, i. e. malle*;" whilst others fall back upon the *argumentum a silentio*, viz. that Paul says nothing here of any *revelation* (see Estius, Matthies, and others), but only expresses an *inference* in itself liable to error (Weiss). No, although he has supposed the *possibility* (comp. ii. 17) of his being put to death, he nevertheless *knew* that he should remain alive; and it

as the Scholiast has appropriately explained it: εἰ καὶ τηλικαῦτα εἰσὶ τῶν Αἰγινητῶν τὰ κατορθώματα, βρέχε καὶ ἐπικάλυπτε τῇ σιωπῇ.

<sup>1</sup>See Calvin, Heinrichs, Rheinwald, Rilliet, and others.

<sup>2</sup>Storr, Flatt, Huther.

must withal be confessed that the result did not correspond to this definite *oída*, which Bengel even goes so far as to refer to a *dictamen propheticum*. By no means, however, is an *imaginary situation*<sup>1</sup> to be suspected here (Baur), and just as little can a *second* imprisonment at Rome be founded on this passage (Chrysostom, Oecumenius, Theodoret, Bullinger, Piscator, Calovius, Estius, Bengel, and many others, also Wiesinger); as to the relation of this passage to Acts xx. 25, see on Acts.—We have further to notice that Paul, according to ver. 23, assumes that, in case he should be put to death, he would go *not into Hades*, but *into heaven to Christ*,—a conviction of the bliss attending martyrdom which is found in 2 Cor. v. 8 and in the history of Stephen, Acts vii. 59, and therefore does not occur for the first time in the Apocalypse (vi. 9 ff., vii. 9 ff.).<sup>2</sup> Wetstein's idea is a mere empty evasion, that by *ἀναλίσσαι* is doubtless meant the dying, but by *σὺν Χ.* *εἶναι* only the time following the resurrection (comp. also Weitzel, *Stud. u. Krit.* 1836, p. 954 ff.); as also is that of Grotius, that *σὺν Χ.* *εἶναι* means: “in Christi custodia esse,” and “*nihil hinc de loco definiri potest.*” It is also altogether at variance with the context (see vv. 20, 21), if, with Kaeuffer, we interpret *ἀναλίσσαι* as the change that takes place at the Parousia (“ut quasi eximeretur carne”). Comp. on the contrary, Polycarp: *ad Phil.* 9, *ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ κυρίῳ, ᾧ καὶ συνέπαθον*, Clem. Rom. 1 Cor. 5, of Peter: *μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης*, and of Paul: *εἰς τὸν ἄγιον τόπον ἐπορεύθη*, Martyr. Ignat. 26. It is an *intermediate state*, not yet the fully perfected glory, but *in heaven*, where Christ is (iii. 20 f.). Georgii, in Zeller's *theolog. Jahrb.* 1845, I. p. 22, following Usteri, *Lehrbegr.* p. 368, erroneously discovers in our passage a *modification* of the New Testament view, developed only when the hope of a *speedy* Parousia fell into the background. Comp. Neander and Baumgarten Crusius (whose view amounts to an inconsistency of the conceptions). Opposed to these views, even apart from 2 Cor. v. 8 and Acts vii. 59, is the fact that the *speedy* Parousia appears still to be very distinctly expected in this epistle. See particularly iii. 20 f. But we find nothing said in the New Testament as to an *intermediate body* between death and resurrection. See remark on 2 Cor. v. 3. There is a vague fanciful idea in Delitzsch, *Psychol.* p. 443 f., who in p. 419 ff., however, forcibly shows the incorrectness of the doctrine of the *sleep of the soul*.

<sup>1</sup> Hinsch even assigns, *l. c.* p. 71, to the passage with its vivid emotion the character of a *historico-critical reflection*. He represents the author of the epistle as having in view the various opinions current in his age regarding the close of the apostle's life, in other words, the question, whether his captivity at that time ended in his being put to death, or in his being set at liberty and beginning a new course of labor. The author adduces the *grounds* of both views, *putting them in the mouth of the apostle*, and in ver. 24 decides in favor of the second; the original, of which the present passage is an imitation, is to be found (as Baur also thinks) in 2 Cor. v. 8, Rom. xiv. 8. See Hilgenfeld, in opposition to Baur and Hinsch.

<sup>2</sup> All we can gather from Rom. viii. 10 f. is merely that the life of believers remains unaffected by the death of the body; as at

John xi. 25 f. They remain in fellowship with Christ; but as to the mode and place of this fellowship, of which they might indeed be partakers even in *Hades* (Paradise, Luke xvi. 22 ff., xxiii. 43; Phil. ii. 10), as little is said in that passage as in viii. 38, xiv. 8. But in the passage we are considering, the words *σὺν Χριστῷ εἶναι* point to an actual being with the Lord in heaven (comp. 1 Thess. iv. 14, 17; Acts vii. 59; 2 Cor. l. c.), and do not therefore apply to the state in Hades (in opposition to Güder, *Erschein. Chr. unt. d. Todten*, p. 111, and others); see also 2 Cor. v. 8. This union with Christ, however, is not the *δόξα* as the ultimate goal of hope; see iii. 20 f.; Col. iii. 3. To the latter belongs also the *bodily* transfiguration, which can only take place at the Parousia, 1 Cor. xv. 23. This applies also in opposition to Gerlach, *d. letzt. Dinge*, p. 79 ff., whose distinction between corporeality and



Ver. 27. [On vv. 27-30, see Note VIII. page 58.] To these accounts regarding his own present position Paul now subjoins certain exhortations to right conduct for his readers.—*μόνον*] [VIII a.] without connecting particle, as in Gal. ii. 10, v. 13. With the above assurance, namely, that he shall continue alive, etc., he, in order that the object of this preserving of his life (ver. 25) may be accomplished in them, needs *only* to summon them *to be* in a way worthy of the gospel *members of the Christian community* (*πολιτεύεσθε*); nothing further is needed. Hofmann, in consequence of his finding previously a *promise* here, equally erroneously, *the only counter-demand made for it*.—*τοῦ Χριστοῦ*] of Christ. See on Mark i. 1. —*πολιτεύεσθε*] [VIII b.] comp. on Acts xxiii. 1.<sup>1</sup> The word, which is not used elsewhere by Paul in the epistles to express the conduct of life, is here *purposely chosen*, because he has in view the moral life, internal and external, of the Christian commonwealth, corresponding to the purport of the gospel (*πολιτεύεσθαι*, *to be citizen of a state, to live as citizen*). See the sequel. It is also selected in Acts xxiii. 1, where the idea of the official relation of service is involved (*πολιτεύεσθαι*, *to administer an office in the state*). Comp. 2 Macc. vi. 1, xi. 25; 3 Macc. iii. 4. In the absence of such references as these, Paul says *περιπατεῖν* (Eph. iv. 1; Col. i. 10, with *ἀξίως*).<sup>2</sup>—*εἴτε ἐλθὼν κ.τ.λ.*] a parenthetic definition as far as *ἀπὼν*, so that *ἀκούσω* then depends on *ἵνα*: *in order that I—whether it be when I have come and seen you, or during my absence from you—may hear*, etc. The two cases *εἴτε . . . εἴτε* do not refer to the liberation and non-liberation of the apostle; but they assume the certainty of the liberation (ver. 25 f.), after which Paul desired to continue his apostolic journeys and to come again to the Philippians; and indeed trusted that he should come (ii. 24), but yet, according to the circumstances, might be led elsewhere and be far away from them (*εἴτε ἀπὼν*). In either event it is his earnest desire and wish that he may *come to learn* the affairs of the church in their excellence as described by *ὅτι στήκετε κ.τ.λ.* It cannot surprise us to find the notion of *learning* expressed by the common form of the *zeugma*,<sup>3</sup> corresponding to the *εἴτε ἀπὼν*, and from the *ἀκούσω* accordingly employed there naturally suggests itself a word of kindred import to correspond with *εἴτε ἐλθὼν κ.τ.λ.*, such as *γνώ*. The rash opinion, repeated even by Hofmann, that *ἀκούσω* only refers to the second case, does the apostle the injustice of making his discourse “*hiulca*” (Calvin), and even *grammatically faulty* (Hofmann), it being supposed that he intended to write either “*ut sive veniens videam vos, sive absens audiam*,” or: “*sive quum venero et videro vos, sive absens audiam de statu vestro, intelligam utroque modo*,” etc. Calvin allows a

materiality [*Leiblichkeit und Körperlichkeit*] is not in harmony with the New Testament, which distinguishes rather between *σῶμα* and *σάρξ*.

<sup>1</sup>See also 2 Macc. vi. 1, xi. 25; 3 Macc. iii. 4; Joseph. *Antt.* iii. 5. 8, Vit 2; Wetstein *ad loc.*, and Snicer, *Thes.* II. p. 709, ff.

<sup>2</sup>Comp. however, Clement, *Cor.* i. 3; *πολιτεύεσθαι κατὰ τὸ καθήκον τῷ Χριστῷ*, and ch.

54: *πολιτευόμενος τὴν ἀμεταμέλητον πολιτείαν τοῦ Θεοῦ*, ch. 21. *ἀξίως αὐτοῦ πολιτευόμενοι*.

<sup>3</sup>It is a mistake (notwithstanding Winer, p. 578 [E. T. 622]) to suppose that in a *zeugma* the directly appropriate verb must be joined to the first member. It can also be joined with the second, as here. Comp. Xen. *Anab.* vii. 8. 12, and Kuhner *in loc.*, Plat. *Rep.* p. 589 C, and Stallbaum *in loc.*; Hom. *Il.* iii. 327,



choice between these two interpretations; the latter is approved of by de Wette and Weiss (comp. Rillet and J. B. Lightfoot). Hofmann also accuses the apostle of the confusion of having written εἶτε ἁπὼν ἀκούσω τὰ περὶ ὑμῶν (which words are to be taken together), as if he had previously put εἶτε ἐλθὼν ὑφιστάμην ὑμῶς; but of having left it to the reader mentally to supply the verbs that should have depended on ἴνα, and of which *two*<sup>1</sup> would have been needed! The passage employed for comparison, Rom. iv. 16, with its close, concise, and clear dialectic, is utterly a stranger to such awkwardness. Hoelemann finally interprets the passage in a perfectly arbitrary way, as if Paul had written: ἴνα, εἶτε ἐλθὼν κ. ἰδὼν ὑμᾶς, εἶτε ἁπὼν καὶ ἀκούσας τὰ περὶ ὑμῶν, στήκητε κ.τ.λ., thus making the participles *absolute* nominatives.—τὰ περὶ ὑμῶν] the object of ἀκούσω, so that ὅτι στήκητε κ.τ.λ., *that*, namely, *ye stand*, etc., is a more precise *definition* arising out of the loving confidence of the apostle, analogous to the familiar attraction οἶδά σε τίς εἶ, and the like; Winer, p. 581 [E. T. 625]. It has been awkwardly explained as *absolute*: “*quod attinet ad res vestras*” (Heinrichs, Rheinwald, Matthies, and others), while van Hengel not more skillfully, taking εἶτε ἁπὼν ἀκούσω τ. π. ὑμ. together, afterwards supplies ἀκούσω again. Grotius, Estius, and am Ende take τὰ even for ταῦτα, and Hoelemann makes Paul express himself here also by an *anakoluthon* (comp. above on εἶτε ἐλθὼν κ.τ.λ.), so that either ὅτι should have been omitted and στήκητε written, or τὰ should not have been inserted.—ἐν ἐνὶ πνεύματι] is to be joined with στήκητε, alongside of which it stands, although Hofmann, without any reason, takes it absolutely (2 Thess. ii. 15). It is the common element, *in which* they are to stand, *i. e.* to remain steadfast (Rom. v. 2; 1 Cor. xv. 1, xvi. 13); πνεύματι, however, refers not to the *Holy Spirit*,<sup>2</sup> but, as the context shows by μὴ ψυχῇ, to the *human spirit*; comp. 1 Thess. v. 23. The perfect accord of their minds in conviction, volition, and feeling, presents the appearance of *one spirit* which the various persons have in common. De Wette well says: “the practical community of spirit.” Comp. Acts iv. 32. It is, as a matter of course, plain to the Christian consciousness that this unity of the human spirit is *brought about* by the *Holy Spirit* (see on Eph. iv. 3 f., 23), but ἐν πνεύμ. does not say so. Moreover the emphasis is on this ἐν ἐνὶ πν., and therefore μὴ ψ. is subsequently placed first.—The *special mode* which this standing fast in one spirit desired by the apostle is to assume, is contained in the sequel down to ἀντικειμ.—μὴ ψυχῇ συναθλ. κ.τ.λ.] The ψυχῇ, as distinguished from the πνεῦμα, is the principle of the individual personal life, which receives its impressions on the one hand from the πνεῦμα as the principle of the higher divine ζωή, and on the other hand from the outer world, and is the seat of the activity of feeling and emotion, the *sympathetic unity* of which in the church is here described (comp. on Luke i. 46 f.).<sup>3</sup>

and Faesi *in loc.*; generally Nägelsbach, z. *l.* uas, p. 179, ed. 3; Bremi, *ad Lys.* p. 43 ff.; Kühner, II. 2, p. 1075 f.

<sup>1</sup> But why *two*? He would only have needed to insert μαθῶ or γινῶ before ὅτι. This would have suited both halves of the alternative

discourse, in the confused form in which Hofmann makes it run, and there would be no necessity whatever for *two* verbs.

<sup>2</sup> Erasmus, Beza, and others, also Heinrichs, Rheinwald, Matthies, van Hengel, Weiss.

<sup>3</sup> Comp. ισόψυχος ii. 20; σύμψυχοι, ii. 2.

But *μὴ ψ.* does not also belong to *σπῆσται* (Chrysostom, Theophylact, Luther, Er. Schmid, and others), for *σπῆσται* requires a modal definition in harmony with the context.—*σπῆσονται* in keeping with *σπῆσται*, according to the conception of a *contest* (comp. ver. 30), under which the activity of Christian *faithfulness* is presented in relation to all hostile powers.<sup>1</sup> The compound, *striving together* (comp. iv. 3, and *συναγωνίζεσθαι*, Rom. xv. 30), is not to be overlooked, as if *σπῆσται*, with the dative of the thing expressed merely the *entering or stepping into the lists* for it (Hofmann). It does not refer, however, to the *fellowship of the Philippians* themselves ("quasi facto agmine contra hostes evang.," Grotius).<sup>2</sup> Paul looks upon *himself* as a combatant (ver. 30, comp. ver. 7), and the Philippians as *striving with him*, and affording him *assistance* (Diod. iii. 4) as his *σπῆσται* in defending the faith (objectively viewed), protecting it and rendering it victorious. [VIII c.] That they were to do this *with one accord*, is stated emphatically by *μὴ ψυχῇ*, but is not conveyed by *σπῆσται* in itself. If, however, Paul is the combatant, the passage cannot be understood in the sense: "*adjuvantes decertantem adversus impios evangelii fidem*," Erasmus, *Paraphr.*; <sup>3</sup> even apart from the fact that *such a personification* of *πίστις* is unprecedented, and must have been suggested by the text, as in the case of *τῇ ἀντιθείᾳ*, 1 Cor. xiii. 6.—*τῇ πίστει* is the dative *commodi* (comp. Jude 3), [VIII d.] not *instrumenti*,<sup>4</sup> which *μὴ ψυχῇ* was. As to the genitive of the object with *πίστις*, see on Rom. iii. 22.

Ver. 28. On *σπῆσθαι*, to *become frightened* (of horses, Diod. ii. 19, xvii. 34; Plut. *Fab.* 3; *Mare.* 6), to *be thrown into consternation* (Diod. xvii. 37 f.; Plat. *Alc.* p. 370 A; Plut. *Mor.* p. 800 C), see Kypke, II. p. 312. In Gen. xli. 8 Aquila has *καταπύρεσθαι*.—*ἐν μηδενί* in *no point, nulla ratione*, ver. 20; 2 Cor. vi. 3, vii. 9; Jas. i. 4.—The *ἀντικείμενοι* (comp. 1 Cor. xvi. 9) are the *non-Christian opponents of the gospel* among Jews and Gentiles, and *not* the *Judaizers* and their adherents (Flatt), or the malevolent *false teachers* (Matthies). This follows from ver. 30, since the whole position and ministry of the apostle was a conflict with *such* adversaries, comp. ver. 7.—*ἥτις ἐστὶν αὐτοῖς κ.τ.λ.* [VIII e.] *which is indeed*, etc., refers to the preceding *μὴ πύρεσθαι ἐπὶ τῶν ἀντικειμένων*, to which Paul desires to *encourage* them. This *undauntedness* in the *σπῆσθαι*, and not the latter itself (Hofmann), is now the leading idea, with which what has further to be said connects itself; hence *ἥτις* is not to be taken as referring to the *sufferings*, as it is by Ewald (comp. 2 Thess. i. 5), who subsequently, although without critical proof, would read *ἀπόλλυας ἑμῶν, ἐμὴν δὲ—αὐτοῖς* τοῖς ἀντικειμένοις is to be taken simply as dative of reference: *which is to them an indication of perdition*. The *ἥτις*

Herodian. viii. 5. 15: *μὴ τε γνώμη καὶ ψυχῇ*, Rom. xv. 6, *ὁμοθυμαδόν*, 4 Macc. xiv. 20, *ὁμόψυχος*, 1 Pet. iii. 8, *ὁμόφρων*.

<sup>1</sup> Comp. Col. ii. 1; 1 Thess. ii. 2; 1 Tim. vi. 12, 2 Tim. iv. 7, *et al.*; also Soph. O. C. 564; Eur. *Suppl.* 317; Aesch. *Prom.* 95.

<sup>2</sup> Comp. Hoelmann, Rilliet, de Wette, Wiesinger, Weiss, and others, following Chrysostom, Theodoret, Theophylact, Oecumenius.

<sup>3</sup> Comp. Castalio, Michaelis, Mynster, Flatt, Lightfoot.

<sup>4</sup> Beza, Calvin, Grotius, Calovius, Loesner, Rheinwald, and others

<sup>5</sup> Ὅταν γὰρ ἴδωσιν, ὅτι μυρία τεχναζόμενοι οὐδὲ πύρραι ὑμᾶς δύνανται οὐ δείγμα τοῦτο σαφὲς ἔξουσιν, ὅτι τὰ μὲν αὐτῶν ἀπολοῦνται, τὰ δὲ ὑμέτερα ἰσχυρὰ καὶ ἀνάλωτα καὶ αὐτοθεν ἔχοντα τὴν σωτηρίαν; Theophylact.

involving a *reason* is just as in Eph. iii. 13. See on that passage. This would be still more emphatically expressed by *ἦτις γὰρ* (Klotz, *ad Devar.* p. 305). But the fact that the ἀντικείμενοι do not recognize in the undauntedness of those persecuted a proof (not: *causa*, as in the *Vulgate*; but comp. Rom. iii. 25 f.; 2 Cor. viii. 24; Plat. *Ep.* vii. p. 341 E; *Legg.* xii. p. 966 C) of their own perdition, and on the other hand of the salvation of the persecuted (ἐμῶν δὲ σωτηρίας), does not alter the state of the case in itself, that the μὴ πέρεσθαι is in reality objectively such an ἐνδειξις to them. It is, indeed, the σημεῖον of the righteous divine cause, and of its necessary final victory. *Perdition and salvation*: both without more precise definition; but the reader knew what reference to assign to each, viz. the *Messianic* perdition and salvation.<sup>1</sup>—καὶ τοῦτο ἀπὸ Θεοῦ] and that (see on Rom. xiii. 11) of God, thus certain, therefore, and infallible. It adds force to the encouragement conveyed by ἐμῶν δὲ σωτηρίας; for the context shows by the ὑμῶν which is emphatically placed first in ver. 29,—without making the reading ὑμῶν necessary, however, in ver. 28 (Hofmann); see the critical remarks,—that τοῦτο refers only to this second and main part of ἦτις κ.τ.λ. (Calvin, Piscator, Calovius, Flatt, and others, also Ewald and Hofmann), and not to both halves of ἦτις (Beza, Grotius, and many others, also Wiesinger, Weiss, and Ellicott). Entirely foreign to the connection is any purpose of *humiliation* (Hoelemann and older expositors, following the Greek Fathers). Nor are the words to be attached to *what follows* (ὅτι, that) (Clemens Alex., Chrysostom, Theodoret, Erasmus, and others, and recently Rilliet); in which case the (preparative) τοῦτο would receive an uncalled-for importance, and yet ἀπὸ Θεοῦ would be obviously intelligible through ἐχαρίσθη.

Ver. 29. Ὅτι is argumentative. “Καὶ τοῦτο ἀπὸ Θεοῦ,” I say, “since indeed to you it was granted,” etc. This grant distinguishing you is the practical proof, that the just expressed ἀπὸ Θεοῦ is indubitably right, and that consequently the ἐνδειξις of your final salvation which is afforded to the adversaries in your undauntedness is a divine ἐνδειξις, a token given by God.<sup>2</sup> Hofmann’s view, that ὅτι specifies the reason why God imparts to them what has been before stated, is based upon the erroneous reading ὑμῶν in ver. 28; and is itself erroneous, because ὅτι would introduce merely the self-evident thought that they had not sought out their suffering wilfully, but had had it given to them by God, and because, for the purpose of marking the alleged contrast to the wilfulness, not ὑμῶν, but ἀπὸ Θεοῦ again would have been emphatically prefixed, and consequently Paul must have written: ὅτι ἀπὸ Θεοῦ ὑμῶν ἐχαρίσθη κ.τ.λ. Hofmann curiously explains the emphasized ὑμῶν, as if Paul meant to say that with respect to their sufferings the case stood exactly as with his own. In that case he must at least have written, in prospect of ver. 30, καὶ ὑμῶν, to you also.—ὑμῶν] emphatically put first, corresponding to the previous ἐμῶν δὲ σωτηρίας.—ἐχαρίσθη] donatum

<sup>1</sup> Comp. on the matter, 2 Thess. i. 5 ff.; Rom. viii. 17; 2 Tim. ii. 12; Luke xii. 32, et al.

<sup>2</sup> At the same time it is to be observed here also (comp. on ver. 28) that this divine point-

ing to the final salvation of believers was in fact before the adversaries, and that their non-recognition of it altered nothing in this objective relation.



*est*; by whom, is self-evident. 1 Cor. ii. 12.—τὸ ἐπὶ Χριστῶν] as if the πάσχειν was immediately to follow. The apostle does not leave this unwritten purposely, in order to bring into prominence in the first place the idea of ἐπὶ, as Hofmann artificially explains. But here his full heart interposes, after τ. ἐπὶ Χριστῶν, and before he writes πάσχειν, the fresh thought οὐ μόνον τὸ εἰς αὐτ. πασχεῖν, so that ἀλλὰ καὶ must now be also added; and, on account of the different prepositional relation (εἰς) introduced, the τὸ ἐπὶ Χριστῶν already expressed is again taken up by τὸ ἐπὶ αὐτῶν. Thus οὐ μόνον . . . ἐπὶ αὐτῶν appears as a parenthesis of more special definition, after which the πάσχειν, which had been prepared for by τὸ ἐπὶ Χριστῶν, but is only now introduced, is to be dwelt upon with emphasis: “to you the gift of grace is granted, in behalf of Christ—not only to believe on Him, but also for Him—to suffer.”<sup>1</sup> It is an awkward construction, to take τὸ ἐπὶ Χ. absolutely and (notwithstanding the subsequent ἐπὶ αὐτῶν) in the sense: as to what concerns Christ (Beza, Camerarius, Calovius, and others, including Matthies and Rilliet). For the conception of suffering for Christ as a high divine distinction, see already Acts v. 41; comp. Matt. v. 11 f. Comp. on ver. 7.

Ver. 30. [VIII f.]. So that ye have the same conflict, etc., serves to characterize the ἐμὴ ἐχθρ. τὸ ἐπὶ Χ. πάσχειν just asserted; and Paul's intention in thus speaking, is to bring home to them the high dignity and distinction of suffering for Christ, which is involved in the consciousness of fellowship in conflict with the apostle. It is impossible, in accordance with the true explanation of what goes before (see on ver. 29), to find in τὸν αὐτόν, that they have themselves sought their conflict of suffering as little as the apostle had sought his, but, on the contrary, have received it as a gift of grace from God (Hofmann). The participle might have been put by Paul in the nominative (instead of the dative), because ἐμεῖς was floating before his mind as the logical subject of the preceding clause. Comp. on Eph. iii. 18, iv. 2; 2 Cor. i. 7; Col. ii. 2, iii. 16; Phil. iii. 19; Kühner, II. 2, p. 661 f. There is therefore neither a logical nor a grammatical reason, with Bengel, Michaelis, Lachmann, Ewald (comp. also Buttman, *Neut. Gr.* p. 256 [E. T. 299]), to treat ἡμεῖς . . . πάσχειν as a parenthesis,—a construction which would be only an injurious interruption to the flow of the discourse.—τὸν αὐτόν] namely, in respect of the object; it is the conflict for Christ (ver. 29) and His gospel (ver. 7).—οὐκ εἶδτε κ.τ.λ.] as ye have seen it in my person (viz. whilst I was still with you in Philippi; see scenes of this conflict in Acts xvi. 16 ff.; comp. 1 Thess. ii. 2), and now (from my epistle which is read out to you) ye hear in my person. Paul, in his epistle, speaks to the Philippians as if they were listening to him in person; thus they hear in him his conflict, which is made known to them in the statements of the apostle. This explanation is all the less unfitting, as Hofmann terms it (comparing the ἐν ἡμῖν in 1 Cor. iv. 6), since Paul must necessarily have assumed that the statements in the epistle regarding his sufferings

<sup>1</sup> Plat. *Legg.* x. p. 802 C: εἰ δὲ φανήσεται ψυχῇ πρῶτον, οὐ πῦρ οὐδὲ ἀήρ, ψυχῇ δὲ ἐν πρῶ-

τοις γεγενημένην. See also Dissen, *ad Dem. de cor.* p. 431; Fritzsche, *ad Matth.* p. 501.



would not fail to receive more detailed description in Philippi on the part of Epaphroditus. The rendering *de me* for the second *ἐν ἐμοί*, adopted by Peschito, Vulgate, Erasmus, Beza, Calvin, Grotius, and others, including Flatt, is erroneous.

#### NOTES BY AMERICAN EDITOR.

##### I. Vv. 1, 2.

The salutation of this Epistle corresponds, in its general characteristics, with those of the other Pauline Epistles. Its only peculiarity, as distinguishing it from all the rest, is the special mention of the church officers among those who are addressed. The reason for thus alluding to them may, not improbably, be the one suggested by Meyer (with whom Weiss, Ellicott and others agree), but it may be connected with the particularly intimate relations which the Apostle sustained to all the membership of this Church, the evidence of which is manifest throughout the Epistle. That these officials are placed in the salutation after the company of believers, may be due to the fact that the gift sent to Paul was the result of a general contribution. It would seem, however, that he could hardly have written thus, if he had not esteemed the believing body as of more importance than its officers.

The Church is not designated here by the word *ἐκκλησία*, as it is not in the opening words of any of the letters which are later in date than 2 Cor. and Gal. As the Ep. to the Romans, in which this term first disappears from the salutation, was probably not separated in time from either of those Epistles by a period of more than from three to six months, the change in expression must undoubtedly have been accidental, rather than the result of any settled purpose or new ideas. The natural effect of a progress in church organization, it would seem, would rather have been in the opposite direction. For this reason, as well as because the earliest officers of the churches were presbyters and deacons, conclusions as to the date of this Epistle, or as to any peculiar or established church constitution, can scarcely be founded upon the words here used.

With regard to the absence of the word *ἀπόστολος* in this salutation, it may, after the same manner, be said that no altogether satisfactory account can be given of its insertion or omission. It occurs in letters addressed to individuals (Tim. and Titus), as well as in those written to churches; and, among the latter, it is found not only in cases where Paul's apostolic authority was assailed (Gal., 2 Cor.), but where there is little evidence of any intended reference to such opposition, (Rom., 1 Cor.). It is omitted, on the other hand, in 1st and 2d Thess., Phil., and Philem. Perhaps the best suggestion which can be offered is that the letters, whether to churches or individuals, whose opening words contain this term, have a somewhat more official character than those in which it does not appear.

With respect to the relation of Timothy to the Epistle, the view of Weiss, Ellicott, Lightfoot and others, seems more probably to be the correct one—that he simply “takes part in the *greeting*.” No doubt, that if he had not agreed with Paul in opinions and feelings, his name would not have been inserted. But there appears to be no sufficient ground for supposing, with Meyer, that the Apostle had had any special or formal discussion with him as to the exhort-

ations and teachings which were to be addressed to the Philippians in the letter. Timothy was well known to the church and was about to visit it on behalf of Paul, but the Apostle is apparently in this case, as in all others where he associates his companions with himself in his words of address, the sole author of the Epistle in every sense.

## II. Vv. 3-11.

With reference to the construction and meaning of these verses, the following points may be noticed: (a) As *εὐχαριστῶ* is the leading verb and apparently expresses the feeling which was uppermost in the Apostle's mind, it is most natural to hold that the words *ἐπὶ τῇ κοινωσίᾳ* are to be connected with it. This view gains support from the following verses, which set forth the confidence which he has for the future respecting the continuance of what now constitutes the ground of his thankfulness. It is also confirmed by the fact that in the beginning of other epistles where *εὐχαριστῶ* occurs, it is followed by the same preposition with a dative, or by clauses of another form, expressing the reason or occasion of his grateful feeling (1 Cor. i. 4, 5; Rom. i. 8; 2 Thess. i. 3; Col. i. 3, 4; Philem. 4, 5).—(b) The connection of *πάντοτε κ.τ.λ.*—whether with *εὐχαριστῶ* or with *μετὰ χ. τ. δ. ποιούμενος*—is more doubtful. *Πάντοτε* is, in some similar cases in Paul's writings, evidently to be joined with *εὐχ.* (e. g. 1 Thess. i. 2; 2 Thess. i. 3, ii. 13). In other cases, however (e. g. Col. i. 4; Philem. 4; cf. Rom. i. 9, 10), it may qualify the participial word, and it is to be observed that the present sentence has peculiarities which render any conclusions drawn from comparison with kindred passages uncertain. There is no other instance where the accumulation of phrases conveying the idea of "all," and the twofold use of *δέησις*, are found. The sentence may, therefore, be properly determined in its construction by the probabilities belonging to itself. These, on the whole, favor the uniting of *πάντοτε κ.τ.λ.* with *ποιούμενος*. After the insertion of *ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν*, the addition of these words would seem unnecessary and antecedently improbable, as connected with *εὐχαριστῶ*; while, as modifying *ποιούμε.*, they are very suitable and natural. The participial clause, if including these words, is more easily accounted for than if they are separated from it. If the writer says, that he thanks God in all his remembrance of them always in every prayer on their behalf, there is little emphasis to be gained by adding, parenthetically, that he offers these prayers with joy. But, on the other hand, if his words are, "I thank my God in all my remembrance of you, in every prayer of mine on behalf of you all making the prayer with joy," the added clause serves a purpose corresponding in some measure, though not precisely, with that of Rom. i. 9, 10 as related to *εὐχ.* in Rom. i. 8. It shows how natural it was—as he was always joyfully offering prayers for them—to give thanks, when he called them to mind, for their fellowship in respect to the gospel.

(c) The determination of the meaning of *κοινωνία ὑμῶν* (ver. 5) seems to depend on two points: 1. The absence of any defining words giving these words a special application, as e. g. to gifts of money, and also (as Meyer suggests) of any such words as *μετ' ὑμῶν*, which would indicate fellowship on their part with himself, and this alone; and 2. The fact that in iv. 14, 15, the Apostle, by the use of the corresponding verb, refers distinctly to their contributions for his benefit, and speaks of those contributions, as he does here of the *κοινωνία*, as having been made also at the beginning of their Christian life (*ἐν ἀρχῇ τοῦ εὐαγγελίου*, iv. 15; *ἀπὸ τῆς*

πρώτης ἡμέρας, i. 5) In view of these facts, we must hold, with Meyer, that the words mean the fellowship of the Philippians with one another, but that, in using the expression, the writer had in mind the thought that, as this fellowship worked out to the end of furthering the gospel, it directed itself towards the supply of his wants as a means to the end. *κοινωνία* is not, therefore, to be understood here in the sense of *contribution*, and it does not, in and of itself, suggest coöperation with Paul, but only with one another. But, in the outgoing of their mutual coöperation, their affection for him led them to help the cause which they had at heart by helping him.

(d) *πεποιθώς αὐτὸ τοῦτο* (ver. 6). The participle here appears to be circumstantial (as Mey.), rather than causal (as Ell., Lightf., and others). It is not precisely parallel with *ποιούμενος* (Alf., de W.), but it denotes the feeling which accompanies his thanksgiving. Confidence in the future naturally unites itself with his knowledge of the past and the present, and thus is ever in his mind when he expresses his gratitude to God. The view of Meyer with regard to *αὐτὸ τοῦτο*—that it means *for this very reason*—is to be rejected, both because of the order of the words in the clause (so Lightf.), and because the argument which Meyer urges has no sufficient basis,—namely, that “nothing has been yet said of the contents of the confidence, which are to follow.” This is true, if we are to understand the statement in the strictest and most precise sense. But the subject respecting which the Apostle is confident for the future is so far indicated in the preceding verse as to justify the use of *αὐτὸ τοῦτο* as it is used in Eph. vi. 22, Col. iv. 8. The “good work” is the *κοινωνία*.

(e) With the thought in *ἐπιτελέσει κ.τ.λ.* (ver. 6) as related to the preceding, we may compare 1 Cor. i. 8 and 6. Passages of this character express confidence as to the perseverance of the particular persons referred to; whether they can be regarded as, in themselves, establishing the doctrine of the perseverance of all Christians is doubtful. This doctrine must find its main support elsewhere.—

(f) The words *ἄχρι ἡμέρας Ἰησοῦ Χριστοῦ* correspond very nearly with *ὡς τέλους . . . ἐν τῇ ἡμέρᾳ τ. κ. ἡμ. Ἰ. Χρ.* of 1 Cor. i. 8, and in connection with iv. 5 (comp. 1 Cor. xv. 51, 52, xvi. 22) they favor the view that in his later epistles, as in his earlier ones, Paul held that the Lord’s second coming was near at hand. His expectation of this event as probably to occur in the early future, if this view is adopted, did not change as he advanced in life, although he naturally became more doubtful as to whether he should himself live to witness it.—(g) Meyer’s view of the connection of *ἐν τε δεσμοῖς . . . εὐαγγελίου* (ver. 7) is favored by De W., Alf., Noyes tr., and others, but is opposed by Treg., W. and Hort., Ell., Lightf., Eadie, Bisping, Lumby, Davidson tr., and others, who join the words, as do A. V. and R. V., with the following. The consideration which Meyer urges has force. The order of the sentence, also, and the fact that the position of these words, in case of the other explanation, gives them an emphasis which appears almost too great, supports his view. But the development of thought as related to *κοινωνία* (ver. 4), and the repetition of *ἡμᾶς*, which is more easily accounted for if the new clause begins with *ἐν τε δεσμ.*, may be regarded as overbalancing these considerations and rendering the connection of the words with what follows, on the whole, more probable.

(h) The close connection of *δεσμ.* with *ἀπολ.* and *βεβ.* makes it almost certain that the Apostle has in mind only that *ἀπολ.* and *βεβ.* which belonged to his present period of imprisonment. For this reason it is probable that in *τῆς χάριτος* he refers to that manifestation of the Divine grace which fitted them, as it fitted



him, for the furtherance of the gospel even in times of trial and suffering, and which also made them ready to help him in his defence and confirmation of the gospel while a prisoner at Rome. The defence and confirmation are the negative and positive side of the same thing. The defence, therefore, does not mean a defence at the time of his judicial trial, but that which was a part of the work of preaching which, according to Acts xxviii. 30, 31, he was permitted to carry forward without hindrance.—(i.) γὰρ (ver. 8) is, as Meyer intimates, to be connected with δὲ τὰ ἐχεν με ἐν τῇ καρδίᾳ ἱμῶς—this verse being the confirmation of those words and not of what precedes them.—(j.) The view of Meyer with respect to ἐν σπλάγχνοις Χρ. Ἰησ. is adopted by Ell., Lightf., Ead., Alf., de W., Bisp., Jatho, Gwynn, and others, and is doubtless correct.

(k) καὶ of ver. 9 is rightly explained by Meyer as simply adding the new part of the discourse. But whether (as he supposes, with Ell., Alf., Lightf., de W., and others) the thought is carried back to ver. 4, as if taking up and explaining a prayer alluded to there, is doubtful. It is more probable that he merely intends to add to what he has said of his thankfulness and confidence a statement of what he prays for with reference to their future growth and progress. The emphasis on τοῦτο does not seem to require a reference to ver. 4 of the sort indicated, but is sufficiently accounted for by the fact that the ἀγάπη and the κοινωνία are so closely related. That these two words are thus related is proved by the fact, that, otherwise, the unity of the introductory passage is broken.—(l) The meaning of ἀγάπη is, accordingly, love as connected with κοινωνία, that love which brought the Philippians into fellowship for the furtherance of the gospel. The reference does not seem to be (as Meyer holds) simply to their love to one another, but to Christian love which, existing as a power in each individual soul, led them to work together as the opportunity and call for such working came to them.—(m) “The intensive preposition (ἐν) before γινώσκει,” says Lightfoot, “answers to the adjective before αἰσθάνεται.” He appears, thus, to give πάση an intensive force, and with this view Eadie and some others agree. De W., Ell., Weiss, Alf., Lumby, Harless on Eph., and many other comm. regard this adjective as extensive, as Meyer also does: every (“every form of,” Ell.). To say the least, it may be affirmed that the writer has in mind the application of the knowing and perceptive love to the demands made upon it in the work of carrying forward the gospel, and there can be no doubt that the extensive sense brings the phrase into closest accord with this thought. Paul’s desire and prayer was that their love might abound in full, accurate knowledge, and in moral perception in all lines.

(n) εἰς τὸ δοκιμάζεν κ.τ.λ. (ver. 10). In respect to this phrase it may be said, (1) that the original meaning of both the verb and the participle favors the interpretation of de Wette and others (who understand it of a testing of things which are morally different), as against that of Meyer; (2) that the function of the perceptive faculty in the moral sphere is, primarily, that to which this interpretation points; (3) that the two passages which are in nearest parallelism to this may be best explained in this way: namely, Rom. ii. 18, where the claim of the Jew which is referred to is, that, inasmuch as he is taught by the law, he is able to know the will of God (i. e. to distinguish what is right from what is wrong), and thus to guide others, and Heb. v. 14, where the writer speaks of mature Christians as having their perceptive faculties exercised by reason of use to discriminate between what is good and what is bad. It is claimed, indeed, by many, and by Meyer himself, that in Rom. ii. 18, we must translate “approve



the things that are excellent," on account of a certain climactic character belonging to that passage. But the fact that the phrase is there preceded by the words *knowest his will*, and followed by words which simply point to instruction, and to the possession of the form or exact outline of truth in the law as qualifying for such instruction, and not at all to any approval or preference—the whole context, so far as the Jew's claim for himself is concerned, referring to the sphere of the understanding and the capacity to teach others—seems to be decisive against this translation. If these words, therefore, are not to be explained in the present verse as meaning "to distinguish the things that differ," it must be for some such reason as that suggested by Meyer in his note. His suggestion is not without force, as Alford claims, who calls it "mere trifling;" but it is doubtful whether it can be properly regarded as having weight enough to over-balance the considerations on the other side.

(o) Grimm and Robinson in their Lexicons, as well as Lightf., Ell., Alf., Gwynn, and others among recent commentators, give the passive or intransitive sense to ἀπρόσκοποι. Eadie agrees with Meyer. Lumby includes both senses. The objection of Lightf., Ell., and Alf., to Meyer's view, that a reference to their relation to others is out of place, because, as Lightf. expresses it, the question is solely of their fitness to appear before the tribunal of Christ, is not conclusive for the reason that their attitude toward other men is a part of that which is passed upon at that tribunal. The prominence of the thought of κοινωνία εἰς τὸ εὐαγ. in the paragraph, on the other hand, favors, though it does not fully prove, the transitive sense.—(p) That δικαιοσύνης (ver. 11) is here used in its ordinary, not in its peculiar Pauline sense, is admitted by almost all recent commentators. The correctness of this view is made apparent by the clauses which precede. This moral rectitude or conformity to what is right, however, is defined as that which is by means of Jesus Christ, and thus is that which begins in the soul at its entrance into the new life through faith. Faith works by love, and the result is right living. The fruit of righteousness grows more abundantly as the love abounds more and more in knowledge and all perception, until the man appears at the tribunal full of this fruit. δικ. may be a genitive of origin, as Meyer, or of apposition, as Huther on Jas. iii. 18, and Lünemann on Heb. xii. 11 (in Meyer's Comm.), take it.

### III. Vv. 12-14.

(α) The letter being one of friendship and affection, rather than one written for the purpose of discussing doctrinal questions or matters of practical life, the writer naturally turns from his introductory passage, which has reference to the readers, to a statement of his own condition and success. In giving this statement he very naturally, also, makes prominent the matter which had been emphasized in the preceding paragraph—namely, the furtherance of the gospel. The connecting point between the two passages is found in the words κοινωνία εἰς τὸ εὐαγ. of vv. 3-11 and εἰς προκοπὴν τοῦ εὐαγ. of ver. 12 f. (comp. also ἐν τοῖς δεσμοῖς μου . . . συκοινωνοὺς μου κ.τ.λ. ver. 7, τοὺς δεσμοὺς μου φανεροὺς κ.τ.λ. ver. 13).—(b) Meyer regards ὥστε . . . γενέσθαι (ver. 13) as indicating the salutary effect, and not the greatness, of the προκοπή. May it not be better to include both ideas? The following words seem to suggest the thought of the wide-reaching effect—"in the whole prætorium and to all the rest;" "the majority of the

brethren;" "more abundantly hold."—(c) Meyer refers to Bp. Lightfoot as holding that *πραιτώριον* means here the *castrum pratorianorum*, but the view of Lightf. is that the word denotes "the pratorian regiments, the imperial guards"—a body of men, not a place. Grimm, as also, among recent English commentators, Eadie, Ellicott, and, apparently, Lumby, agree with Meyer. Alford wavers in opinion somewhat, but finally favors Meyer's explanation. Lewin, in his "Life and Epistles of St. Paul," regards the explanation of the Auth. Ver. as most probably the correct one, but prefers that of Lightfoot to that of Meyer. R. V. apparently adopts L.'s view, translating in the text "throughout the whole pratorian guard," with a marginal note, "Gr. in the whole Pratorium." Among the recent translations of the N. T., that of Davidson has: "among all the pratorian guard"; those of the Bible Union, Green, and Darby: "in all the (or, the whole) Pratorium;" that of Dr. G. R. Noyes: "in the whole camp of the imperial guards." Meyer claims that the prepositions in the passages cited for the reference to the pratorian regiments themselves are always local, and seems thus to deny the propriety of any such reference. The passages quoted by Lightfoot and in Freund's Lexicon (Harper's Ed.) may, however, be regarded as proving that the word was used of the regiments, and Lightfoot even goes so far as to deny that any decisive instance is produced in which the great camp of the pratorian soldiers is designated by "pratorium." L. and S. (7th Ed.) say, "At Rome, Pratorium generally meant the *Castra Pratoria*." Amid this marked variety of views, and in a case where certainty seems scarcely attainable, it is difficult to pronounce a decision with much confidence. But as the Apostle, having now been in Rome not improbably nearly two years, may be supposed in his employment of the word to follow the Roman, not the provincial, usage; as this usage appears to have allowed, if not indeed to have required, the application of the term to the guards; and as, by general consent, *τοῖς λοιποῖς πᾶσιν* is taken as designating persons, not places, the view advocated by Bp. Lightfoot may be considered as the one best sustained.—(d) *ἐν κυρίῳ* (ver. 14) is connected with *τῶν ἀδελφῶν* by R. V. as well as A. V. Alf. and Lumby agree with the writers mentioned in Meyer's note, who favor this construction. Eadie, Ell., Lightf., Gwynn, Jatho, v. Hofm. W. and Wilk., make the words qualify *πεποθότας*, as Meyer does. The order of the words, the fact that in all other cases *ἐπειὸν* precedes the adverbial phrase which modifies it, and the unnecessary emphasis which the reverse arrangement gives in this sentence to *ἐν κυρίῳ*, sustain the rendering of the Revised Version. It is affirmed, on the other side, that *ἐν κυρίῳ* is not found elsewhere in the N. T. with *ἀδελφοί* (comp. however, Col. i. 2, *ἐν Χριστῷ*: Lightf. maintains that this verse is not parallel with the present one because of the adjective *πιστοῖς* added there to *ἀδ.*); that it is thus united with *πεπ.* (e.g. ii. 24); and that *ἀδ.* alone would here mean all that *ἀδ. ἐν κ.* means—*ἐν κ.* being thus superfluous. The explanation of the emphasis on *ἐν κ.* as qualifying *πεπ.* which Meyer gives in his note—that it is placed first as the correlative of *ἐν Χριστῷ*, of ver. 13—is hardly satisfactory. The same may be said of Ellicott's similar explanation—that it must have been in Christ, and in Him only, that confidence could be felt. This may be true, but that it is true in such a sense as to demand the insertion of *ἐν κυρίῳ* at all as qualifying *πεποθ.*, and especially with such marked emphasis, is by no means evident. The suggestion of the preceding verse was abundantly sufficient to carry with it this thought into the *πεποθ.*, and thus no such additional promise was required. The construction with *ἀδελφῶν* appears, on the whole, to be

simpler and better.—(v) *πεποιθότας τοῖς δεσμοῖς μου* (ver. 14).—The explanation of these words must be sought for in the context. Ver. 13 sets forth the fact that his bonds had become manifest in Christ, i. e. as connected with and caused by his relation to Christ, and ver. 16 refers to his defence of the gospel. Ver. 7, in like manner, connects the ideas of the defence and the bonds. The reason, accordingly, for the confidence which the *πλείονες* thus gained, and which strengthened them to preach fearlessly, was their knowledge that his imprisonment had been the means, not of hindering, but of furthering the gospel.

#### IV. Vv. 15-17.

Two important questions present themselves in connection with these verses. The first is, whether the writer divides the *πλείονες* of ver. 14 into two sections here,—*τινές*, *τινές*, and again, *οἱ μέν*, *οἱ δέ*,—or whether, on the other hand, the *τινές μέν* (to which words *οἱ δέ* correspond) are a class quite distinct from the *πλείονες*. There are considerations which may be urged on both sides. The fact (1) that *πλείονες*, as united with the words which follow it in ver. 14, implies that the remainder of the brethren were not active in preaching, whereas the *τινές μέν* evidently were thus active; (2) that ordinarily such divisions (*τινές κ.τ.λ.*), when they are introduced after a more general descriptive word, are naturally referred by the reader to divisions making up the general class alluded to; and (3) that *τινές δέ*, while exactly fitted to describe a second section of the *πλείονες*, is a singular, if not indeed altogether unsuitable, expression as designating the whole body of that majority, must be admitted to have weight in favor of the former supposition. But it must be observed, on the contrary, (1) that ver. 13 apparently points, in its whole statement, to persons in whose working the Apostle could feel unalloyed satisfaction; (2) that, if the *τινές μέν* were a portion of the *πλείονες*, we seem compelled to give a different explanation to *πεποιθ. τ. δεσμοῖς* as related to them (comp. ver. 17) from that which we give in connection with the *τινές δέ*—whereas these words, as they stand in ver. 13, appear to have but one sense and application; (3) that *καί* following *τινές μέν* may—not to say, certainly does—indicate a new and independent class of persons as now brought forward. In the case of a carefully developed argument, or rhetorical treatise, the points favoring the view that the *τινές μέν* and *τινές δέ* are parts of the *πλείονες* would be almost decisive. But, in a friendly letter telling of experiences and feelings, the writer might easily by a sudden and slight turn leave the thought of ver. 13 at its close, and make a new beginning, and thus he might readily speak of two classes of preachers—the one already alluded to, and a different one of an opposite character. Not improbably, therefore, the correct view is that of Meyer. But it must be admitted that he and the many modern commentators who agree with him fail to recognize the full force of the arguments urged by their opponents.

The second question has reference to the persons indicated by the *τινές μέν*: Who or what were they? The answer to this question must be sought primarily in the passage itself. This presents to us two facts respecting them: namely, that they preached Christ, and that they did so *διὰ φθόνον καὶ ἔριν* and *ἐξ ἐριθείας*—*οἰόμενοι κ.τ.λ.* As these latter words, according to all the evidence in the case, refer to their attitude or feeling towards the Apostle himself, it follows that they were preachers of Christ who had bitter personal opposition to Paul. The passage, however, adds



another point—the Apostle's declaration that, notwithstanding their envy, etc., he rejoices and will rejoice that Christ is proclaimed by them, as well as by his own friends. It is, certainly, difficult to suppose that Judaizers such as those who appear in the Ep. to the Galatians, or enemies like the ones described in 2d Cor., could have been here before his mind. Moreover, the language which he uses in iii. 2 is so much stronger and more severe than that of these verses—so much more after the manner of 2d Cor. and Gal., that we can scarcely believe him to be speaking in the two chapters of the same persons. And, still further, it seems almost impossible that, even at this late period of his life, he could say that he rejoiced in the preaching of such men. That they were, however, of the Jewish-Christian, rather than the Pauline party, is rendered probable by their opposition to him. In doctrine, therefore, we must believe them to have been less anti-Pauline than the teachers in Galatia, who were preaching a different sort of gospel—a perversion of the true gospel, and on whom the Apostle pronounces an anathema (Gal. i. 6–8). Meyer seems to admit this in his "Remark" at the close of ver. 18. With respect to feeling, on the other hand, they must have had the bitterness of the Judaizing orthodoxy to such a degree, that jealousy and the desire to trouble the Apostle became the chief impulse prompting them in their work. The word *προφάσεται*, as contrasted with *ἀληθεία*, proves that they were neither honorable nor honest adversaries, and gives evidence both of the Apostle's sentiments towards men of this character and of the expressions which he felt free to use respecting them.

With regard to the words and phrases of this passage, the following remarks may be added: (a) *φθόνον* not improbably here includes the feelings both of envy and jealousy in view of the Apostle's fame and success.—(b) The *strife*, *ἐρις*, which is alluded to is evidently, by reason of the corresponding clause in ver. 17, that which was connected with *ἐριθεία*, that is, with selfish and factious partisanship. It belonged thus, like the *φθόνος*, to the baser sort of opposition, and was directed towards the Apostle personally.—(c) *ἐξ ἀγάπης*, *ἐξ ἐριθείας* are joined with the verbs by R. V., A. V., and some comm. (as Lightf., Alf., Eadie, Gwynn, also by Hofm., as stated by Meyer). De W., Weiss, Ell., Lumby appy., v. Heng., and others agree with Meyer. A. R. V. inserts Meyer's rendering in the margin. The reasons presented by Meyer may be regarded as justifying his view. Alf. objects that, if this construction had been in Paul's mind, "the words *τὸν Χριστὸν καταγγέλλουσιν* would hardly have been expressed in ver. 17," and Lightf. regards these words, in this case, as too emphatic. May it not be, however, that there is a designed emphasis in placing these words in this clause, rather than in the preceding, as connected with *ὅχι ἀγνώως*? The Christ-preaching of these factious adversaries is so insincere, that the very contrast between their state of mind and their action carries their condemnation with it.—(d) *οἰόμενοι ὅτι ζήψιν ἐν εἰρήνῃ τοῖς δεσμοῖς μου* (ver. 17). As these words are closely related to *ἐξ ἐριθείας*, and, through that phrase, to *διὰ φθόνον καὶ ἔριον*, and as the parallel clause in the preceding verse, *εἰδότες . . . κωμῶναι*, is connected with the suggestion as to aiding him in his work as a preacher, the thought of "raising up affliction for his bonds" on the part of this hostile party must, in all probability, have a similar and immediate reference to his work and influence. They thought to take advantage of the fact of his bonds, and of whatever hindrance these occasioned in the unlimited freedom of his preaching, to advance other doctrines or views, to promote the interests and increase the numbers of their own party, and to diminish his authority and influence. Thus they expected to make his bonds more grievous.



## V. Vv. 18-21.

(a) With respect to the construction and explanation of the words *τί γὰρ πλὴν κ.τ.λ.*, Meyer gives a different view from that of most other commentators, and also of his own third edition. The claim which is made by him, and by Hofmann, who in this instance—contrary to what we observe in most other cases—seems to have favorably influenced his mind, that *πλὴν* renders it necessary to place the interrogation-mark after *καταγγιζέσθαι*, and not after *γὰρ*, can hardly be sustained. It is evidently possible, however, to give this explanation of the words. The grounds for adopting the more common view are the frequent occurrence in Paul's writings of *τί οὖν* and *τί γὰρ* as independent questions; the fact that we find no parallel expression to *τί πλὴν ὅτι* in his Epistles as equivalent to *τί ἀλλ' ὅ ὅτι*; the use of *πλὴν* elsewhere (iii. 16, iv. 14, 1 Cor. xi. 11, Eph. v. 33) in the sense of *only* or *nevertheless* (comp., however, Paul's words in Acts xx. 23); and the simple and more natural construction of *καὶ ἐν τ. χαίρω*, if united with *πλὴν . . . καταγγ.* in one clause, than if taken as an answer to a question *τί . . . καταγγ.* In view of these considerations, it is probably safer to place the interrogation-mark after *γὰρ*. With this construction, the true explanation of *πλὴν ὅτι* (which is probably the correct reading), is that which makes it an answer to the question *τί γὰρ*, and gives the meaning "What then, i. e. such being the state of the facts, what follows, so far as my thought and feeling are concerned? Nothing except that," &c.—(b) *ἐν τοῦτω χαίρω* (ver. 18). The thing in which the Apostle rejoices, as inferred from the context, is not simply the fact that Christ is preached, but that, in that preaching which goes forward during his imprisonment, and is even furthered by it, Christ is proclaimed both by the one party and the other, who have been mentioned. His bonds, thus, do not hinder, but help the work of the gospel.—(c) In connection with this meaning of *τοῦτω*, the following *τοῦτο* (ver. 19) is to be explained. It refers to the same thing. This view of *τοῦτο* is sustained by the fact that the reader's mind is naturally, and almost necessarily, carried back to the same pronoun in the next preceding sentence, and also by the fact that, in this way, the thought of the paragraph moves forward, without a break or parenthesis, from ver. 12 to ver. 21.—(d) Tisch. and Lachm., as Meyer says, place a period after *χαίρω*, and a comma after *χαρήσομαι*, and thus connect *οἶδα γὰρ* with the *ἀλλὰ καὶ χαρήσομαι* clause only. W. and H. have the same punctuation, except that they put a colon after *χαίρω*. R. V., on the other hand, joins the two clauses, "and therein I rejoice, yea and will rejoice." Meyer's view is probably correct, because the statement of ver. 19 gives a reason which applies as fully to his present joy as to that which should be in the future, and also because the emphatic addition of "*yea and*," etc., to "*I rejoice*" is thoroughly in accordance with Paul's style. In his third edition Meyer adopts Tisch.'s punctuation.—(e) In his explanation of *σωτηρίαν*, Meyer differs from many of the best recent commentators, and his arguments seem insufficient. Paul does not elsewhere use the word in the sense which Meyer gives to it here. He uses it only of the Messianic salvation, either as experienced by the soul in its beginnings on earth or in its completeness in heaven. The words are not improbably a designed or accidental quotation from Job xiii. 16, LXX., where the meaning is open to questioning. But there is apparently no such reference to that passage, as to make the interpretation given to it determinative of the interpretation to be adopted here.—(f) *διὰ τῆς . . . ἐπιχορηγίας κ.τ.λ.*—The union of *δέησις* and *ἐπιχ.* under one article points towards the uniting of *ἐμῶν* with both genitives,

but inasmuch as, in case τοῦ πρ. Ἰ. Χρ. is a subjective gen., as not improbably it is, there are two personal agents mentioned coöperating to the same end, this union cannot be considered as decisive of the question. If, however, we do not come t *ἐμὸν* directly with *ἐπεχ.*, we may accept the position of Lightfoot (comp. also Eadie), who says, "The two clauses are fitly connected by the same article; for the supply of the Spirit is the answer to their prayer." The view of Lightf., on the other hand, that the gen. τοῦ πνεύματος may include both the subjective and objective relations—the Spirit being both the giver and the gift—can hardly be accepted. The Spirit may, no doubt, be conceived of in both ways, but the N. T. writers, like other writers, seem to have only one of the two conceptions in any one passage, according to the suggestions or demands of the subject before their minds at the particular time.—(g) The supply of the Spirit is probably to be specially connected in thought with the *παρησία* spoken of in ver. 20. The Apostle's mind seems to be, throughout the entire passage, on "the furtherance of the gospel" through his own actions or his experiences of whatever kind; and he is confident that by means of the prayers of the Philippians and the supply of courage, boldness, freedom, etc., which the Spirit should bestow in answer to those prayers, Christ will be magnified in his body, whether by life or by death. That this is his thought, is indicated by the form of his sentence. His confidence, which gives him joy in the present circumstances, is that the result will be according to his hope; and his hope is, that in all boldness, etc. As the confidence, therefore, is founded on the supply to be given by the Spirit, this supply has especial reference to the boldness.—(h) *παρησία* (ver. 20) seems to pass beyond the strict sense of *freedom of speech* to the more general meaning of *boldness* (courage), but the thought still moves in the sphere of the Apostle's relation to the gospel as a preacher.—(i) *νῦν* refers to the time which was just upon him, the time when his fate was to be decided, and, as the question was that of life or death, the words *ἐν τῷ σώματι* are naturally used.—(j) *ἐμοὶ γάρ . . . κέρδος* (ver. 21).—The connection of these words with *διὰ ζωῆς κ.τ.λ.* cannot be doubted, but γάρ introduces them, not in the way of directly proving the statement, "Christ will be magnified," etc., but rather, on the other hand, as giving the ground of the Apostle's hope and confidence that He will be thus magnified. The emphasis on *ἐμοὶ* is thus accounted for: "I have confidence that Christ will be glorified—that I shall honor Him—in my body whether by life or by death, for to me—to my apprehension and plan of living—to live is Christ, and to die is gain. The relation of the idea of *κέρδος* to the magnifying of Christ by the Apostle's death is explained in the simplest and best way by Meyer. W. and H. begin a new half-paragraph with ver. 21, but this verse seems to be in closest relation to the preceding verses, and the turn of thought is not at the opening of this verse, but of the next.

## VI. Vv. 22-24.

As stated in the preceding note, the new semi-paragraph begins most appropriately with ver. 22. The writer has steadily followed his one main thought from ver. 12 to ver. 21. He now turns to what is subordinate and secondary as related to what goes before—namely, to his own feeling and confidence respecting the issue of his trial (vv. 22-26;) and he then passes to another and similar semi-paragraph in which he gives an exhortation to his readers as to their Christian

living, both in the period of his absence and, if his hopes shall prove to be realized, after he is restored to them.

The turn to the thought of the first of these half-paragraphs is very easy and natural, and in the manner of the transition we may see an indication of the true construction of ver. 22. In the development of the preceding thought, as has been already explained, the Apostle has been led to give the ground of his confidence that Christ will be magnified, etc., in the words of ver. 21. He now takes up these words in their bearing, not upon the honoring of Christ, but upon himself and his own happiness. The words τὸ ζῆν ἐν σαρκί, therefore, correspond with τὸ ζῆν of ver. 21, and the words καρπὸς ἔργου with Χριστός; and the whole of that verse is taken up under the particle εἰ—its entire statement being assumed as a fact—and the question as to his own preference is raised. The emphatic τοῦτο, repeating and summing up in itself the words τὸ ζῆν ἐν σαρκί, is thus easily accounted for. As “to live is Christ,” it is the continuance of life in the flesh—this and this only—which will bring the fruit of work. Everything in the context and connection points to this arrangement of the sentence, which makes εἰ . . . ἔργον the protasis and καὶ τί κ.τ.λ. the apodosis.

As to the individual words of this verse, (a) δέ may be regarded as equivalent to *however* or the logical *now*; (b) καρπὸς is prevailingly used of that which appertains to Christian life and effort, but whether the idea of *emolumentum* is necessarily contained in it (Meyer) is doubtful; ἔργον evidently here refers to Paul's apostolic labors in Christ's cause; καὶ is to be explained as Meyer explains it in his note. Ellicott says, with a kindred statement, “if life certainly serve to apostolic usefulness, there will *also* be a difficulty as to choice.” (c) Γνωρίζω (ver. 25). R. V. and W. & H. place τί αἰρήσασθαι with an interrogation mark in the margin, thus suggesting a construction by which ὁ γινώσκω becomes an answer to the question, what shall I choose. This construction, though possible, is much less simple than the ordinary one, which they have in the text. As to the meaning of γινώσκω in this place, the fact that Paul uses this word elsewhere in seventeen places and in seven of his Epistles—and always in the sense to *make known*—and the fact that this is the only meaning of the verb as found in the N. T. [there are, however, but six passages where it occurs outside of Paul's writings], favor Meyer's view somewhat strongly. But, on the other hand, the more common meaning of the verb as employed by Greek authors is to *know*; this meaning is found in the LXX.; and it is much the more natural sense, if ever allowable, in this passage. As Hofmann remarks, why should the apostle be limited to the use of the word with a single meaning, when it had in itself two meanings? R. V. places *I do not make known* in the margin as an alternate rendering. A. R. V. rejects this marginal note. Noyes translates, *I cannot say*, Darby, *I cannot tell*, Deans Jeremie and Gwynn, in Bib. Comm., *I declare not*, or *make not known*; the other recent English translators and commentators, generally, regard the verb here as meaning *I do not know*.

The intimation of ver. 23, as of 2 Cor. v. 8, is that, in case of his dying at this time, he would immediately be with Christ, and thus that he would pass at death, not into a condition of sleep or unconsciousness, but into one of conscious union with his Lord. Lightf. calls attention to the other conception of death as found in 1 Cor. xv. 51, 52, and 1 Thess. iv. 14, 16, and says that “the one mode of representation must be qualified by the other.” May not the true explanation of the matter be this:—that, as related to the body, the figure of sleep was before the



Apostle's mind, and, inasmuch as the full consummation of blessedness was not, in his view, to be reached until the resurrection, he sometimes views the whole intermediate period as connected with the condition of the body. At other times—thinking only of the living spirit—he gives his actual and truer idea, that the life moves on unbroken into the future, changing its place, indeed, and still waiting its completeness, but never ceasing in its activity and its powers. (Comp. Rom. viii. 10, 11, 23).

As we compare this verse with the one cited from 2 Cor., we discover, apparently, a certain change in the Apostle's feelings, which is readily accounted for by the advance of years. In 2 Cor. v. 1 ff., he seems to contemplate death only as a possibility, and, in the expression of his desire to be with the Lord, he yet earnestly longs to live to the end and be "changed" (1 Cor. xv. 51), so that he may not pass through the experience which must come to those who die. The burdens and trials of the time which intervened between the two epistles, the progress of life towards old age, and the uncertainty of the result of his imprisonment, of which he must have often thought during his two years at Rome, may well have made him welcome more fully the idea of dying, and have carried his mind more and more towards the future things as very far better. These things may well have made continued life seem desirable to him, not for himself, but only in view of the possibility of usefulness to others.

#### VII. Vv. 25, 26.

(a) Lightfoot apparently regards *πεποιθώς* as having an adverbial force, and translates "of this I am confidently persuaded." Alf., Ell., Ead., and most of the recent comm., agree with Meyer.—(b) The examples given by van Hengel (Iliad vi. 447f.; Isoc. Busir. Laud. c. 19; 2 Kings viii. 12; Acts xx. 29;) seem to show that *οἶδα* need not be taken as affirming absolute knowledge, as Meyer asserts but may express strong conviction. That this is the force of the word here is held by De W., Weiss, Lightf., and others.—(c) That by the word *μενῶ* Paul refers to a remaining alive until the *Parousia*, and by the introduction of *παύειν* into the sentence he shows that he thought it was near, is claimed by Meyer as beyond doubt. Vv. 6 and 10 may point to this as possible or probable, but hardly as certain. It does not appear necessary to extend the continuance of *μενῶ* to the time indicated in those verses, as it is so far separated from them and occurs in an entirely different paragraph.—(d) *προκοπῆν* (ver. 26) has a certain connection of thought, no doubt, with the same word in ver. 12. The Apostle's continued life would be for the furtherance of the faith of the Philippians, as his recent experiences, and indeed all his working, had been for the furtherance of the gospel.—(e) With reference to the relation of the *ἵνα* and *εἰς* clauses, the similar construction in ver. 10 may be compared. *ἵνα* introduces the final end of his remaining, etc., *εἰς τὴν πρῶν. κ.τ.λ.* The *καίχημα* is, as Meyer says, the *materies gloriandi*. This is, according to Meyer, "the bliss as Christians which they enjoy" (comp. *χαρὰ πίστεως*); according to Ell., "their condition as Christians;" according to Alford, their "profession of the gospel." Perhaps we may better say, as suggested by the immediate connection of the thought with the preceding verse, it is the *πίστις* whose advancement was to be secured. The glorying indicated in Paul's use of *καυχᾶσθαι* and its kindred nouns is, as Weiss and others remark, not a self-glorification in a comparison of one's self with other men, but rather an exultation in the blessings and



privileges bestowed by Divine grace. Grimm regards *καύχημα*, in this place, as equivalent to *καύχῃς*.

### VIII. Vv. 27-30.

These verses have a connection both with what precedes and what follows. As related to the preceding context, they constitute a new half-paragraph, in which the Apostle, still keeping his mind on the prominent thought from ver. 12 onward, urges upon the Philippians, whether he shall himself be able to come to them or not, to conduct themselves in a manner becoming their heavenly citizenship, and worthily of the gospel, by striving together for the faith without fear of enemies, even if called to conflict and suffering. He gives them, thus, an exhortation to move onward, as he himself had done and was doing, with boldness and with confidence that even the opposition of their enemies would result in their own salvation. As related to the following chapter, vv. 1-18, on the other hand, it is a general exhortation, *ἀξίως . . . πολιτείεςθε*, which is subsequently carried out into some of its details.

(a) *Μόνον*, in the connection in which it stands, seems to imply that *notwithstanding* his confidence that, through his continued life, he might be of service to them, there was one exhortation which he would press upon them; but that, *in view of* his confidence, there was only one. (b) The force of *πολιτείεςθε* is probably given by Meyer correctly, though it is possible that the word, as here used, may have passed beyond the meaning belonging to it by derivation into the more general sense, *conduct yourselves*.—(c) *Συναθλόντες*, means *striving together with one another*—uniting in a common earnest effort. Meyer refers it, with less probability, to a striving together with Paul.—(d) *τῇ πίστει* is, as Meyer says, the dative *commodi*. R. V. reads *for the faith* in the text, with a marginal note “Gr. *with*.” This marginal note, which assumes that the dative is to be taken in the original as meaning *with*, is hardly to be justified. The most that can be said is that the Greek may mean *with*, but it must be admitted, also, that it may not. The probable construction, indeed, is that given by Meyer. Lightf. makes *πίστει* depend on *συναθλ.*, and regards the Apostle as personifying faith.—(e) *ὑμῶν δὲ σωτηρίας* (ver. 28)—If this text is adopted, as it should be according to the weight of authority, the meaning may be that the intrepidity of the Philippians is a sign to the enemies of two things:—their own destruction and the salvation of the Philippians; or the thought of the writer may be (as if he had inserted a *ὑμῶν* before *ἑμῶν*), *to them of destruction, but to you of your salvation*. The first sense answers most exactly to the words, and is adopted by Meyer and some others.—(f) *πάσχειν* and the 30th verse (*τὸν αὐτὸν ἄγων—ῥῶν—ἐν ἐμοί*) make it very clearly manifest that the writer has especially in mind the furtherance of the gospel by the Philippians in, and notwithstanding, experiences similar to his own, i. e. persecution, etc.

## CHAPTER II.

Ver. 1. Instead of *εἰ τι παρὰ*, D\* L, min. have: *εἰ τις παρὰ*. Approved by Zriesb., adopted by Matth. It is nothing but a mechanical repetition of the preceding *εἰ τις*. The same judgment must be passed on the reading: *εἰ τις σπλάγχνα*, although *this τις* (instead of which the *Recepta τινα* is to be restored) has the greatly preponderant attestation of A B C D E F G K L P S, min. Bas. Chrys. (?) Damasc. Oec. Theoph., and is adopted by Griesb. Matth. Scholz. Lachm. and Tisch. *Τίνα* (as early as Clem. Al. *Strom.* iv. p. 604, Pott.; also Theodoret) is, notwithstanding its small amount of cursive attestation, we do not say absolutely necessary,<sup>1</sup> but requisite for such an understanding of the entire verse as naturally offers itself to the reader; see the exegetical remarks.—Ver. 3. *ἦ*] Lachm. and Tisch. read, and Griesb. also recommended: *μηδὲ κατὰ*, following A B C S, min. vss. and Fathers. An attempt at interpretation, as are also the readings *ἡ κατὰ*, *καὶ κατὰ*, *μηδὲν κατὰ*.—Ver. 4. Elz. Scholz, have *ἐκαστος* in both places, which is defended also by Reiche. But *ἐκαστοι*, which is confirmed by preponderating testimony even before *σκοποῦντες* (in opposition to Hofmann), was supplanted by the singular, as only the latter occurs elsewhere in the N. T.—Elz. has *σκοπεῖτε* instead of *σκοποῦντες*, against decisive testimony.—Ver. 5. *τοῦτο γάρ*] A B C\* S\*, min. vss. Fathers, Lachm. and Tisch. 8 have *τοῦτο* only. But what led to the omission of *γάρ* was, that, *φρονεῖτε* being subsequently read, the preceding *ἐκαστοι* was looked upon as the beginning of the new sentence (A C S). Moreover, the commencement of a lesson at *τοῦτο* favored the omission.—*φρονεῖσθω*] The reading *φρονεῖτε* appears to have decisive attestation from the uncials, of which only C<sup>xxxx</sup> K L P favor the *Recepta φρονεῖσθω*. But it is incredible, if the well-known and very common imperative form *φρονεῖτε* was the original reading, that it should have been exchanged for the otherwise unusual passive form *φρονεῖσθω*, merely for the reason that it was sought to gain a passive form to be supplied with the following words *ὁ καὶ ἐν X. I.* (where the supplying of *ἦν* would have been sufficient). And as the very ancient testimony of most Greek authorities since Origen, also of the Goth. Copt. Arm. and nearly all min., is in favor of *φρονεῖσθω*, we must retain it as the original, which has been made to give way to the more current *φρονεῖτε*. The latter, however, is adopted by Tisch. 8, following Lachmann.—Ver. 9 Elz. Scholz, Tisch. 7 have *ὄραμα* alone instead of *τὸ ὄραμα*, in opposition to A B C S 17, and several Fathers. The article has been suppressed by the preceding syllable.—Instead of *ἐξομολογήσεται* the future *ἐξομολογήσεται* is decisively attested.—Ver. 13. The article before *Θεός* (Elz. Scholz) is condemned by preponderating testimony.—Ver. 15. *γένεσθι*]

<sup>1</sup> Reiche, *Comment. crit.* p. 213, would read *τι* instead of *τινα*; but the former is found only in min., and is scarcely susceptible of a forced explanation ("si qua est vobis," or "si

quid valet").—The old Latin versions, with their *si qua* or *si quid*, leave us uncertain as to their reading. But the Vulg. Lachm. has: *si quis*.

À D\* E\* F G, Vulg. It. Cypr. have ἦτε. So also Lachm. But the testimony is not decisive, and there is the more reason for defending the *Recepta*, because γένησθε might be more readily glossed by ἦτε than the converse, both in itself, and also here on account of the following ἐν οἷς φαίνεσθε κτλ.—[ἀμώμητα] Lachm. Tisch. 8 have ἁμώμη, following A B C S, min. Clem. Cyr. But the latter is the prevailing form in the N. T., and readily crept in (comp. *var.* 2 Pet. iii. 14).—ἐν μέσῳ] A B C D\* F G S, min. Clem. have μέσον. Approved by Griesb., and adopted by Lachm. and Tisch. Rightly; the *Recepta* is explanatory.—Ver. 19. κυρίῳ] Lachmann reads Χριστῷ, upon too weak authority.—Ver. 21. Elz.: τὰ τοῦ Χριστοῦ Ἰησοῦ. But τὰ Ἰησοῦ X. (Tisch.: τὰ Χριστοῦ Ἰησοῦ) has the preponderance of evidence in its favor.—Ver. 26. After ἐμᾶς, A C D E S\*, min. vss. and some later Fathers have ἰδεῖν, which Lachm. places in brackets. To be adopted; because, after i. 8, its omission would be very probable, and there is no reason why it should have got in as a gloss here and not at i. 8.—Ver. 27. Elz.: ἐπὶ λύπῃ, against decisive testimony in favor of ἐπὶ λύπῃν.—Ver. 30. τὸ ἔργον τοῦ Χριστοῦ] Tisch. 7 reads τὸ ἔργον merely; following, indeed, only C, but correctly, for the bare τὸ ἔργον appeared to need some defining addition, which was given to it by τοῦ Χριστοῦ or Χριστοῦ (Tisch. 8), or even by κυρίου (A S).—[παράβολ.] The form παραβολ. has preponderant attestation, and is to be preferred. See the exegetical remarks.

Ver. 1. [On vv. 1–5, see Note IX. pages 106, 107]. οὖν] infers from i. 30 what is, under these circumstances, the most urgent duty of the readers. [IX a.] If they are engaged in the same conflict as Paul, it is all the more imperatively required of them by the relation of cordial affection, which must bind them to the apostle in this fellowship, that they should fulfill his joy, etc. Consequently, although, connecting what he is about to say with what goes immediately before (in opposition to Hofmann), he certainly, after the digression contained from ἦτις in ver. 28 onwards, leads them back to the exhortation to *unity* already given in ver. 27, to which is then subjoined in ver. 3 f. the summons to mutual *humility*.—εἰ τις κτλ.] four stimulative elements, the existence of which, assumed by εἰ (comp. on Col. iii. 1), could not but forcibly bring home to the readers the fulfillment of the apostle's joy, ver. 2.<sup>1</sup> [IX b.] With each ἐστὶ simply is to be supplied (comp. iv. 8): *If there be any encouragement in Christ, if any comfort of love, etc.* It must be noticed that these elements fall into *two parallel sections*, in each of which the first element refers to the *objective* principle of the Christian life (ἐν Χριστῷ and πνεύματος), and the second to the *subjective* principle, to the specific *disposition* of the Christian (ἀγάπης and σπλάγχνα καὶ οἰκτιρμοί). Thus the inducements to action, involved in these four elements, are, in equal measure, at once objectively *binding* and inwardly *affecting* (πῶς σφοδρῶς, πῶς μετὰ συμπαιδείας πόλλ' ἦς! Chrysostom).—παράκλ. ἐν X.] ἐν X. defines the παράκλ. as *specifically Christian*, having its

<sup>1</sup>Hitzig, z. *Krit. Paul. Briefe*, p. 18, very erroneously opines that there is here a *made* excitement, an emphasis in which not so much is felt as is put into the words;

and the four times repeated *if* is to cover the defect—in connection with which an utterly alien parallel is adduced from Tacit. Agric. 46.

essence and activity in Christ; so that it issues from living fellowship with Him, being rooted in it, and sustained and determined by it. Thus it is *in Christ*, that brother *exhorteth* brother. *παράκλησις* means *exhortation*,<sup>1</sup> *i. e.* persuasive and edifying address; the more special interpretation *consolatio*, admissible in itself, anticipates the correct rendering of the *παράκληθων* which follows (in opposition to Vulgate, Chrysostom, Theodoret, Oecumenius, Erasmus, Beza, Calvin, Estius, Grotius, Heinrichs, and many others; and recently Hoelemann and Ewald).—*εἰ τι παραμ. ἀγάπ.*] *παράκληθων*<sup>2</sup> corresponds to the fourth clause (*σπλάγχνα κ. οἶκτ.*), and for this reason, as well as because it must be different from the preceding element,<sup>3</sup> cannot be taken generally<sup>4</sup> as *address, exhortation*,<sup>5</sup> but definitely as *comfort*.<sup>6</sup> *Ἀγάπης* is the genitive of the subject: a consolation, *which love gives*, which flows from the brotherly love of Christians. In order to make out an allusion to the *Trinity* in the three first points, dogmatic expositors like Calovius, and also Wolf, have understood *ἀγάπης* of the love of God (to us).—*εἰ τις κοινων. πν.*] *if any fellowship of the Spirit* (*i. e.* participation in the Spirit) exists; comp. on 2 Cor. xiii. 13. This is to be explained of the *Holy Spirit*, not of the *animorum* conjunctio,<sup>7</sup> which is inconsistent with the relation of this third clause to the first (*ἐν Χριστῷ*), and also with the sequel, in which (ver. 2) Paul *encourages* them to *fellowship of mind*, and cannot therefore place it in ver. 1 as a motive.—*εἰ τινα σπλ. κ. οἶκτ.*] *if there be any heart and compassion*. The former used, as in i. 8, as the seat of cordial loving affections generally; the latter, specially as *misericordia* (see on Rom. ix. 15), which has its seat and life in the heart.<sup>8</sup> It must further be remarked, with regard to *all four points*, that the context, by virtue of the exhortation based upon them *πληρώσατέ μου τὴν χαρὰν* in ver. 2, certainly presupposes their existence in the Philippians, but that the *general* expression (*if there is*) forms a *more moving* appeal, and is not to be limited by the addition of *in you* (Luther, Calvin, and others). Hence the idea is: "*If there is exhortation in Christ*, wherewith one brother animates and incites another to a right tone and attitude; *if there is comfort of love*, whereby one refresheth the other; *if there is fellowship in the Spirit*, which inspires right feelings, and confers the consecration of power; *if there is a heart and compassion*, issuing in sympathy with, and compassion for, the afflicted,—manifest all these towards me, in that *ye make full my joy* (*μὴν τὴν χαρὰν*)."<sup>9</sup> Then, namely, I experience practically from you that

<sup>1</sup> 1 Cor. xiv. 3; Rom. xii. 8; Acts iv. 36, ix. 31, xiii. 15, xv. 31.

<sup>2</sup> See generally Schaefer *ad Bos.* p. 492; Lobeck *ad Phryn.* p. 517; Jacobs *ad Ach. Tat.* p. 708.

<sup>3</sup> Hofmann erroneously makes the quite arbitrary distinction that *παράκλ.* refers to the *will*, and *παραμ.* to the *feelings*. The will, feelings, and intellect are called into exercise by both. Comp., especially on *παραμυθ.*, Stallbaum, *ad Plat. Rep.* p. 476 E; *Phaed.* p. 70 B; *Euthyd.* p. 272 B; Thuc. viii. 86, i.

<sup>4</sup> With Calovius, Platt, Matthies, de Wette,

Hoelemann, van Hengel, Ewald, Weiss, J. B. Lightfoot, and Hofmann.

<sup>5</sup> Plat. *Legg.* vi. p. 773 E, xi. p. 880 A.

<sup>6</sup> Thuc. v. 103; Theocr. xxiii. 7; Anth. Pal. vii. 195, 1; Wisd. iii. 18; Esth. viii. 15; comp. *παραμυθία*, Plat. *Aziach.* p. 375 A; Luc. *Nigr.* 7; Ps. lxx. 12; Wisd. xix. 12; 1 Cor. xiv. 3.

<sup>7</sup> Michaelis, Rosenmüller, am Ende, Baumgarten-Crusius, de Wette, Hoelemann, Wiesinger, Hofmann, and others; Usteri and Rilliet mix up the two.

<sup>8</sup> See also on Col. iii. 12; comp. Luke i. 28; Tittmann, *Synon.* p. 68 f.



Christian-brotherly *exhortation*,<sup>1</sup> and share in your *comfort of love*, and so ye put to proof, in my case, the *fellowship in the Spirit* and the *cordial sympathy*, which makes me not distressed, but glad in my painful position.—There is much that is mistaken in the views of those who defend the reading *τις* before *σπλ.* (see van Hengel and Reiche), which cannot be got rid of by the assumption of a *constructio ad synesin* (in opposition to Buttmann, *Neut. Gr.* p. 71 [E. T. 81]). Hofmann is driven by this reading, which he maintains, to the strange misinterpretation of the whole verse as if it contained only *protases and apodoses*, to be thus divided: *εἰ τις οὖν παράκλησις, ἐν Χριστῷ· εἰ τι παραμύθιον, ἀγάπης· εἰ τις κοινωνία πνεύματος, εἰ τις, σπλάγχνα κ. οἰκτιρμοί*; this last *εἰ τις* being a *repetition* of the *previous one* with an *emphasizing* of the *εἰ*. Accordingly the verse is supposed to mean: “If exhortation, let it be exhortation in Christ; if consolation, let it be a consolation of love; if fellowship of the Spirit, if any, let it be cordiality and compassion.” A new sentence would then begin with *πληρώσατε*.<sup>2</sup> Artifices such as this can only serve to recommend the reading *εἰ τινα*.

Ver. 2. The joy which Paul already feels in respect to the Philippians (i. 4), they are to *make full* to him, like a measure (comp. John iii. 29, xv. 11, xvii. 13; 1 John i. 4; 2 John 12; 2 Cor. x. 6). For the circumstances of the case, comp. i. 9. The *μον* represents, as it very often does in the N. T. (e.g. iv. 14; Col. iv. 18; Philem. 20), and in Greek authors, the dative of interest.—*ἵνα*] *The mode in which* they are to make his joy full is conceived in *telic* form, as that which is *to be striven for* in the action of making full; and in this aim of the *πληροῦν* the regulative standard for this activity was to consist. Paul might quite as fitly have put the *τὸ αὐτὸ φρονεῖν* in the imperative, and the *πληροῦν τὴν χαράν* in the *telic* form; but the immediate relation to *himself*, in which he had conceived the whole exhortation, induced him to place the *πληροῦν τ. χ.* in the foreground.—*τὸ αὐτὸ φρονεῖτε*] denotes generally *harmony*, and that, indeed, more closely

<sup>1</sup>In the application of the general *εἰ τις παράκλησις ἐν Χ.*, the subjects of this *παράκλησις* must, following the rule of the other elements, be the *Philippians*; Paul (Wiesinger, comp. Ewald) cannot be conceived as the *παρακαλῶν*.

<sup>2</sup>From this interpretation of the whole passage he should have been deterred by the forlorn position which is assigned to the *εἰ τις* before *σπλάγχνα* as the stone of stumbling, as well as by the purposelessness and even inappropriateness of an oddly emphasized *problematical* sense of this *εἰ τις*.—If it be thought that the reading *εἰ τις σπλ.* must be admitted, I would simply suggest the following by way of necessary explanation of the passage:—1st, Let the verse be regarded as consisting of a series of *four protases*, on which the *apodoses* then follows in ver. 2; 2d, Let ἐν Χριστῷ, ἀγάπης, πνεύματος and σπλάγχνα κ. οἰκτιρμοί be taken uniformly as *predicative* specifications; 3d, Let *κοινωνία* be again understood with the last *εἰ τις*. Paul

would accordingly say: “If any exhortation is exhortation in Christ, if any comfort is comfort of love, if any fellowship is fellowship of the Spirit, if any (fellowship) is cordiality and compassion (that is, full of cordiality and compassion) fulfill ye,” etc. The apostle would thus give to the element of the *κοινωνία*, besides the *objective* definition of its nature (*πνεύματος*, referring to the *Holy Spirit*), also a *subjective* one (*σπλ. κ. οἰκτιρμ.*), and mark the latter specially by the repetition of *εἰ τις sc. κοινωνία*, as well as designate it the more forcibly by the *nominative* expression (*σπλάγχνα κ. οἰκτ.*, not another genitive), inasmuch as the latter would set forth the *ethical nature* of such a *κοινωνία* (comp. such passages as Rom. vii. 7, viii. 10, xiv. 17) in the form of a direct predicate. The *εἰ*, moreover, would remain uniformly the *sylogistic εἰ* in all the four clauses, and not, as in Hofmann's view, suddenly change into the *problematic* sense in the fourth clause.

defined by the sequel here as *identity of sentiment*.<sup>1</sup> Hoelemann interprets τὸ αὐτὸ as *illud ipsum*, that, namely, which was said in ver. 1, the παράκλησις ἐν Χ. down to οἰκτιρμοί. This is at variance with the context (see the following τ. αὐτ. ἀγάπ. and ἐν φρον.), and contrary to the wonted use of the expression elsewhere (Rom. xii. 16, xv. 5; 2 Cor. xiii. 11; Phil. iv. 2).—τῇ αὐτῇ ἀγ. ἐχ., σέμψ. τὸ ἐν φρον.] Two more precise definitions of that like-mindedness, so far as it is *identity of* (mutual) *love*, and *agreement of feeling and active impulse*, sympathy (σέμψυχαι, only found here in the N. T.; but see Polemo, ii. 54, and comp. on i. 27, also on ἰσόψυχον, ver. 20). This accumulation of definitions indicates *earnestness*; Paul cannot sever himself from the thought, of which his heart is so full.<sup>2</sup> The following τὸ ἐν φρονούντες is to be closely connected with σέμψ., so that σέμψυχαι has the emphasis and adds the *more precise definition* of the previously mentioned unity of mind: *with harmony of soul cherishing the one sentiment*. There are therefore only *two*, and not *three*, special explanations of the τὸ αὐτὸ φρονῆτε; and ἐν with the article points back to the previous τὸ αὐτό, which is now represented by τὸ ἐν without any essential difference in sense. Expositors, not attending to this close connection of σέμψ. with τὸ ἐν φρον. (which Wiesinger, Weiss, Ellicott, and Schenkel have acknowledged), have either made the apostle say the very same thing twice over (Oecumenius: διπλάσιάζει τὸ ὁμοφρονεῖν), or have drawn entirely arbitrary distinctions between τὸ αὐτό and τὸ ἐν φρον.—e.g. Bengel, who makes the former refer to the same *objects* of the sentiment, and the latter to the same *sentiment itself*; Tittmann, i.e., that the former is *idem sentire, velle et quærere*, and the latter *in uno exptendo consentire*; Beza and others, that the former means the agreement of *will*, the latter the agreement in *doctrine*; while others put it inversely; Hofmann thinks that ἐν with the article means the one thing, *on which a Christian must inwardly be bent* (comp. Luke x. 42). It means, on the contrary, the one thing which has just been designated by τὸ αὐτὸ φρονῆτε (as in iv. 2; Rom. xii. 16; and other passages); the context affords no other reference for the article.—It is usual, even in classical authors, for the participle of a verb to stand by the side of the verb itself, in such a way that one of the two conveys a more precise specification.<sup>3</sup>

Ver. 3 f. [IX c.] Μηδὲν κατὰ ἐρεθ. ἢ κενοδοξ.], sc. φρονούντες (not ποιοῦντες, Erasmus, Luther, Beza, Camerarius, Storr, am Ende, Rheinwald, Flatt, van Hengel, and others); so that, accordingly, what was *excluded* by the previous requirement τὸ αὐτὸ φρονῆτε . . . φρονούντες, is here described. To take, as in Gal. v. 13, μηδὲν . . . κενοδοξίαν as a prohibition *by itself*, without dependence on φρονούντες (see on Gal. l.c.), as J. B. Lightfoot does, is inappropriate, because the following participial antithesis discloses the

<sup>1</sup> See Tittmann, *Symon*. p. 67; Fritzsche, *ad Rom.* III. p. 87 f.; comp. Herod. i. 60, ix. 54, and the passages in Wetstein. The opposite: ἀμφίς φρ., Hom. II. xiii. 345; ἄλλη φρ., *hymn. Ap.* 469; διχοφρονεῖν, *Plut. Mor.* p. 763 E; διχόμεναι, *Nonn. ev. Joh.* xx. 29; and similar forms.

<sup>2</sup> Comp. Chrysostom: βαβαί, ποσάκις τὸ αὐτὸ λέγει ἀπὸ διαθέσεως πολλῆς! He also well remarks on τ. αὐτ. ἀγάπ. ἐχ.: τουτέστι ὁμοίως φιλεῖν καὶ φιλεῖσθαι.

<sup>3</sup> See Stallb. *ad Plat. Hipp. m.* p. 292 A; Bornemann, *ad Cyrop.* viii. 4. 9; Lobeck, *Parat.* p. 532 f.

dependence of the *μηδὲν κ.τ.λ.* on the previous participle; hence also Hofmann's view, that there is an *intentional leaving* the verb *open*, cannot be admitted. Hoelemann combines it with *ἡγοίμ.*, and takes *μηδὲν* as *neutiquam*; but incorrectly, for *ἡγοίμ.* κ.τ.λ. affirms the esteeming others better than oneself, which, therefore, cannot take place in a factious (*κατὰ ἐριθείαν*, see on i. 17) or in a vainglorious (*ἢ κενοδοξίαν*) way. The *κατὰ* denotes that which is regulative of the state of mind, and consequently its character, and is exchanged in the antithetic parallel for the dative of the instrument: by means of humility, the latter being by the article set down as a generic idea (by means of the virtue of humility). The mutual brotherly humility (Eph. iv. 2; Col. iii. 12; Acts xx. 19) is the determining principle, by which, for example, Caius is moved to regard Lucius as standing higher, in a moral point of view, than himself, and, on the other hand, Lucius to pronounce Caius to be of a higher moral rank than himself (*i. e.* ἀλλήλους . . . ἑαυτῶν). Hoelemann erroneously refers τῇ ταπεινοφρ. τοῦ ὑπερέχ., so that it "excellentiæ designet praesidium,"—a view which the very position of the words should have warned him not to adopt.—κενοδοξία] ostentation, only here in the N. T.—Ver. 4. μὴ τὰ ἑαυτῶν ἕκαστοι σκοπ.] [IX d.] The humble mind just indicated cannot exist together with selfishness, which has its own interests in view.<sup>2</sup> Others consider that the having regard to gifts and merits is intended (Calvin, Hammond, Raphel, Keil, *Commentat.* 1803, in his *Opusc.* p. 172 ff., Hoelemann, Corn. Müller), which, after the comprehensive τῇ ταπεινοφρ. κ.τ.λ., would yield a very insipid limitation, and one not justified by the context.—ἕκαστοι] It is usually, and in other passages of the N. T. invariably, the singular that is used in this distributive apposition; the plural, however, is not unfrequently found in classical authors.<sup>3</sup>—ἀλλὰ καὶ κ.τ.λ.] a weaker contrast than we should have expected from the absolute negation in the first clause;<sup>4</sup> a softening modification of the idea. In strict consistency the καὶ must have been omitted (1 Cor. x. 24).<sup>5</sup> The second ἕκαστοι might have been dispensed with; it is, however, an earnest repetition.—The influences disturbing unity in Philippi, disclosed in vv. 2–4, are not, according to these exhortations, of a doctrinal kind, nor do they refer to the strength and weakness of the knowledge and conviction of individuals, as was the case in Rome (Rom. xiv.) and Corinth (1 Cor. viii. and x.)—in opposition to Rheinwald and Schinz;—but they were based upon the jealousy of moral self-estimation, in which Christian

<sup>1</sup> Comp. Wisd. xiv. 14; Polyb. iii. 81. 9; Lucian, *D. Mort.* x. 8, xx. 4; and see on Gal. v. 26.

<sup>2</sup> See instances of σκοπεῖν τὰ τινα, to be mindful of any one's interests, in Herod. i. 8; Plat. *Phaedr.* p. 232 D; Thuc. vi. 12. 2; Eur. *Supp.* 302. Comp. Lucian, *Prom.* 14; τὰ μαντοῦ μόνα σκοπῶ. The opposite of τὰ ἑαυτῶν σκ. may be seen in 2 Macc. iv. 5: τὸ δὲ συμφέρον κοινῇ . . . σκοπῶν. Comp. ζητεῖν τὰ ἑαυτοῦ, 1 Cor. x. 24, 33, xiii. 5; Phil. ii. 21, where ζητεῖν presents no essential difference in sense.

<sup>3</sup> Hom. *Od.* ix. 164; Thuc. i. 7. 1; Xen. *Hell.*

ii. 4, 38; Herodian, iii. 13, 14.

<sup>4</sup> In which, in fact, it is not merely the limitation (Hofmann) to one's own that is forbidden, as if μόνον stood along with it. What Hofmann at the same time deduces from the reading ἕκαστος (before σκοποῦντες), which he follows, as distinguished from the subsequent ἕκαστοι (with a here wholly irrelevant comparison of Plat. *Apol.* p. 39 A), is sophistical, and falls, moreover, with the reading itself.

<sup>5</sup> Comp. Soph. *Aj.* 1292 (1313): ὅρα μὴ τοῦμον ἀλλὰ καὶ τὸ σόν; and see Fritzsche, *ad Marc.* p. 788; Winer, p. 463 f. [E. T. 498.]



perfection was respectively ascribed and denied to one another (comp. ver. 12, iii. 12 ff.). Although this necessarily implies a certain difference of opinion as to the ethical *theory*, the epistle shows no trace either of any actual *division into factions*, or of *ascetic jealousy* (which de Wette assumes as coöperating). But the exhortations to unity are too frequent (i. 27, ii. 2 f., iii. 15, iv. 2 f.) and too urgent to justify us in questioning generally the existence (Weiss) of those disturbances of harmony, or in regarding them as mere *ill humor* and *isolation* disturbing the cordial fellowship of life (Hofmann).<sup>1</sup> [IX page 107.]

Ver. 5. Enforcement of the precept contained in ver. 3 f. by *the example of Jesus* (comp. Rom. xv. 3; 1 Pet. ii. 21; Clem. Cor. I. 16), who, full of humility, *kept not His own interest in view*, but in self-renunciation and self-humiliation sacrificed it, even to the endurance of the death of the cross, and was therefore exalted by God to the highest glory;<sup>2</sup> this extends to ver. 12.<sup>3</sup>—*ᾠροῦσθω ἐν ὑμῖν*] *sentiatur in animis vestris*. The parallelism with the *ἐν* which follows prohibits our interpreting it *intra vestrum cæctum* (Hoelemann, comp. Matthies). The *passive* mode of expression is unusual elsewhere, though logically unassailable. Hofmann, rejecting the passive reading, as also the passive supplement afterwards, has sadly misunderstood the entire passage.<sup>4</sup>—*ὁ καὶ ἐν Χ. 'Ι.*] *sc. ἐφ' ὁπορίῃθι*. On *ἐν*,

<sup>1</sup>Comp. Huther, in the *Mecklenb. Zeitschr.* 1862, p. 640 ff.

<sup>2</sup>Christ's example, therefore, in this passage is one of *self-denial*, and not of *obedience to God* (Ernesti), in which, in truth, the self-denial only manifested itself along with other things. It is, however, shown by the very addition of *καὶ*, that Paul really intended to adduce the *example* of Christ (in opposition to Hofmann's view); comp. Rom. xv. 3. Christ's *example* is the moral ideal, historically realized. Comp. Wuttke, *Sittenl.* II. § 224; Schmid, *Sittenl.* p. 355 ff.; and as early as Chrysostom.

<sup>3</sup>See on this passage Kesler in *Thes. nov. ex mus. Has. et Iken.* II. p. 947 f.; Schultens, *Dissertatt. philol.* I. p. 443 ff.; Keil, two *Commentat.* 1803 (*Opusc.* p. 172 ff.); Martini, in Gabler's *Journ. f. auserl. theol. Lit.* IV. p. 34 ff.; von Ammon, *Magaz. f. Pred.* II. 1, p. 7 ff.; Kraussold in the *Annal. d. gesamm. Theol.* 1835, II. p. 273 ff.; Stein in the *Stud. u. Krit.* 1837, p. 165 ff.; Philippi, *d. thätige Gehors.* Chr. Berl. 1841, p. 1 ff.; Tholuck, *Disp. Christol. de l. Phil.* ii. 6-9, Halle 1848; Ernesti in the *Stud. u. Krit.* 1848, p. 858 ff., and 1851, p. 595 ff.; Baur in the *theol. Jahrb.* 1849, p. 502 ff., and 1852, p. 133 ff., and in his *Paulus*, II. p. 51 ff. ed. 2; Liebner, *Christol.* p. 325 ff.; Raebiger, *Christol. Paulin.* p. 76 ff.; Lechler, *Apost. u. nachapost. Zeittalt.* p. 58 ff.; Schneckenburger in the *Deutsch. Zeitschr.* 1855, p. 333 ff.; Wetzels in the *Monatschr. f. d. Luth. Kirche Preuss.*

1857; Kähler in the *Stud. u. Krit.* 1857, p. 99 ff.; Beyschlag in the *Stud. u. Krit.* 1860, p. 431 ff., and his *Christol.* d. N. T. 1866, p. 233 ff.; Rich. Schmidt, *Paul. Christol.* 1870, p. 163 ff.; J. B. Lightfoot's *Excursus*, p. 125 ff.; Pfeiderer in Hilgenfeld's *Zeitschr.* 1871, p. 519 ff.; Grimm in the same *Zeitschr.* 1873, p. 33 ff. Among the more recent dogmatic writers, Thomasius, II. p. 148 ff.; Philippi, IV. 1, p. 469 ff.; Kahnis, I. p. 453 ff.

<sup>4</sup>Reading *φροεῖτε*, and subsequently explaining the *ἐν Χριστῷ Ἰησοῦ* as a frequent expression with Paul for the ethical Christian quality (like *ἐν κυρίῳ* in iv. 2), Hofmann makes the apostle say that the readers are to *have their mind so directed within them, that it shall not be lacking in this definite quality which makes it Christian*. Thus there would be evolved, when expressed in simple words, merely the thought: "Have in you the mind which is also the Christian one." As if the grand outburst, which immediately follows, would be in harmony with such a general ideal! This outburst has its very ground in the lofty example of the Lord. And what, according to Hofmann's view, is the purpose of the significant *καὶ*? It would be entirely without correlation in the text; for in *ἐν ὑμῖν* the *ἐν* would have to be taken as *local*, and in the *ἐν Χριστῷ*, according to that misinterpretation, it would have to be taken in the sense of *ethical fellowship*, and thus relations not at all analogous would be marked.



comp. the Homeric *ἐν ὁρεσί, ἐν ἠγαῶ*, which often occurs with *ὀρεσιν, Ὀδ.* xiv. 82, vi. 313; *Il.* xxiv. 173. *καί* is not *cum maxime*, but the simple *also* of the comparison (in opposition to van Hengel), namely, of the pattern of Christ.

Ver. 6. [On vv. 6–11, see Note X. pages 107–111.] The classical passage which now follows is like an *Epos* in calm majestic objectivity; nor does it lack an epic minuteness of detail.—*ὅς*] expegetical; subject of what follows; consequently Christ Jesus, but in the *pre-human state*, in which He, the Son of God, and therefore according to the Johannine expression as the *λόγος ἄσαρκος*, was with God.<sup>1</sup> The *human state* is first introduced by the words *ἐαυτὸν ἐκένωσε* in ver. 7.<sup>2</sup> It has been objected<sup>3</sup> that the name *Christ Jesus* is opposed to this view; also, that in vv. 8–11 it is the exaltation of the *earthly Christ* that is spoken of (and not the return of the Logos to the divine *δόξα*); and that the *earthly Christ* only could be held up as a *pattern*. But *Χριστὸς Ἰησοῦς*, as subject, is all the more justly used (comp. 2 Cor. viii. 9; 1 Cor. viii. 6; Col. i. 14 ff.; 1 Cor. x. 4), since the subject not of the pre-human glory *alone*, but at the same time also of the human abasement<sup>4</sup> and of the subsequent exaltation, was to be named. Paul joins on to *ὅς* the *whole summary* of the history of our Lord, including His pre-human state (comp. 2 Cor. viii. 9: *ἐπὶ ὧν ἔγενετο πλοῦσιος ὢν*); therefore vv. 8–11 cannot by themselves regulate our view as regards the definition of the subject; and the force of the *example*, which certainly *comes first to light* in the historical Christ, has at once historically and ethically its deepest root in, and derives its highest, because divine (comp. Matt. v. 48; Eph. v. 1), obligation from, just what is said in ver. 6 of His state *before* His human appearance. Moreover, as the context introduces the incarnation only at ver. 7, and introduces it as that by which the subject divested Himself of His divine appearance, and as the earthly Jesus never was in the form of God (comp. Gess, p. 295), it is incorrect, because at variance with the text and illogical, though in harmony with Lutheran

<sup>1</sup> That Christ in His Trinitarian pre-existence was already the eternal *Principle* and *Prototype of humanity* (as is urged by Beyschlag), is self-evident; for otherwise He would have been one essentially different from Him who in the fullness of time appeared in the flesh. But this does not entitle us to refer the pre-existence to His *whole divine-human person*, and to speak of an *eternal humanity*,—paradoxes which cannot exegetically be justified by our passage and other expressions such as 1 Cor. xv. 47; Rom. v. 12 ff., viii. 29; Col. i. 15. The Logos pre-existed as the *divine principle* and *divine prototype* of humanity; Θεὸς ἦν ὁ λόγος, and this, apart from the form of expression, is also the teaching of Paul. Only in *time* could He enter upon the *human existence*; the notion of *eternal humanity* would refute itself.

<sup>2</sup> So Chrysostom and his successors, Beza,

Zanchius, Vatablus, Castalio, Estius, Clarius, Calixtus, Semler, Storr, Keil, Usteri, Kraus-sold, Hoelemann, Rilliet, Corn. Müller, and most expositors, including Lünemann, Tholuck, Liebner, Wiesinger, Ernesti, Thomasius, Raebiger, Ewald, Weiss, Kahn, Beyschlag (1860), Schmid, *Bibl. Theol.* II. p. 306, Messner, *Lehre d. Ap.* 233 f., Lechler, Gess, *Person Chr.* p. 80 f., Rich. Schmidt, *l. c.*, J. B. Lightfoot, Grimm; comp. also Hofmann and Düsterdieck, *Apolog. Beitr.* III. p. 65 ff.

<sup>3</sup> See especially de Wette and Philippi, also Beyschlag, 1866, and Dörner in *Jahrb. f. D. Th.* 1856, p. 394 f.

<sup>4</sup> Hence Philippi's objection, that *φρονεῖν* is elsewhere applied to *man* only, and not to *God*, is devoid of significance. Unfounded is also Beyschlag's objection (1866) drawn from the word *σχήματι*; see below.

orthodoxy and its antagonism to the Kenosis of the Logos,<sup>1</sup> to regard the incarnate historical Christ, the λόγος ἐσαρκος, as the subject meant by ὁ.<sup>2</sup> Liebner aptly observes that our passage is "*the Pauline ὁ λόγος σὰρξ ἐγένετο*;" comp. on Col. i. 15.—ἐν μορφῇ Θεοῦ ὑπάρχων] not to be resolved, as usually, into "*although, etc.*," which could only be done in accordance with the context, if the ἀρπαγὴν ἡγασθαι κ.τ.λ. could be presupposed as something proper or natural to the being in the form of God; nor does it indicate the possibility of His divesting Himself of His divine appearance (Hofmann), which was self-evident; but it simply *narrates* the former divinely glorious position which He afterwards gave up: *when He found Himself in the form of God*, by which is characterized Christ's pre-human form of existence. Then He was forsooth, and that objectively, not merely in God's self-consciousness—as the not yet incarnate Son (Rom. i. 3, 4, viii. 3; Gal. iv. 4), according to John as λόγος—with God, in the fellowship of the glory of God (comp. John xvii. 5). It is this divine glory, in which He found Himself as ἰσα Θεῷ ὢν and also ἐκὼν Θεοῦ—as such also the instrument and aim of the creation of the world, Col. i. 15 f.—and into which, by means of His exaltation, He again returned; so that this divine δόξα, as the possessor of which before the incarnation He had, without a body and invisible to the eye of man,<sup>3</sup> the form of God, is now by means of His glorified body and His divine-human perfection visibly possessed by Him, that He may appear at the παρουσία, not again without it, but in and with it (iii. 20 f.). Comp. 2 Cor. iv. 4; Col. i. 15, iii. 4. Μορφή, therefore, which is an appropriate concrete expression for the divine δόξα (comp. Justin, *Apol.* I. 9), as the glory visible at the throne of God, and not a "fanciful expression" (Ernesti), is neither equivalent to φέσις or οὐσία;<sup>4</sup> nor to status;<sup>5</sup> nor is it the god-like capacity for possible equality with God (Beyschlag), an interpretation which ought to have been precluded both by the literal notion of the word μορφή, and by the contrast of μορφή δούλων in ver. 7. But the μορφή Θεοῦ presupposes<sup>6</sup> the divine φέσις as ὁμολογος

<sup>1</sup> According to which Christ had the full divine majesty "statim in sua conceptione, etiam in utero matris" (*Form. Conc.* p. 767). But He had it in His state of humiliation *secreto*, and only manifested it occasionally, *quoties ipsi visum fuerit*. In opposition to this, Liebner rightly observes, p. 334: "This is altogether inadequate to express the powerful N. T. feeling of the depth and greatness of our Lord's humiliation. This feeling unmistakably extends to the unique personal essence of the God-man, and in conformity with this, to the very heart of the act of incarnation itself."

<sup>2</sup> Novatian, *de Trin.* 17, Ambrosiaster, Pelagius, Erasmus, Luther, Calvin, Cameron, Piscator, Hunnius, Grotius, Calovius, Clericus, Bengel, Zachariae, Kesler, and others, including Heinrichs, Baumgarten-Crusius, van Hengel, de Wette, Schneckenburger, Philippi,

Beyschlag (1866), Dörner, and others; see the historical details in Tholuck, p. 2 ff., and J. B. Lightfoot.

<sup>3</sup> Comp. Philo, *de Somm.* I. p. 655.

<sup>4</sup> Chrysostom, Theodoret, Occumenius, Theophylact, Augustine, Chemnitz, and many others; comp. also Rheinwald and Corn. Müller.

<sup>5</sup> Calovius, Storr, and others.

<sup>6</sup> Bengel well says: "Ipsa natura divina decorem habebat infinitum, in se, etiam sine ulla creatura illum decorem intuentem."—What Paul here designates simply by ἐν μορφῇ Θεοῦ ὑπάρχων is pompously expressed by Clement, *Cor.* I. 16: τὸ σκήπτρον τῆς μεγαλωσύνης τοῦ Θεοῦ. The *forma mentis aeterna*, however, in Tacitus, *Agric.* 46, is a conception utterly foreign to our passage (although adduced here by Hitzig), and of similar import with Propertius, *lii.* 1, 64: "ingenio stat sine morte decus."

μορφῆς (Aesch. *Suppl.* 496), and more precisely defines the divine status, namely, as *form of being*, corresponding to the essence, consequently to the homoousia, and exhibiting the condition, so that μορφή Θεοῦ finds its exhaustive explanation in Heb. i. 3: ἀπαύγασμα τῆς δόξης κ. χαρακτῆρ τῆς ὑποστάσεως τοῦ Θεοῦ, this, however, being here conceived as predicated of the *pre-existent* Christ.<sup>1</sup> What is here called μορφή Θεοῦ is εἶδος Θεοῦ in John v. 37,<sup>2</sup> which the Son also essentially possessed in His pre-human δόξα (John xvii. 5). The explanation of φύσις was promoted among the Fathers by the opposition to Arius and a number of other heretics, as Chrysostom adduces them in triumph; hence, also, there is much polemical matter in them. For the later controversy with the Socinians, see Calovius.—ἐπάρχωι] designating more expressly than ὦν the relation of the *subsisting state* (iii. 20; Luke vii. 25, xvi. 23; 2 Pet. iii. 11); and hence not at all merely in the *decree of God*, or in the divine *self-consciousness* (Schenkel). The *time* is that of the *pre-human* existence. See above on ὅς. Those who understand it as referring to His *human* existence (comp. John i. 14) think of the divine majesty, which Jesus manifested both *by word and deed* (Ambrosiaster, Luther, Erasmus, Heinrichs, Krause, *Opusc.* p. 33, and others), especially by His *miracles* (Grotius, Clericus); while Wetstein and Michaelis even suggest that the *transfiguration on the mount* is intended. It would be more in harmony with the context to understand the possession of the complete divine image (without arbitrarily limiting this, by preference possibly, to the *moral* attributes alone, as de Wette and Schneckenburger do)—a possession which Jesus (“as the God-pervaded man,” Philippi) had (*potentialiter*) *from the very beginning* of His earthly life, but in a *latent* manner, without manifesting it. This view, however, would land them in difficulty with regard to the following εἰναι. ἐκένωσε κ.τ.λ., and expose them to the risk of inserting limiting clauses at variance with the literal import of the passage; see below.—οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἰσα Θεῷ] In order to the right explanation, it is to be observed: (1) that the emphasis is placed on ἀρπαγμὸν, and therefore (2) that τὸ εἶναι ἰσα Θεῷ cannot be something essentially different from ἐν μορφῇ Θεοῦ ἐπάρχειν, but must in substance denote the same thing, namely, the divine *habitus* of Christ, which is expressed, as to its *form of appearance*, by ἐν μορφῇ Θεοῦ ἐπάρχ., and, as to its *internal nature*, by τὸ εἶναι ἰσα Θεῷ;<sup>3</sup> (3) lastly, that ἀρπαγμός does not mean *praeda*, or *that which*

<sup>1</sup> In Plat. *Rep.* ii. p. 381 C, μορφή is also to be taken strictly in its literal signification, and not less so in Eur. *Bacch.* 54; Ael. *H. A.* iii. 24; Jos. c. Ap. ii. 16, 22. Comp. also Eur. *Bacch.* 4: μορφήν ἀμείψας ἐκ θεοῦ βροτησίαν, Xen. *Cyr.* i. 2. 2: φύσιν μὲν δὲ τῆς ψυχῆς κ. τῆς μορφῆς.

<sup>2</sup> Comp. Plat. *Rep.* p. 380 D; Plut. *Mor.* p. 1013 C.

<sup>3</sup> An entirely groundless objection has been made (even by Lünemann) against the view which takes τὸ εἶναι ἰσα Θεῷ as not essentially different from ἐν μορφῇ Θεοῦ εἶναι, viz. that

Paul would, instead of τὸ εἶναι ἰσα Θεῷ, have written merely τοῦτο, or even nothing at all. He *might* have done so, but there was no *necessity* for his taking that course, least of all for Paul! He, on the contrary, distinguishes very precisely and suitably between the two ideas representing the same state, by saying that Christ, in His divine pre-human *form of life*, did not venture to use this His God-equal *being* for making booty. Both, therefore, express the very same divine *habitus*; but the εἶναι ἰσα Θεῷ is the general element, which presents itself in the divine μορφή as



is seized on (which would be ἀρπάγων,<sup>1</sup> or ἀρπαγμα or ἀρπασμα, and might also be ἀρπαγή), or that which one forcibly snatches to himself (Hofmann and older expositors); but actively: robbing, making booty. In this sense, which is *a priori* probable from the termination of the word which usually serves to indicate an action, it is used, beyond doubt, in the only profane passage in which it is extant, Plut. *de pueror. educ.* 15 (*Mor.* p. 12 A): καὶ τοὺς μὲν Θήβησι καὶ τοὺς Ἰηλίδι φεγκτέον ἐρωτας καὶ τὸν ἐκ Κρήτης καλούμενον ἀρπαγμόν, where it denotes the Cretan kidnapping of children. It is accordingly to be explained: *Not as a robbing did He consider<sup>2</sup> the being equal with God*, i. e. He did not place it under the point of view of making booty, as if it was, with respect to its exertion of activity, to consist in *His seizing what did not belong to Him*. In opposition to Hofmann's earlier logical objection (*Schriftbew.* I. p. 149) that one cannot consider the *being* as a *doing*, comp. 1 Tim. vi. 5; and see Hofmann himself, who has now recognized the linguistically correct explanation of ἀρπαγμός, but leaves the object of the ἀρπάζειν indefinite, though the latter must necessarily be something that belongs to others, consequently a *foreign* possession. Not otherwise than in the active sense, namely *raptus*, can we explain Cyril, *de adorat.* I. p. 25 (in Wetstein): οὐχ ἀρπαγμόν<sup>3</sup> τὴν παραίτησιν ὡς ἐξ ἀδρανούς καὶ ἰδωρεστέρας ἐποιεῖτο φρενός; further, Eus. in *Luc.* vi. in Mai's *Nov. Bibl. patr.* iv. p. 165, and the passage in Possini *Cat. in Marc.* x. 42, p. 233, from the Anonym. Tolos.: ὅτι οὐκ ἔστιν ἀρπαγμός ἡ τιμή;<sup>4</sup> as also the entirely synonymous form ἀρπασμός in Plut. *Mor.* p. 644 A, and λήσμός in Byzantine writers; also σκυλευνός in Eustathius; comp. Phryn. *App.* 36, where ἀρπαγμός is quoted as equivalent to ἀρπασις. The passages which are adduced for ἀρπαγμα ἡγεῖσθαι or ποιεῖσθαι τι (Heliod. vii. 11. 20, viii. 7; Eus. *H. E.* viii. 12; *Vit. C.* ii. 31)—comp. the Latin *praedam ducere* (Cic. *Verr.* v. 15; Justin, ii. 5. 9, xiii. 1. 8)—do not fall under the same mode of conception, as they represent the relation in question as something *made a booty of*, and not as the *act of making booty*. We have still to notice (1) that this οὐχ ἀρπαγμόν ἡγήσατο corresponds exactly to μὴ τὰ ἐαντῶν σκοποῦντες (ver. 4), as well as to its contrast ἐαντὸν ἐκένωσε in ver. 7 (see on ver. 7); and (2) that the *aorist* ἡγήσατο, indicating a definite point of time, undoubtedly, according to the connection (see the contrast, ἀλλ' ἐαντὸν ἐκένωσε κ.τ.λ.), transports the reader to *that moment, when the pre-existing Christ was on the point of coming into the world with the being equal to God*. Had He then thought: "When I shall have come into the world, I will seize to myself, by means of my equality with God, power and dominion, riches, pleasure, worldly glory," then He would have acted the part of ἀρπαγμόν ἡγεῖσθαι τὸ εἶναι ἴσα Θεῷ; to which, however, He did not consent, but consented, on the contrary, to self-renunciation, etc. It is accordingly self-evident that the supposed case of the ἀρπαγμός

its *substratum* and lies at its basis, so that the two designations exhaust the idea of divinity. Comp. also Liebner, p. 328.

<sup>1</sup> Callim. *Cer.* 9; Pallad. *ep.* 87; Philop. 79.

<sup>2</sup> On ἡγεῖσθαι, in this sense of the mode of regarding, which places the object under the

point of view of a qualitative category, comp. Krüger on *Thuc.* ii. 44. 3.

<sup>3</sup> Lot did not let the refusal of the angels be a *making of profit* to himself.

<sup>4</sup> Where, according to the connection, the sense is: *Not a seizing to oneself* is the posi-



is not conceived as an action of the pre-existing Christ (as Richard Schmidt objects), but is put as connecting itself with His appearance on earth. The *reflection*, of which the pre-existent Christ is, according to our passage, represented as capable, even in presence of the will of God (see below, γένου. ἐπικρούς), although the apostle has only conceived it as an abstract possibility and expressed it in an anthropopathic mode of presentation, is decisive in favor of the *personal* pre-existence; but in this pre-existence the Son appears as *subordinate* to the Father, as He does throughout the entire New Testament, although this is not (as Beyschlag objects) at variance with the Trinitarian equality of essence in the Biblical sense. By the ἀπαγμὸν ἡγήσθαι κ.τ.λ., if it had taken place, He would have wished to *relieve* Himself from this subordination.—The linguistic correctness and exact apposite correlation of the whole of this explanation, which harmonizes with 2 Cor. viii. 9,<sup>1</sup> completely exclude the interpretation, which is traditional but in a linguistic point of view is quite incapable of proof, that ἀπαγμός, either in itself or by metonymy (in which van Hengel again appeals quite inappropriately to the analogy of Jas. i. 2, 2 Pet. iii. 15), means *praeda* or *res rapienda*. With this interpretation of ἀπαγμός, the idea of εἶναι ἴσα Θεῷ has either been rightly taken as practically *identical* with ἐν μορφῇ Θεοῦ ἐπάρχεσθαι, or *not*. (A) In the *former* case, the point of comparison of the figurative *praeda* has been very differently defined; *either*, that Christ regarded the existence equal with God, not as a something usurped and illegitimate, but as something *natural* to Him, and that, therefore, He did not fear to lose it through His humiliation (Chrysostom, Oecumenius, Theophylact, Augustine, and other Fathers; see Wetstein and J. B. Lightfoot); comp. Beza, Calvin, Estius, and others, who, however, give to the conception a different turn;<sup>2</sup> *or*, that He did not desire

tion of honor, as among the *heathen*, but a *renouncing and serving* after the example of *Christ*.

<sup>1</sup> Rübiger and Wetzel, and also Pfeleiderer, *l. c.*, have lately adopted this view; likewise Kolbe in the *Luther. Zeitschr.* 1873, p. 311 f. Hofmann also now explains the passage in a way not substantially different. But Grimm, *l. c.* p. 38, very unjustly describes the retention of ἀπαγμός in the sense which it has in Plutarch, as petty grammatical pedantry. The ideas, *spoil, booty*, occur in countless instances in all Greek authors, and in the LXX., and are very variously expressed (ἀπαγή, ἄρπαγμα, ἄρπασμα, λῆσις, σκύλευμα, σῦλον, λεία), but never by ἀπαγμός, or any other form of word ending with *μος*. It is true that various substantives ending in *μος* may denote the result of the action; not, however, as we may be pleased to assume, but solely in accordance with evidence of *empirical usage*, and this is just what is wanting for this sense in the case of ἀπαγμός. Its rejection, therefore, in our passage, is not

*pedantic*, but is simply *linguistically demanded*. Weiss, *bibl. Theol.* p. 426, ed. 2, erroneously objects to our view of ἀπαγμός, that, in that case, it would be impossible to conceive of *any object*, and that thus an utterly empty antithesis to the giving up of Christ's own possession is the result. As if there were not given in the very notion of ἀπαγμός its object, viz. that which does not belong to the subject of the action, and this, indeed, in its unrestricted and full compass, just because nothing special is added as an object.

<sup>2</sup> Beza: "Non ignoravit, se in ea re (i. e. quod Deo Patri coequalis esset) nullam injuriam cuiquam facere, sed suo jure uti; nihilominus tamen quasi jure suo cessit." So also Calvin, substantially, only that he erroneously interprets ἡγήσατο as *arbitratus esset*, "Non fuisset injuria, si aequalis Deo apparuisset." Estius: "that He had not recognized the equality with God as an *usurped* possession, and therefore possibly desired to lay it aside, but had renounced *Himself*," etc.

*pertinaciously to retain for Himself* this equality with God, as a robber his booty, or as an unexpected gain;<sup>1</sup> or, that He did not *conceal it*, as a prey;<sup>2</sup> or, that He did not desire to *display it triumphantly*, as a conqueror his spoils;<sup>3</sup> whilst others (Wetstein the most strangely, but also Usteri and several) *mix up* very various points of comparison. The very circumstance, however, that there exists so much divergence in these attempts at explanation, shows how arbitrarily men have endeavored to supply a *modal definition* for ἀρρ. ἡγήσ., which is not at all suggested by the text.—(B) In the *second* case, in which a *distinction is made* between τὸ εἶναι ἰσα Θεῷ and ἐν μορῇ Θεοῦ ὑπάρχειν, it is explained: *non rapinam duxit*, i. e. *non rapiendum sibi duxit*, or directly, *non rapuit*;<sup>4</sup> that Christ, namely, though being ἐν μορῇ Θεοῦ, did not desire to seize to Himself the εἶναι ἰσα Θεῷ, to grasp eagerly the possession of it.<sup>5</sup> In this view expositors have understood the ἰσα εἶναι Θεῷ as the divine *plenitudinem et altitudinem* (Bengel); the *sessionem ad dextram* (L. Bos); the divine *honor* (Cocceius, Stein, de Wette, Grau); the *vitam vitæ Dei æqualem* (van Hengel); the *existendi modum cum Deo æqualem* (Lünemann); the *coli et beate vivere ut Deus* (Krause); the *dominion on earth as a visible God* (Ewald); the divine *autonomy* (Ernesti); the *heavenly dignity and glory* entered on after the ascension (Raebiger, comp. Thomasius, Philippi, Beyschlag, Weiss), corresponding to the ὄνομα τὸ ὑπὲρ πάντων ὄνομα in ver. 9 (Rich. Schmidt); the *nova jura divina*, consisting in the *κυριότης πάντων* (Brückner); the divine δόξα of universal *adoration* (Schneckenburger, Lechler, comp. Messner); the *original blessedness of the Father* (Kahnis); indeed, even the *identity*

<sup>1</sup> Ambrosiaster, Castalio, Vatablus, Kesler, and others; and recently, Hoelemann, Tholuck, Reuss, Liebner, Schmid, Wiesinger, Gess, Messner, Grimm; comp. also Usteri, p. 314. In this class we must reckon the interpretation of Theodoret (comp. Origen, *ad Rom.* v. 2, x. 7, Eusebius, and others); that Christ, being God by nature, did not hold His equality with God as something specially great, as those do who attain to honors παρ' ἀξίαν; but that He, τὴν ἀξίαν κατακρύνων, chose humiliation. To this comes also the view of Theodore of Mopsuestia: μορῇν γὰρ δοῦλου λαβὼν τὴν ἀξίαν ἐκεῖνην ἀπέκρυσεν, τοῦτο τοῖς ὁρῶσιν εἶναι νομιζόμενος, ὅπερ ἐφαίνετο.—Tholuck compares the German expression: *als ein gefundenes Essen (einen guten Fund) ansehen*. According to him, the idea of the whole passage is, "Tantum aberat, ut Christus, quatenus λόγος est, in gloria atque beatitudine sua acquiescere sibi que soli placere vellet, ut amore erga mortales ductus servi formam induere ac vel infimam sortem subire sine ulla hæsitacione sustineret."

<sup>2</sup> Matthies.

<sup>3</sup> Luther, Erasmus, Cameron, Vatablus, Piscator, Grotius, Calovius, Quenstedt, Wolf, and many others, including Michaelis, Zachariae,

Rosenmüller, Heinrichs, Flatt, Rheinwald. To this belongs also Pelagius, "Quod erat, humilitate celavit, dans nobis exemplum, ne in his gloriamur, quæ forsitan non habemus."

<sup>4</sup> Musculus, Er. Schmidt, Elsner, Clericus, Bengel, and many others, including am Ende, Martini, Krause, *Opusc.* p. 31, Schrader, Stein, Rilliet, van Hengel, Baumgarten-Crusius, de Wette, Ernesti, Raebiger, Schneckenburger, Ewald, Weiss, Schenkel, Philippi, Thomasius, Beyschlag, Kahnis, Rich. Schmidt, and others.

<sup>5</sup> So also Lünemann, who, in the sense of the divine pre-existence of Christ, paraphrases thus: "Christus, etsi ab æterno inde dignitate creatoris et domini rerum omnium frueretur, ideoque divina indutus magnificentia eorum patre consideret, nihilo tamen minus haud arripiendum sibi esse autumabat existendi modum cum Deo æqualem, sed ultro se exinanivit." In a sense *opposed* to the divine pre-existence, however, Beyschlag says, *Christol.* p. 236 f.: "Christ possessed the μορῇ Θεοῦ (that is, 'the inner form of God'); He might have but stretched out His hand towards the ἰσα Θεῷ εἶναι; He disdained, however, to seize it for Himself, and chose quite the opposite; therefore it was given

with the Father consisting in *invisibility* (Rilliet), and the like, which is to sustain to the *μορφή Θεοῦ* the relation of a *plus*, or *something separable*, or only to be obtained *at some future time* by humiliation and suffering<sup>1</sup> (ver. 9). So, also, Sabatier, *l'apôtre Paul*, 1870, p. 223 ff.<sup>2</sup> In order to meet the *οὐχ ἄρπ. ἡγ.* (comparing Matt. iv. 8 ff.), de Wette (comp. Hofmann, *Schriftbew.* p. 151) makes the thought be supplied, that it was not in the aim of the work of redemption befitting that Christ should at the very outset receive divine honor, and that, if He *had taken* it to Himself, it would have been a *seizure*, an usurpation. But as *ἐν μορφῇ Θεοῦ ἔπ.* already involves the divine essence,<sup>3</sup> and as *ἴσα εἶναι Θεῷ* has no distinctive more special definition in any manner climactic (comp. Pfeleiderer), Chrysostom has estimated this whole mode of explanation very justly: *εἰ ἦν Θεός, πῶς εἶχεν ἀρπάσαι; καὶ πῶς οὐκ ἀπερινόητον τοῦτο; τίς γὰρ ἂν εἶποι, ὅτι ὁ δεῖνα ἀνθρώπος ὧν οὐχ ἤρπασε τὸ εἶναι ἀνθρώπος; πῶς γὰρ ἂν τις ὁ περ ἐστὶν, ἀρπάσειεν.* Moreover, in harmony with the thought and the state of the case, Paul must have expressed himself conversely: *ὅς ἴσα Θεῷ ὑπάρχων οὐχ ἄρπ. ἡγ.* τὸ εἶναι ἐν μορφῇ Θεοῦ, so as to add to the idea of the equality of *nature* (*ἴσα*), by way of climax, that of the same *form of appearance* (*μορφῇ*), of the divine *δόξα* also.—With respect to τὸ εἶναι ἴσα Θεῷ, it is to be observed, (1) that *ἴσα* is *adverbial*: *in like manner*, as we find it, although less frequently, in Attic writers.<sup>4</sup> This adverbial use has arisen from the frequent employment, even so early as Homer,<sup>5</sup> of *ἴσα* as the case of the object or predicate.<sup>6</sup> But as *εἶναι*, as the abstract substantive verb, does not suit the *adverbial ἴσα*, *pari ratione*, therefore (2) τὸ εἶναι must be taken in the sense of *existere*; so that τὸ εἶναι ἴσα Θεῷ does not mean *the being equal to God* (which would be τὸ εἶναι ἴσον Θεῷ), but *the God-equal existence*, existence in the way of parity with God.<sup>7</sup> Paul might have written *ἴσον* (as mascul.) Θεῷ (John v. 18), or *ἰσόθεον*; but, as it stands, he has more distinctly expressed the *metaphysical relation*, the *divine mode of existence*,<sup>8</sup> of the pre-human Christ. (3) The *article* points back to *ἐν μορφῇ Θεοῦ ὑπάρχων*, denoting the God-equal

Him as the reward of His obedience, etc." Hilgenfeld, in his *Zeitschrift*, 1871, p. 197 f., says: the Pauline Christ is indeed the *heavenly man*, but no *divine being*; the *equality with God* was attained by Him only through the renunciation, etc.

<sup>1</sup> The lead in this mode of considering the passage was taken by Arius, whose party, on the ground of the proposition *ἐκεῖνο ἀπαίξει τις, ὃ οὐκ ἔχει*, declared: *ὅτι Θεὸς ὧν ἐλάττων οὐχ ἤρπασε τὸ εἶναι ἴσα τῷ Θεῷ τῷ μεγάλῳ κ. μείζονι.* See Chrysostom.

<sup>2</sup> He thinks that the divine *μορφή* of Christ stands to the *ἴσα εἶναι Θεῷ* in the relation of *potentia* to *actus*. "Christ était des l'origine en puissance ce qu'à la fin il devint en réalité;" the *μορφή Θεοῦ* denotes the general form of being of Christ, but "une forme vide, qui doit être remplie, c'est-à-dire spirituellement réalisée." This higher position He had not wished to usurp, but had attained to it "réel-

lement par le libre développement de sa vie morale."

<sup>3</sup> Not merely the *similarity*, from which is there distinguished the *equality* by *εἶναι ἴσα* (in opposition to Martini and others).

<sup>4</sup> Thuc. iii. 14; Eur. Or. 880 *al.*; comp. *ὁμοῖα*, Lennep. *ad Phalar.* 108, and often in the later Greek, and in the LXX. Job v. 14, x. 10, xi. 12, xiii. 12; Wisd. vii. 3, according to the usual reading.

<sup>5</sup> Il. v. 71, xv. 439; Od. xi. 304, xv. 519 *al.*

<sup>6</sup> See Ellendt, *Lex. Soph.* I. p. 847; Krüger, II. § xlvii. 6. 8.

[The German is: *nicht das Gotte gleich sein, sondern das gottgleiche Sein, das Sein auf gottgleiche Weise, die gottgleiche Existenz.*]

<sup>8</sup> Which, therefore, was not essentially different from that of the Father. The *ἴσα εἶναι Θεῷ* is the Pauline *Θεὸς ἦν ὁ λόγος*. Hofmann erroneously, although approved by Thomasius, makes the objection (*Schriftbew.* p. 150)



existence manifesting itself in that *μορφή*; for the *μορφή Θεοῦ* is the appearance, the adequate subsisting form, of the God-equal existence. (4) Ernesti (in controversy with Baur), who is followed by Kähler, Kalmis, Beyschlag, and Hilgenfeld, entertains the groundless opinion that our passage alludes to Gen. ii. f., the *ἴσα εἶναι Θεῷ* pointing in particular to Gen. iii. 5. In the text there is no trace<sup>1</sup> of any comparison of Christ with the first human beings, not even an echo of like expression; how different from the equality with God in our passage is the *ἑσάθε ὡς θεοί* in Gen. iii. 5! Certainly, any such comparison lay very remote from the sublime idea of the divine glory of the pre-existent Christ, which was something quite different from the image of God in the first human beings.<sup>2</sup>

Ver. 7. Ἀλλ' αὐτὸν ἐκένωσε] The emphatically prefixed αὐτόν is correlative to the likewise emphatic ἀπαγμόν in ver. 6. Instead of the ἀρπάζειν, by which he would have entered upon a foreign domain, He has, on the contrary, emptied Himself, and that, as the context places beyond doubt, of the divine *μορφή*, which He possessed but now exchanged for a *μορφή δούλου*; He renounced the divine glorious form which, prior to His incarnation, was the form of appearance of His God-equal existence, took instead of it the form of a servant, and became as a man. Those who have already taken ver. 6 as referring to the incarnate Christ (see on ὡς, ver. 6) are at once placed in a difficulty by ἐκένωσε, and explain away its simple and distinct literal meaning.<sup>3</sup> De Wette, in accordance with his distinction between *μορφή Θεοῦ* and *εἶναι ἴσα Θεῷ* (comp. Schneckenburger, p. 336), referring it only to the latter (so also Corn. Müller, Philippi, Beyschlag, and others), would have this *εἶναι ἴσα Θεῷ* meant merely in so far as it would have stood in Jesus' power, not in so far as He actually possessed it, so that the *ἐκέν.* amounts only to a renunciation of the *εἶναι ἴσα Θεῷ*, which He might have appropriated to Himself; while others, like Grotius, alter the signification of *κενοῦν* itself, some making it mean: *He led a life of poverty* (Grotius, Baumgarten-Crusius), and others: *depressit* (van Hengel, Corn. Müller, following Tittmann, *Opuse.* p. 642 f., Keil, comp.

that an existence equal to divine existence can only be predicated of Him, who is not God. It may be predicated also of Him who is not the very same person, but of equal divine nature. Thus it might also be asserted of the Holy Spirit. The appeal by Hofmann to Thuc. iii. 14 is here without any bearing whatever.

<sup>1</sup> Ritschl indeed also, *Altkath. Kirche*, p. 80, requires, for the understanding of our passage, a recognition that Christ, as ἐν *μορφή Θεοῦ ὑπάρχων*, is put in comparison with the earthly Adam. But why should Paul, if this comparison was before his mind, not have written, in accordance with Gen. i. 26, κατ' εἰκόνα Θεοῦ, or καθ' ὁμοίωσιν Θεοῦ, instead of ἐν *μορφή Θεοῦ*? This would have been most natural for himself, and would also have been a hint

to guide the readers.—The passages quoted by Hilgenfeld from the Clementine Homilies affirm the *μορφή Θεοῦ* of the body of man, and are therefore irrelevant.

<sup>2</sup> Comp. also Rich. Schmidt, p. 172; Grimm, p. 42 f.

<sup>3</sup> As, for instance, Calvin: "*supprimendo . . . deposuit*;" Calovius (comp. *Form. Conc.* pp. 608, 767): "*veluti (?) deposuit, quatenus eam (gloriam div.) non perpetuo manifestavit atque exseruit*;" Clericus: "*non magis ea usus est, quam si ea destitutus fuisset*;" comp. Quenstedt, Bos, Wolf, Bengel, Rheinwald, and many others. Beyschlag also finds expressed here merely the idea of the self-denial exercised on principle by Christ in His earthly life, consequently substituting the N. T. idea of ἀπαρεῖσθαι αὐτόν.



Chrysostom, Theodoret, and others). Augustine: "Non amittens quod erat, sed accipiens quod non erat; forma servi *accessit*, non forma Dei *discessit*." But *ἐκένωσε* means nothing but *exinanivit* (Vulgate),<sup>1</sup> and is here *purposely selected*, because it corresponds with the idea of the *ἀρπαγμός* (ver. 6) all the more, that the latter also falls under the conception of *κενοῦν* (as *emptying* of that which is affected by the *ἀρπαγμός*; comp. LXX. Jer. xv. 9; Plat. *Rep.* p. 560 D; Eccus. xiii. 5, 7). The specific reference of the meaning to *making poor* (Grotius) must have been suggested by the context (comp. 2 Cor. viii. 9; Eccus. *l.c.*), as if some such expression as *ἐν πλούτῳ Θεοῦ ἐπάρχ.* had been previously used. *Figuratively*, the renunciation of the divine *μορφή* might have been described as a *putting it off* (*ἐκδύεσθαι*).—The more precise, positive definition of the mode in which He emptied Himself, is supplied by *μορφὴν δούλου λαβών*, and the latter then receives through *ἐν ὧ. ἀνθρ. γενόμενος καὶ σχήμ. εἶρ. ὡς ἀνθρ.* its specification of mode, correlative to *εἶναι ἴσα Θεῷ*. This specification is not co-ordinate (de Wette, Baumgarten-Crusius, Weiss, Schenkel), but subordinate to *μορφὴν δούλ. λαβών*, hence no connecting particle is placed before *ἐν ὧ.*, and no punctuation is to be placed before *καὶ σχήματι*, but a new topic is to be entered upon with *ἐταπείνωσεν* in ver. 8 (comp. Luther). The division, by which a stop is placed before *καὶ σχήματι . . . ἀνθρώπος*, and these words are joined to *ἐταπείνωσεν κ.τ.λ.*<sup>2</sup> is at variance with the purposely-chosen expressions *σχήματι* and *εἰρεθεῖς*, both of which correspond to the idea of *μορφή*, and thereby show that *κ. σχ. εἶρ. ὡς ἀνθρ.* is still a portion of the modal definition of *μορφὴν δούλου λαβών*. Nor is the *σχήμ. εἶρ. ὡς ἀνθρ.* something following the *κένωσις* (Grimm), but the empirical appearance, which was an integral part of the manner in which the act of self-emptying was completed. Besides, *ἐταπείνωσεν ἑαυτόν* has its own more precise definition following; hence by the proposed connection the symmetry of structure in the two statements, governed respectively by *ἐαυτὸν ἐκένωσε* and *ἐταπείνωσεν ἑαυτόν*, would be unnecessarily disturbed. This applies also in opposition to Hofmann, who (comp. Grotius) even connects *ἐν ὁμοιώματι ἀνθρ. γενόμε.* with *ἐταπείνωσεν ἑαυτόν*, whereby no less than three participial definitions are heaped upon the latter. And when Hofmann discovers in *ἐν ὁμοιώματι κ.τ.λ.* a second half of the relative sentence attached to *Χριστῷ Ἰησοῦ*, it is at variance with the fact, that Paul does not by the intervention of a particle (or by *ὅς καί*, or even by the bare *ὅς*) supply any warrant for such a division, which is made, therefore, abruptly and arbitrarily, simply to support the scheme of thought which Hofmann groundlessly assumes: (1) that Jesus, when He was in the *divine μορφή*, emptied Himself;

<sup>1</sup>See Rom. iv. 14; 1 Cor. i. 17, ix. 15; 2 Cor. ix. 3; and the passages in the LXX. cited by Schleusner; Plat. *Conv.* p. 197 C, *Rep.* p. 560 D, *Phil.* p. 35 E; Soph. *O. R.* 29; Eur. *Rhes.* 914; Thuc. viii. 57. 1; Xen. *Oec.* 8. 7. Comp. Hasse in the *Jahrb. f. Deutsche Theol.* 1853, p. 394 f. (in opposition to Dorner's reference of the idea to that of *ἐξουθεῖν*). Dorner, in the same *Jahrb.* 1856, p. 395, is likewise driven to

reduce the idea of the *κένωσις* merely to that of the renunciation of the appearance of majesty, which would have been befitting the divine form and parity, this inner greatness and dignity of Jesus Christ.

<sup>2</sup>Castalio, Beza, Bengel, and others; including Hoelmann, Rilliet, van Hengel, Lachmann, Wiesinger, Ewald, Rich. Schmidt, J. B. Lightfoot, Grimm.

and (2) when He had become man, humbled Himself.<sup>1</sup>—μορφῇ δοῖζον ἡ αὐτῶν] so that He took slave-form, now making this lowly form of existence and condition His own, instead of the divine form, which He had hitherto possessed. How this was done, is stated in the sequel. The *avist* participle denotes, not what was *previous* to the *ἐστ.* *ἐστ.*, but what was *contemporaneous* with it. See on Eph. i. 9. So also do the two following participles, which are, however, *subordinated* to the μορφῇ δοῖζον ἡ αὐτῶν, as definitions of manner. That Paul, in the word δοῖζον, thought not of the relation of *one serving in general* (with reference to God and men, Matthies, Rheinwald, Rilliet, de Wette, comp. Calvin and others), or that of a servant of *others*, as in Matt. xx. 28 (Schneckenburger, Beyschlag, *Christol.* p. 236, following Luther and others), or, indefinitely, that of one subject to the will of *another* (Hofmann), but of a slave of *God* (comp. Acts iii. 13; Isa. lii.), as is self-evident from the relation to *God* described in ver. 6, is plain, partly from the fact that subsequently the assumption of the slave-form is more precisely defined by ἐν ὁμοιώματι ἀνθρ. γενόμε. (which, regarded in itself, puts Jesus only on the *same* line with *men*, but in the relation of *service* towards *God*), and partly from ἐπιήκοος in ver. 8. To generalize the definite expression, and one which corresponds so well to the connection, into "*miseram sortem, quilibet esse servorum solet*" (Heinrichs, comp. Hoelemann; and already, Beza, Piscator, Calovius, Wolf, Wetstein, and others), is pure caprice, which Erasmus, following Ambrosiaster (comp. Beyschlag, 1860, p. 471), carries further by the arbitrary paraphrase: "*servi nocentis, cum ipsa esset innocentia,*" comp. Rom. viii. 3.—ἐν ὁμοιώματι ἀνθρ. γενόμε. κ.τ.λ.] the manner of this μορφ. δοῖζον ἡ αὐτῶν: so that He came in the likeness of man, that is, so that He entered into a form of existence, which was not different from that which men have. In opposition to Hofmann, who connects ἐν ὁμοιώματι κ.τ.λ. with ἐταπεινώσας κ.τ.λ. see above.<sup>2</sup> This entrance into an existence like that of men was certainly brought about by human birth; still it would not be appropriate to explain γενόμε. by *natus* (Gal. iv. 4; Rilliet);<sup>3</sup> or as an expression for the "*beginning of existence*" (Hofmann), since this fact, in connection with which the miraculous *conception* is, notwithstanding Rom. i. 3, also thought to be *included*, was really human, as it is also described in Gal. iv. 4. Paul justly says: ἐν ὁμοιώματι ἀνθρ., because, in fact, Christ, although certainly perfect man (Rom. v. 15; 1 Cor. xv. 21; 1 Tim. ii. 5), was, by reason of the divine nature (the *ἰσα εἶναι Θεῷ*) present in Him, not *simply and merely* man, not a *purus putus homo*, but the *incarnate Son of God* (comp. Rom. i. 3; Gal. iv. 4; and the Johanneine ὁ λόγος σὰρξ ἐγένετο), ὃς ἐναντιώθη ἐν σαρκί (1 Tim. iii. 16), so that the power of the higher divine nature was united in Him with the human appearance, which was not the case in other men. The nature of Him who had become man was, so far, not fully *identical* with, but substantially

<sup>1</sup> Comp. in opposition to this, Grimm, p. 46, and Kolbe in the *Luther. Zeitschr.* 1873, p. 314.

<sup>2</sup> On γίνεσθαι ἐν, in the sense, to come into a position, into a state, comp. 2 Cor. iii. 7; 1 Tim. ii. 14; Luke xxii. 44; Acts xxii. 17; 1

Macc. i. 27; 2 Macc. vii. 9; Ecclesi. xlv. 20; and frequently in Greek authors after Homer (Xen. *Anab.* i. 9. 1; Herodian, iii. 7. 19, ii. 13. 21); see Nägelsbach, *zur Ilias.* p. 295 f. ed. 3.

<sup>3</sup> Comp. Gess, p. 295; Lechler, p. 66.

conform (ἐν ὁμοίῳμ.) to, that which belongs to man.<sup>1</sup> Comp. on Rom. viii. 3, i. 3 f., and respecting the idea of ὁμοίωμα, which does not convey merely the conception of *analogy*, see on Rom. i. 23, v. 14, vi. 5, viii. 3. The expression is based, not upon the conception of a *quasi-man*, but upon the fact that in the man Jesus Christ (Rom. v. 15) there was the superhuman life-basis of divine ἰσότης, the εἶναι ἰσα θεῷ not indwelling in other men. Justice, however, is not done to the intentionally used ὁμοιώματι (comp. afterwards σχήματι), if, with de Wette, we find merely the sense that He (not appearing as divine Ruler) was *found in a human condition*,—a consequence of the fact that even ver. 6 was referred to the time *after* the incarnation. This drove also the ancient dogmatic expositors to adopt the gloss, which is here out of place, that Christ assumed the *accidentales infirmitates corporis* (yet without sin), not *ex naturae necessitate*, but *ex οἰκονομίας libertate* (Calovius).<sup>2</sup> By others, the characteristic of *debile et abjectum* (Hoelemann, following older expositors) is obtruded upon the word ἀνθρώπων, which is here to be taken in a purely *generic* sense; while Grotius understood ἀνθρ. as referring to the *first* human beings, and believed that the *sinlessness* of Jesus was meant. It is not at all specially *this* (in opposition also to Castalio, Lünemann, Schenkel, and others), but the *whole divine nature* of Jesus, the μορφή of which He laid aside at His incarnation, which constitutes the *point of difference* that lies at the bottom of the expression ἐν ὁμοιώματι (διὰ τὸ μὴ ψιλὸν ἀνθρώπων εἶναι, Theophylact, comp. Chrysostom), and gives to it the definite reference of its meaning. The explanation of the expression by the unique position of Christ as the *second Adam* (Weiss) is alien from the context, which presents to us the relation, not of the second man to the first man, but of the *God-man* to *ordinary* humanity.—καὶ σχήμ. εἶρ. ὡς ἀνθρῶπ.] to be closely connected with the preceding participial affirmation, the thought of which is *emphatically exhausted*: “*and in fashion was found as a man*,” so that the divine nature (the Logos-nature) was not perceived in Him. σχήμα, *habitus*, which receives its more precise reference from the context,<sup>3</sup> denotes here the entire outwardly perceptible mode and form, the whole shape of the phenomenon apparent to the senses, 1 Cor. vii. 31.<sup>4</sup> Men saw in Christ a

<sup>1</sup> Our passage contains no trace of *Docetism*, even if Paul had, instead of ἀνθρώπων, used the singular, which he might just as well have written here as ὡς ἀνθρώπος in the sequel, in place of which he might also have used ὡς ἄνθρωποι. This applies in opposition to Lange, *apost. Zeitalt.* I. p. 131, and Lechler, p. 66. Even Philippi, *Glaubensl.* IV. 1, p. 472, is of opinion that the above-named interpretation amounts to *Docetism*. But Christ was in fact, although perfect man, nevertheless something so much more exalted, that the phrase ἐν ὁμοιώμ., ἀνθρ. must have vindicated itself to the believing consciousness of the readers without any misconception, and especially without that of *Docetism*, which Baur introduces into it (*neutest. Theol.* p. 269),

particularly when we consider the thoroughly *ethical* occasion and basis of the passage as an exhibition of the loftiest example of humility (comp. Rich. Schmidt, p. 178). Nevertheless, Beyschlag has repeated that objection.

<sup>2</sup> To this also amounts the not so precisely and methodically expressed explanation of Philippi: Since Christ remained in the divine form, His assumption of the slave-form consisted “*in the withdrawal of the rays of the divine glory which continued to dwell in His flesh, and which He only veiled and subdued with the curtain of the flesh*.” Thus also does Calvin depict it: the carnis humilitas was *instar veli, quo divina majestas tegebatur*.

<sup>3</sup> Pflugk, *ad Eur. Hec.* 619.

<sup>4</sup> Comp. τὸ τῆς θεοῦ σχήμα κ. ἄγαλμα. Plat.



human form, bearing, language, action, mode of life, wants and their satisfaction, etc., in general the *state and relations* of a human being, so that in the entire mode of His appearance He made Himself known and was recognized (*εἰρηθ.*) as a man. In His external character, after He had laid aside the divine form which He had previously had,<sup>1</sup> there was observed no difference between His appearance and that of a man, although the subject of His appearance was at the same time essentially divine. The *ὡς* with *ἀνθρ.* does not simply indicate *what* He was recognized to be (Weiss); this would have been expressed by *ἀνθρ. alone*; but He was found as a man, *not invested with other qualities*. The Vulgate well renders it, “*inventus ut homo*.” This included, in particular, that He presented and manifested in Himself the human *σάρξ*, human weakness and susceptibility of death (2 Cor. xiii. 4; Rom. vi. 9; Acts xxvi. 23).

Ver. 8. Ἐταπείνωσεν] is placed with great emphasis at the head of a new sentence (see on ver. 7), and without any connecting particle: He has *humbled* Himself. Ἐαυτὸν is not prefixed as in ver. 7; for in ver. 7 the stress, according to the object in view, was laid on the *reflexive reference* of the action, but here on the *reflexive action itself*. The relation to ἐκένωσε is climactic, not, however, as if Paul did not regard the *self-renunciation* (ver. 7) as being also *self-humiliation*, but in so far as the former manifested in the most extreme way the character of ταπείνωσις in the shameful death of Jesus. It is a climactic *parallelism* (comp. on iv. 9) in which the two predicates, although the former in the nature of the case already includes the latter (in opposition to Hofmann), are kept apart as respects the essential points of their appearance in historical development. Bengel well remarks: “*Status exinanitionis gradatim profundior*.” Hoelemann, mistaking this, says: “He humbled Himself *even below His dignity as man*.”—γενόμε. ἐπήκοος] The aorist participle is quite, like the participles in ver. 7, simultaneous with the governing verb: *so that He became obedient*. This ἐπήκοος is, however, not to be defined by “*cupientibus se, damnantibus et interficientibus*” (Grotius); nor is it to be referred to the *law*, Gal. iv. 4 (Olshausen), but to *God* (Rom. v. 19; Heb. v. 8 f.), whose will and counsel (comp. e.g. Matt. xxvi. 42) formed the ground determining the obedience. Comp. ver. 9: διὰ καὶ ὁ Θεός κ.τ.λ. The expression itself glances back to μορφ. δοῦλον; “*obedientia servum decet*,” Bengel.—μέχρι θανάτου] belongs to ἐπήκ. γενόμε., not to ἐταπ. ἑαυτ. (Bengel, Hoelemann)—which latter connection is arbitrarily assumed, dismembers the discourse, and would leave a too vague and feeble definition for ἐταπ. ἑαυτ. in the mere ἐπήκ. γενόμε. By μέχρι death is pointed out as the *culminating point*, as the highest degree, up to which He obeyed, not merely as the *temporal* goal (van Hengel). Comp. 2 Tim. ii. 9; Heb. xii. 4; Acts xxii. 4; Matt. xxvi. 38. This extreme

Crit. p. 110 B; τύραννον σχῆμα, Soph. Ant. 1154; Eur. Med. 1039; Plat. Polit. p. 267 C: σχῆμα βασιλικόν, p. 290 D: τῶν ἱερέων σχῆμα; Dem. 690. 21: ὑπέρτερον σχῆμα; Lucian, Cyn. 17: τὸ ἑμὸν σχῆμα τὸ δ' ὑμέτερον; also, in the plural, Xen. Mem. iii. 10. 7; Lucian, D. M. xx. 5.

<sup>1</sup> Comp. Test. XII. Patr. p. 644 f.: ὤψεσθε Θεὸν ἐν σχήματι ἀνθρώπου. Comp. p. 744: τὸν βασιλέα τῶν οὐρανῶν, τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως. How these passages agree with the Nazaraic character of the book, is not a point for discussion here.



height reached by His obedience was, however, just the extreme *depth* of the humiliation, and thereby at the same time its *end*; comp. Acts viii. 33; Isa. liii. 8. Hofmann groundlessly takes ἐπηκ. γίνεσθαι in the sense of *showing* obedience (comp. on Gal. iv. 12). The obedience of Christ was an ethical *becoming* (Heb. v. 8).—θανάτου δὲ σταυρ.] τουτέστι τοῦ ἐπικαταράτου (comp. Gal. iii. 13; Heb. xii. 2), τοῦ τοῖς ἀνόμοις ἀφορισμένου, Theophylact. The δέ, with the repetition of the same word (comp. Rom. iii. 22, ix. 30), presents, just like the German *aber*, the more precisely defined idea in contradistinction to the idea which is previously left without this special definition: *unto death, but what kind of death?* unto the most shameful and most painful, unto the *death of the cross*.<sup>1</sup>

REMARK 1.—According to our explanation, vv. 6–8 may be thus paraphrased: *Jesus Christ, when He found Himself in the heavenly mode of existence of divine glory, did not permit Himself the thought of using His equality with God for the purpose of seizing possessions and honor for Himself on earth: No, He emptied himself of the divine glory, inasmuch as, notwithstanding His God-equal nature, He took upon Him the mode of existence of a slave of God, so that He entered into the likeness of men, and in His outward bearing and appearance manifested Himself not otherwise than as a man. He humbled Himself, so that He became obedient unto God, etc.* According to the explanation of our dogmatic writers, who refer vv. 6–8 to the *earthly* life of Christ, the sense comes to this: “*Christum jam inde a primo conceptionis momento divinam gloriam et majestatem sibi secundum humanam naturam communicatam plena usurpatione exserere et tanquam Deum se gerere potuisse, sed abdicasse se plenario ejus usu et humilem se exhibuisse, patrique suo coelesti obedientem factum esse usque ad mortem crucis*” (Quenstedt). The most thorough exposition of the passage and demonstration in this sense, though mixed with much polemical matter against the Reformed and the Socinians, are given by Calovius. The point of the orthodox view, in the interest of the full Deity of the God-man, lies in the fact that Paul is discoursing, not *de humiliatione* INCARNATIONIS, but *de humiliatione* INCARNATI. Among the Reformed theologians, Calvin and Piscator substantially agreed with our [Lutheran] orthodox expositors.

REMARK 2.—On a difference in the dogmatic understanding of vv. 6–8, when men sought to explain more precisely the doctrine of the Church (*Form. Conc.* 8), was based the well-known controversy carried on since 1616 between the theologians of *Tübingen* and those of *Giessen*. The latter (Feuerborn and Menzer) assigned to Jesus Christ in His state of humiliation the κτήσεις of the divine attributes, but denied to Him their χρήσις, thus making the κένωσις a renunciation of the χρήσις. The Tübingen school, on the other hand (Thummius, Luc. Osiander, and Nicolai), not separating the κτήσεις and χρήσις, arrived at the conclusion of a hidden and imperceptible use of the divine attributes, and consequently made the κένωσις a κρύψις τῆς χρήσεως. See the account of all the points of controversy in Dörner, II. 2, p. 661 ff., and especially Thomasius, *Christi Pers. u. Werk*, II. p. 429 ff. The Saxon *Decisio*, 1624, taking part with the Giessen divines, rejected the κρύψις, without thoroughly refuting it, and even without avoiding unnecessary concessions to it according to the *Formula Concordiæ* (pp. 608, 767), so that the

<sup>1</sup> See Klotz, *ad Devar.* p. 361, and Baeumlein, *Partik.* p. 97; and the examples in Hartung,

*Partikell.* I. p. 168 f.; Ellendt, *Lex. Soph.* I. p. 388.

disputed questions remained open and the controversy itself only came to a close through final weariness. Among the dogmatic writers of the present day, Philippi is decidedly on the side of the Giessen school. See his *Glaubensl.* IV. 1, p. 279 ff. ed. 2. It is certain that, according to our passage, the idea of the *κένωσις* is clearly and decidedly to be maintained, and the reducing of it to a *κρίσις* rejected. But, since Paul expressly refers the *ταῦτ' ὁ κένωσεν* to the *μορφή Θεοῦ*, and consequently to the divine mode of appearance, while he makes the *εἶναι ἕα Θεῷ* to subsist with the assumption of the *μορφή δουλοῦ*, just as subsequently the Incarnate One appears only as *ἐν ὁμοιώματι ἀνθρ.* and as *σχήματι ὡς ἀνθρ.*; and since, further, in the case of the *κτήσεις* of the divine attributes thus laid down, the non-use of them—because as divine they necessarily cannot remain dormant (John v. 17, ix. 4)—is in itself inconceivable and incompatible with the Gospel history; the *κτήσεις* and the *χρησεις* must therefore be inseparably kept together. But, setting aside the conception of the *κρίσις* as foreign to the N. T., this possession and use of the divine attributes are to be conceived as having, by the renunciation of the *μορφή Θεοῦ* in virtue of the incarnation, entered upon a human development, consequently as conditioned, not as absolute, but as theanthropic. At the same time, the *self-consciousness* of Jesus Christ necessarily remained the self-consciousness of the Son of God developing Himself humanly, or (according to the Johannine phrase) of the Logos that had become flesh, who was the *μονογενὴς παρὰ πατρός*; see the numerous testimonies in John's Gospel, as iii. 13, viii. 58, xvii. 5, v. 26. "Considered from a purely exegetical point of view, there is no clearer and more certain result of the interpretation of Scripture than the proposition, that the *Ego* of Jesus on earth was identical with the *Ego* which was previously in glory with the Father; any division of the Son speaking on earth into two *Egos*, one of whom was the eternally glorious Logos, the other the humanly humble Jesus, is rejected by clear testimonies of Scripture, however intimate we may seek to conceive the marriage of the two during the earthly life of Jesus;" Liehner in the *Jahrb. f. Deutsche Theol.* 1858, p. 362. That which the divine Logos laid aside in the incarnation was, according to our passage, the *μορφή Θεοῦ*, that is, the divine *δόξα* as a form of existence, and not the *εἶναι ἕα Θεῷ* essentially and necessarily constituting His nature, which He retained,<sup>1</sup> and to which belonged, just as essentially and necessarily, the divine—and consequently in Him who had become man the divine-human—self-consciousness.<sup>2</sup> But as this cannot find its adequate explanation either in the *absolute consciousness of God*, or in the *archetypal character* which Schleiermacher assigned to Christ, or in the idea of the *religious genius* (M. Schweizer), or in that of the *second Adam* created free from original sin, whose personal development proceeds as a gradual incarnation of God and deification of man (Rothe), so we must by no means say, with Gess, *v. d. Pers. Chr.* p. 304 f., that in becoming incarnate the Logos had laid aside His self-consciousness, in order to get it back again only in the gradual course of development of a human soul, and that merely in the form of a *human self-consciousness*. See, in opposition to this, Thomasius, *Christi Pers. u. Werk*,

<sup>1</sup> Comp. Dusterdieck, *Apolog. Abh.* III. p. 67 ff.

<sup>2</sup> Paul agrees in substance with the Logos doctrine of John, but has not adopted the form of Alexandrine speculation. That the latter was known to him in its application to

the Christology, may at least be regarded as probable from his frequent and long intercourse with Asia, and also from his relation to Apollos. His conception, however, is just as little Apollinarian as that of John; comp. on Rom. i. 3 f.; Col. i. 15.

II. p. 198 f.; Schoeberlein in the *Jahrb. f. D. Th.* 1871, p. 471 ff., comp. the latter's *Gehinnisse des Glaubens*, 1872, 3. The various views which have been adopted on the part of the more recent Lutheran Christologists,<sup>1</sup> diverging from the doctrine of the *Formula Concordiae* in setting forth Christ's humiliation (Dorner: a gradual *ethical blending into one another* of the divine and human life in immanent development; Thomasius: *self-limitation*, i.e. partial self-renunciation of the divine Logos; Liebner: the entrance of the Logos *into a process of becoming*, that is, into a divine-human development), do not fall to be examined here in detail; they belong to the province of Dogmatics. See the discussions on the subject by Dorner, in the *Jahrb. f. Deutsche Theol.* 1856, 2, 1857, 2, 1858, 3; Broemel, in the *Kirchl. Zeitschr.* of Kliefoth and Mejer, 1857, p. 144 ff.; Liebner, in the *Jahrb. f. Deutsche Theol.* 1858, p. 349 ff.; Hasse, *ibid.* p. 336 ff.; Schoeberlein, *l.c.* p. 459 ff.; Thomasius, *Chr. Pers. u. Werk*, II. pp. 192 ff., 542 ff.; Philippi, *Dogmat.* IV. 1, p. 364 ff.—According to Schoeberlein, the Son of God, when He became man, did not give up His operation in governing the world in conjunction with the Father and the Holy Spirit, but continued to exercise it with *divine consciousness in heaven*. Thus the dilemma cannot be avoided, either of supposing a *dual personality of Christ*, or of assuming, with Schoeberlein, that *heaven is not local*. Not only the former, however, but the latter view also, would be opposed to the entire N. T.

Ver. 9. The exaltation of Christ,—by the description of which, grand in its simplicity, His example becomes all the more *encouraging* and *animating*.—*δὲ*] *for a recompense*, on account of this self-denying renunciation and humiliation in obedience to God (*καί*, also, denotes the accession of the corresponding *consequence*, Luke i. 35; Acts x. 29; Rom. i. 24, iv. 22; Heb. xiii. 12). Comp. Matt. xxiii. 12; Luke xxiv. 26. Nothing but a dogmatic, anti-heretical assumption could have recourse to the interpretation which is at variance with linguistic usage: *quo facto* (Calvin, Calovius, Glass, Wolf, and others). The conception of *recompense* (comp. Heb. ii. 9, xii. 2) is justified by the *voluntariness* of what Christ did, vv. 6-8, as well as by the ethical nature of the *obedience* with which He did it, and only excites offence if we misunderstand the Subordinationism in the Christology of the Apostle. Augustine well says: "*Humilitas claritatis est meritum, claritas humilitatis praeium.*" Thus Christ's saying in Matt. xxiii. 12 was gloriously fulfilled in His own case.—*ὑπερέβησεν*] comp. Song of Three Child. 28 ff.; LXX. Ps. xxxvi. 37, xcvi. 10; Dan. iv. 34;

<sup>1</sup>Schenkel's ideal transference of Christ's pre-existence simply into the *self-consciousness* of God, which in the person of Christ found a perfect self-manifestation like to humanity, boldly renounces all the results of historical exegesis during a whole generation, and goes back to the standpoint of Löffler and others, and also further, to that of the Socinians. Comp. on John xvii. 5. Yet even Beyschlag's Christology leads no further than to an ideal pre-existence of Christ as archetype of humanity, and that not as a person, but merely

as the principle of a person;—while Keerl (*d. Gottmensch. das Ebenbild Gottes*, 1866), in unperceived direct opposition to our passage and to the entire N. T., puts the Son of God already as Son of man in absolute (not earthly) corporeality as pre-existent into the glory of heaven. From 1 Cor. xv. 47 the conception of the pre-existence of Christ as a *heavenly, pneumatic man* and archetype of humanity (Holsten, Biedermann, and others) can only be obtained through misapprehension of the meaning. See on 1 Cor. *l.c.*, and Grimm, p. 51 ff.



Synes. *Ep.* p. 225 A; it is not found elsewhere among Greek authors, by whom, however, *ὑπερῷος*, *exceedingly high*, is used. *He made Him very high, exceedingly exalted*, said by way of superlative contrast to the previous *ἑταίρειωσεν*, of the exaltation to the *fellowship of the highest glory and dominion*, Rom. viii. 17; 2 Tim. ii. 12; Eph. i. 21, *al.*; John xii. 32, xvii. 5.<sup>1</sup> This exaltation has *taken place* by means of the ascension (Eph. iv. 10), by which Jesus Christ attained to the right hand of God (Mark xvi. 19; Acts vii. 55 f.; Rom. viii. 34; Eph. i. 20 f.; Col. iii. 1; Heb. i. 3, viii. 1, x. 12, xii. 2; 1 Tim. iii. 16; 1 Pet. iii. 22), although it is not this *local mode*, but the exaltation viewed *as a state* which is, according to the context, expressed by *ὑπερίψ.* It is quite unbiblical (John xvii. 5), and without lexical authority, to take *ὑπέρ* as intimating: *more than previously* (Grotius, Beyschlag).—*ἐχαρίσατο*] *He granted* (i. 29), said from the point of view of the subordination, on which also what follows (*κύριος . . . εἰς δόξαν Θεοῦ πατρὸς*) is based. Even Christ receives the recompense as God's *gift of grace*, and hence also He *prays* Him for it, John xvii. 5. The glory of the *exaltation* did not stand to that possessed *before the incarnation* in the relation of a *plus*, but it affected the *entire divine-human person*, that entered on the *regnum gloriæ*.—*τὸ ὄνομα*] is here, as in Eph. i. 21, Heb. i. 4, to be taken in the strictly literal sense, not as *dignitas* or *gloria* (Heinrichs, Hoelemann, and many others), a sense which it might have *ex adjuncto* (see the passages in Wetstein and Hoelemann), but against which here the following *ἐν τῷ ὀνόματι Ἰησοῦ* is decisive. The honor and dignity of the name of Jesus are expressed by *τὸ ὑπὲρ πάντων ὄνομα*, but are not implied in *τὸ ὄνομα* of itself. Nor is it to be understood of an *appellative name*, as some have referred it to *κύριος* in ver. 11 (Michaelis, Keil, Baumgarten-Crusius, van Hengel, Schneckenburger, Weiss, Hofmann, Grimm); others to *νόμος Θεοῦ* (Theophylact, Pelagius, Estius); and some even to *Θεός* (Ambrosiaster, Oecumenius, and again Schultz; but see on Rom. ix. 5). In accordance with the context—ver. 11, comp. with ver. 6—the thought is: “*God has, by His exaltation, granted to Him that the name ‘Jesus Christ’ surpasses all names in glory.*” The expression of this thought in the form: *God has granted to Him the name*, etc., cannot seem strange, when we take into account the highly poetic strain of the passage.

Ver. 10 f. *Ἰνα*] This exaltation, ver. 9, was to have, in accordance with the divine purpose, general adoration and confession as its result,—a continuation of the contrast with the previous state of self-renunciation and humiliation. In the mode of expression there may be detected a reminiscence of Isa. xlv. 23 (Rom. xiv. 11).—The *ἐν τῷ ὀνόματι*. *Ἰ.*, emphatically prefixed, affirms that, in the *name of Jesus*, *i. e.* in what is involved in that most glorious name “*Jesus Christ*,” and is present to the conception of the subjects as they bend their knees, is to be found the moving *ground* of this latter action (comp. Ps. lxiii. 5; 1 Kings xviii. 24; 1 Chron. xvi. 10,

<sup>1</sup> In the conception of the “*exaltation*” Paul agrees with John, but does not convey expressly the notion of the *return* to the Father. This is not an *inconsistency* in rela-

tion to the doctrine of pre-existence (in opposition to Pfleiderer, *l. c.* p. 517), but a consequence of the more dialectically acute distinction of ideas in Paul, since that change



*al.*; 1 Cor. vi. 11; Eph. v. 20; Col. iii. 17; 1 Pet. iv. 14, 16; Jas. v. 14). The *bowing of the knee* represents *adoration*, of which it is the symbol (Isa. xlv. 23; Rom. xiv. 11, xi. 4; Eph. iii. 14; 3 Esdr. viii. 73; 3 Macc. ii. 1; and in Greek writers from Homer onward), and the subject to be adored is, according to the context (*ἐν τῷ ὀνόματι*. I., and comp. ver. 11), none other than *Jesus*, the adoring worship of whom has its warrant in the fellowship of the divine government and of the divine *δόξα* to which He is exalted (comp. the habitual *ἱπικαλῶσθαι τὸ ὄνομα κυρίου*, Rom. x. 12 f.; 1 Cor. i. 2; 2 Tim. ii. 22; Acts vii. 59, ix. 14, 21, xxii. 16), but has also at the same time its peculiar character, not absolute, but *relative*, *i. e.* conditioned by the relation of the exalted Son to the Father<sup>1</sup>,—a peculiarity which did not escape the observation of Pliny (*Ep.* x. 97: “*Christo quasi Deo*”), and was, although only very casually and imperfectly, expressed by him. This adoration (comp. ver. 11, *εἰς δόξαν Θεοῦ πατρὸς*) does not infringe that strict monotheism, which could ascribe absolute deity to the Father only (John xvii. 3; Eph. iv. 5; 1 Cor. xii. 6, viii. 6; 1 Tim. vi. 15 f.); the Father only is *ὁ ὢν ἐπὶ πάντων Θεός*, Rom. ix. 5 (comp. Ignat. *Tars.* interpol. 5), *ὁ Θεός* absolutely, God also of Christ (see on Eph. i. 17), the Θεός *ὁ παντοκράτωρ* (2 Cor. vi. 18; Rev. i. 8, iv. 8, *al.*); and the Son, although of like nature, as *σὺνθρονος* and partaker of His *δόξα*, is subordinate to Him (1 Cor. xi. 3, xv. 27 f.), as in turn the Spirit is to the Son (2 Cor. iii. 18); the honor which is to be paid to the Son (Rev. v. 8 ff.) has its principle (John v. 22 f.) and aim (ver. 11) in the Father, and therefore the former is to be honored as the Father, and *God in Christ* fills and moves the consciousness of him who prays to Christ. According to van Hengel, it is not the adoration of *Jesus* which is here intended, but that of *God* under *application of the name of Jesus*; and de Wette also thinks it probable that Paul only intended to state that every prayer should be made in the name of *Jesus* as the Mediator (*κύριος*). Comp. also Hofmann: “the praying to *God*, determined in the person praying by the consciousness of his relation to *Jesus* as regulating his action.” Instead of this we should rather say: the praying to *Jesus*, determined by the consciousness of the relation of *Jesus* to *God* (of the Son to the Father), as regulating the action of the person praying. All modes of explaining away the adoration as offered to *Jesus Himself* are at variance not only with the context generally, which has to do with the honor of *Jesus*, making Him the *object* of the adoration, but also with the word *ἐποικονομίαν* which follows, because the *mediatorship* of *Jesus*, which is implied in the *atonement*, does not affect the *angels* as its objects (comp., on the contrary, Heb. i. 4, 6). The two sentences may not be separated from one another (in opposition to Hofmann); but, on the contrary, it must be maintained that the personal object, to whom the bowing of the knee as well as the confession with the tongue applies, is *Jesus*. Linguistically erroneous is the view which makes *ἐν τῷ ὀνόματι* equiva-

of condition affected the *entire* Christ, the *God-man*, whereas the subject of the pre-existence was the *Logos*.

<sup>1</sup>See Lücke, *de invocat. Jes.* Ch. Gott. 1843, p. 7 f.; comp. Ernesti, *Urspr. d. Sünde*, I. p. 218.

lent to εἰς τὸ δόξα, for the glorification of His dignity (Heinrichs, Flatt, and others), or as a paraphrase for ἐν ἑσπερίᾳ (Estius; Rheinwald leaves either of the two to be chosen); while others, by the interpretation "*quoties auditor nomen*,"<sup>1</sup> brought out a sense which is altogether without analogy in the N. T. See, in opposition to this, Calvin: "quasi vox (the word *Jesus*) esset *magica*, quae totam in sonō vim haberet inclusam."—ἐπορεύοντες κ.τ.λ.] every knee of heavenly beings (those to be found in heaven), and those on earth, and those under the earth, is to bow, none is to remain unbent; that is, every one from these three classes shall bow his knees (plural). ἐπορεύ. includes the angels (Eph. i. 20 f., iii. 10; IIeb. i. 4, 6; 1 Pet. i. 12, iii. 22); ἐπίγ. the human beings on earth (comp. Plat. *Ac.* p. 368 B: ἐπίγειος ἄνθρωπος); and καταχθ. the dead in Hades (comp. Hom. *Il.* ix. 457: Ζεὺς καταχθόνιος, Plato: καταχθόνιοι δαίμονες, the Manes, *Anthol.* vii. 333).<sup>2</sup> The adoration on the part of the latter, which Grotius and Hofmann misinterpret, presupposes the *descensus Ch. ad inferos*,<sup>3</sup> Eph. iv. 9, in which He presented Himself to the spirits in Hades as the κίριος. Our passage, however, does not yield any further particulars regarding the so-called descent into hell, which Schweizer has far too rashly condemned as "*a myth without any foundation in Scripture*." Chrysostom, Theophylact, Oecumenius, Erasmus, and many others, including Baumgarten-Crusius and Wiesinger, have incorrectly understood by καταχθ. the *Daemones*, which is an erroneous view, because Paul does not regard the Daemones as being in Hades (see, on the contrary, at Eph. ii. 2, vi. 12). There is an arbitrary rationalizing in Heinrichs, who takes the words as *neuters*: "*omnes rerum creatorum complexus*" (comp. Nösselt and J. B. Lightfoot), and already in Beza: "*quae-cunque et supra mundum sunt et in mundo*." We meet with the right view as early as Theodoret. The Catholics referred καταχθ. to those who are in *purgatory*; so Bisping still, and Döllinger, *Christenth. u. Kirche*, p. 262, ed. 2.—As regards the realization of the divine purpose expressed in ἡν κ.τ.λ., respecting the ἐπιγείων, it was still in progress of *development*, but its completion (Rom. xi. 25) could not but appear to the Apostle near at hand, in keeping with his expectation of the near end of the αἰὼν οὐτος.

<sup>1</sup> Erasmus, Castalio, Beza, Bretschneider, and others, arrived at this interpretation simply by understanding ἐν τῷ ὀνόματι as *ad nomen* (comp. Grotius: "*nuncupato nomine*"); but Hoelemann, with forced subtilty, by the analysis: "quasi circumsonitum appellatione nominis."

<sup>2</sup> Comp. Rev. v. 13; Ignat. *Trall.* 9, and the similar classical use of ὑποχθόνιος, ὑπὸ γαίαν (Eur. *Hec.* 149, and Pflugk in loc.).

<sup>3</sup> To transfer, with Grotius, Hofmann, and Grimm, the genuflexion of the dead to the period after the resurrection, so that, according to Hofmann, the καταχθόνιοι "*sleep below and await their resurrection and shall then adore and confess*," would be entirely erroneous, mixing up with the direct, poetically plastic description of the apostle a remotely sug-

gested reflection. He views the bowing of the knee, as it has been done and is continuously being done, and not as it *will be* done by an entire class only in the future, after the Parousia. Wiesinger, however, has also placed the realization of the ἡν πάντες γόνυ κάμψῃ κ.τ.λ. at the end of the world, when the knees, which hitherto had not willingly bent, would be forced to do so (1 Cor. xv. 25 f.). On this point he appeals to Rom. xiv. 11, where, however, the whole text is dealing with the last judgment, which is not the case here. Besides, ἐν τῷ ὀνόματι is far from leading us to the idea of an adoration partially forced; it rather presupposes the faith, of which the bowing of the knee and the confession which follows are the free living action; comp. Rom. x. 9.

Observe, moreover, how he emphasizes the *universality* of the divine purpose (*iva*) with regard to the bowing the knees and confession with the tongue so strongly by *πάν γόνυ* and *πάντα γλώσσα*, that the arbitrary limitation which makes him mean *only those who desire to give God the glory* (Hofmann) is out of the question.

Ver. 11 appends the express *confession* combined with the adoration in ver. 10, in doing which the *concrete form* of representation is continued, comp. Rom. xiv. 11; Isa. xlv. 23; hence *γλώσσα* is *tongue*, correlative to the previous *γόνυ*, not *language* (Theodoret, Beza, and others).—*ἐξομολ.*] a strengthening compound. Comp. on Matt. iii. 6. Respecting the *future* (see the critical remarks) depending on *iva*, see on Gal. ii. 4; Eph. vi. 3; 1 Cor. ix. 18.—*κύριος*] predicate, placed first with strong emphasis: that *Lord* is Jesus Christ. This is the *specific confession* of the apostolic church (Rom. x. 9; 2 Cor. iv. 5; Acts ii. 36), whose antithesis is: *ἀνάθεμα Ἰησοῦς* 1 Cor. xii. 3. The *κύριον εἶναι* refers to the fellowship of the *divine* dominion (comp. on Eph. i. 22 f., iv. 10; 1 Cor. xv. 27 f.); hence it is not to be *limited* to the *rational creatures* (Hoelemann, following Flatt and others), or to the *church* (Rheinwald, Schenkel).—*εἰς δόξ. Θεοῦ πατρ.*] may be attached to the *entire* bipartite clause of purpose (Hofmann). Since, however, in the *second* part a modification of the expression is introduced by the *future*, it is more probably to be joined to *this* portion, of which the *telic* destination, *i. e.* the *final cause*, is specified. It is not to be connected merely with *κύριος* 'I. X., as Bengel wished: "J. Ch. esse dominum, *quippe qui sit in gloria Dei patris*," making *εἰς* stand for *ἐν*, for which the Vulgate, Pelagius, Estius, and others also took it. Schneckenburger also, p. 341 (comp. Calvin, Rheinwald, Matthies, Hoelemann), joins it with *κύριος*, but takes *εἰς δόξαν* rightly: *to the honor*. But, in accordance with ver. 9, it was self-evident that the *κυριότης* of the Son tends to the honor of the Father; and the point of importance for the full conclusion was not this, but to bring into prominence that the universal *confessing recognition* of the *κυριότης* of Jesus Christ glorifies the Father (whose will and work Christ's entire work of salvation is; see especially Eph. i.; Rom. xv. 7–9; 2 Cor. i. 20), whereby alone the exaltation, which Christ has received as a recompense from the Father, appears in its fullest splendor. Comp. John xii. 28, xvii. 1. The whole contents of ver. 9 f. is parallel to the *ἐν μορῇ Θεοῦ*, namely, as the recompensing re-elevation to this original estate, now accorded to the *divine-human* person after the completion of the work of humiliation. Complicated and at variance with the words is the view of van Hengel, that *ἐξομολ. εἰς δόξαν Θεοῦ* is equivalent to *ἐξομολ. Θεῷ*, *to praise God* (Gen. xxix. 34, *al.*; Rom. xv. 9; Matt. xi. 25; Luke x. 21), and that *ὅτι* is *quod*; hence: "laudibus celebrarent, quod hunc filium suum principem fecerit regni divini."

REMARK.—From vv. 6–11, Baur, whom Schwegler follows, derives his arguments for the assertion that our epistle moves in the circle of *Gnostic* ideas and expressions,<sup>1</sup> and must therefore belong to the post-apostolic period of Gnostic

<sup>1</sup> Its idea is, that Christ "divests Himself, of that which He already is, in order to

receive back that of which He has divested Himself, with the full reality of the idea



speculation. But with the true explanation of the various points these arguments<sup>1</sup> fall to pieces of themselves. For (1) if τὸ εἶναι ἰσα Θεῷ be related to ἐν μορῇ Θεοῦ εἶναι as the essence to its adequate manifestation, and if our explanation of ἀρπαγμός be the linguistically correct one, then must the Gnostic conception of the Aeon *Sophia*—which vehemently desired to penetrate into the essence of the original Father (Iren. *Haer.* i. 2, 2), and thus before the close of the world's course (*Theol. Jahrb.* 1849, p. 507 ff.) wished to usurp forcibly something not *de jure* belonging to it (*Paulus*, II. p. 51 ff.)—be one entirely *alien* and *dissimilar* to the idea of our passage. But this conception is just as inconsistent with the orthodox explanation of our passage, as with the one which takes the εἶναι ἰσα Θεῷ as something future and greater than the μορῇ Θεοῦ; since in the case of the μορῇ, as well as in that of the ἰσα, the full fellowship in the divine nature is already the relation assumed *as existing*. Consequently (2) the ἐαυτὸν ἐκενώσε cannot be explained by the idea, according to which the Gnostics made that Aeon, which desired to place itself in unwarranted union with the Absolute, fall from the *Pleroma* to the *κένωμα*—as to which Baur, in this alleged basis for the representation of our passage, lays down merely the distinction, that Paul gives a moral turn to what, with the Gnostics, had a purely speculative signification ("Whilst, therefore, in the Gnostic view, that ἀρπαγμός indeed actually takes place, but as an unnatural enterprise neutralizes itself, and has, as its result, merely something negative, in this case, in virtue of a moral self-determination, matters cannot come to any such ἀρπαγμός; and the negative, which even *in this case* occurs, not in consequence of an act that has failed, but of one which has not taken place at all, is the voluntary self-renunciation and self-denial by an act of the will, an ἐαυτὸν κενόειν instead of the γενέσθαι ἐν κενώματι"). (3) That even the notion of the μορῇ Θεοῦ arose from the language used by the Gnostics, among whom the expressions μορῇ, μορφῶν, μόρφωσις, were very customary, is all the more arbitrarily assumed by Baur, since these expressions were very prevalent *generally*, and are not specifically Gnostic designations; indeed, μορῇ Θεοῦ is not once used by the Gnostics, although it is current among other authors, including philosophers (*e.g.* Plat. *Rep.* p. 381 C: μένει αἰεὶ ἀπλῶς ἐν τῇ αἰτιᾷ μορῇ, comp. p. 381 B: ἡκιστ' ἂν πολλὰς μορφὰς ἴσχει ὁ Θεός). Further, (4) the erroneousness of the view, which in the phrases ἐν ὁμοιώματι ἀνθρώπων and σχήματι εἰσέθεος ὡς ἄνθρωπος discovers a *Gnostic Docetism*, is self-evident from the explanation of these expressions in accordance with the context (see on the passage); and Chrysostom and his successors have rightly brought out the essential difference between what the apostle says in ver. 7 and the Docetic conceptions (Theophylact: οὐκ ἦν δὲ τὸ θανόμενον μόνον, namely, man, ἀλλὰ καὶ Θεός, οὐκ ἦν ψυχὴς ἀνθρώπου. Διὰ τοῦτο ὁρᾶται ἐν ὁμοιώματι ἀνθρώπων ἡμεῖς μὲν γὰρ ψυχὴ καὶ σῶμα, ἐκεῖνος δὲ ψυχὴ καὶ σῶμα καὶ Θεός κ.τ.λ. Theodoret: περὶ τοῦ λόγον ταῦτά φησιν, ὅτι Θεός ὢν ὡς ἑωράτο Θεός τὴν ἀνθρωπείαν περικείμενος φύσιν κ.τ.λ.). Comp. on Rom. viii. 3. Lastly, (5) even the three categories ἐπουρανίων καὶ ἐπιγ. καὶ καταχθ., and also the notion of the *descensus ad inferos* which the latter recalls, are alleged by Baur to be genuinely Gnostic. But the idea of the descent to Hades is not distinctively Gnostic; it belongs to the N. T., and is a necessary presupposition lying at the root of many passages (see on Luke xxiii. 43; Matt. xii. 40; Acts ii. 27 ff.;

filled with its absolute contents," Baur, *Neutest. Theol.* p. 265.

<sup>1</sup> Hinsch, *l.c.* p. 76, does not adopt them,

but yet thinks it un-Pauline that the incarnation of Christ is represented detached from its reference to humanity. This, however, is not

Rom. x. 6 ff.; Eph. iv. 8 ff.); it is, in fact, the premiss of the entire belief in Christ's resurrection ἐκ νεκρῶν. That threefold division of all angels and men (see also Rev. v. 13) was, moreover, so appropriate and natural in the connection of the passage (comp. the twofold division, καὶ νεκρῶν καὶ ζώντων, Rom. xiv. 9, Acts x. 42, 1 Pet. iv. 5 f., where only *men* are in question), that its derivation from Gnosticism could only be justified in the event of the Gnostic character of our passage being demonstrated on other grounds. The whole hypothesis is engrafted on isolated expressions, which only become violently perverted into conceptions of this kind by the *presupposition* of a Gnostic atmosphere. According to the Gnostic view, it would perhaps have been said of the Aeon Sophia: ὅς ἐν μορφῇ Θεοῦ ὑπάρχων οὐ προάλλεσθαι ἠγάσαστο εἰς τὸ πλήρωμα τοῦ Θεοῦ κ.τ.λ. The apostle's expressions agree entirely with the Christology of his other epistles; it is from these and from his own genuine Gnosis laid down in them, that his words are to be understood fully and rightly, and not from the theosophic phantasmagoria of any subsequent Gnosis whatever.

Ver. 12.<sup>1</sup> [On vv. 12, 13, see Note XI. pages 111, 112.] To this great example of Jesus Paul now annexes another general admonition, which essentially corresponds with that given in i. 27, with which he began all this hortatory portion of the epistle (i. 27–ii. 18).—ὥστε [XI b.] *itaque*, draws an inference from the example of Christ (vv. 6–11), who by the path of self-renunciation attained to so glorious a recompense. Following this example, the readers are, just as they had always been obedient, etc., to work out their own salvation with the utmost solicitude. ὑπηκούσατε is not, indeed, correlative with γενόμεν. ὑπήκοος in ver. 8 (Theophylact, Calovius, Bengel, and others), as the latter was in what preceded only an accessory definition; but the σωτηρία is correlative with the exaltation of Christ described in ver. 9, of which the future salvation of Christians is the analogue, and, in fact, the joint participation (Rom. viii. 17; Eph. ii. 6; Col. ii. 12 f., iii. 3 f.). Since, therefore, ὥστε has its logical basis in what immediately precedes, it must not be looked upon as an inference *from all the previous admonitions*, i. 26 ff., from which it draws the general result (de Wette). It certainly introduces the recapitulation of all the previous exhortations, and winds them up (on account of the new exhortation which follows, see on ver. 14) as in iv. 1; 1 Thess. iv. 18; Rom. vii. 12; 1 Cor. iii. 21, iv. 5, v. 8, xi. 33, xiv. 39, xv. 58, but in such a way that it *joins on to what was last discussed*. It is least of all admissible to make, with Hofmann, ὥστε point backwards to πληρώσατέ μου τ. χαράν in ver. 2, so that this prayer “*is repeated in a definitive manner*” by the exhortation introduced with ὥστε. In that case the apostle, in order to be understood, must

the case, as may be gathered from the connection of the passage in its practical bearing with ver. 4 (τὰ ἐτέρων).

<sup>1</sup> Linden, in the *Stud. u. Krit.* 1860, p. 750, attempted a new explanation of vv. 12–14. According to this, μὴ ὥς is to stand for ὥς μὴ, κατεργάζ. to be indicative, μὴ ὥς . . . κατεργ. to belong to the protasis, ver. 13 to be treated

as a parenthesis, and, finally, the apodosis to follow in πάντα κ.τ.λ. Against this view may be simply urged the fact, that μὴ ὥς (2 Thess. iii. 15; Philem. 14; 2 Cor. ix. 5) cannot be equivalent to ὥς μὴ, and that there must have been used not even ὥς μὴ, but, on account of the negation of a purely actual relation, ὡς οὐκ; to say nothing of the involved construc-

at least have inserted a resumptive *οὖν* after *ὥστε*, and in the following exhortation must have again indicated, in some way or other, the element of the *making joy*.—*καθὼς πάντοτε ἐπηκοῦσατε*] *whom?* is neither a question to be left unanswered (Matthies), nor one which does not require an answer (Hofmann). The context yields the supplement here, as well as in Rom. vi. 16, Philem. 21, 1 Pet. i. 14; and the right supplement is the *usual* one, viz. *mihi*, or, more definitely, *meo evangelio*, as is plain, both from the words which follow *μὴ ὥς . . . ἀπονείμω μου*, and also from the whole close personal relation, in which Paul brings home to the hearts of his readers his admonitions (from i. 27 down till ii. 18) as their teacher and friend. On *πάντοτε*, comp. *ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν* (i. 5). We cannot infer from it a reference to *earlier epistles which have been lost* (Ewald).—*μὴ ὥς . . . ἀπονείμω υἱῶν*] belongs not to *ἐπηκοῦσατε* (Luther, Wolf, Heumann, Heinrichs, and others), as is evident from *μὴ ὥς* and *νῦν*, but to *κατεργάζεσθε*, so that the comma before *μετὰ φόβον* is, with Lachmann, to be deleted. Comp. Grotius.—*ὥς* had to be inserted, because Paul would not and could not give an admonition for a time when he would be present. Not perceiving this, B, min., vss., and Fathers have omitted it. If *ὥς* were *not* inserted, Paul would say: that they should not merely in his presence work out their salvation. But *with ὥς* he says: *that they are not to work out their own salvation in such a way as if they were doing it in His presence<sup>1</sup> merely* (neglecting it, therefore, in His absence); *nay, much more now, during His absence from them, they are to work it out with fear and trembling*. There is nothing to be supplied along with *ὥς*, which is the simple modal *as*, since *μὴ ὥς* is connected with the governing verb that follows in the antithesis (*τ. ἐάντ. σωτ. κατεργάζεσθε*) as its prefixed negative modal definition: *not as in my presence only* (not as limiting it to this only) *work out your salvation*. And the *ἀλλὰ* is the antithetic *much more, on the contrary, nay*. Erasmus, Estius, Hoielemann, Weiss, Hofmann, and others, incorrectly join *μόνον* with *μὴ*, and take *ὥς* in the sense of the degree: *not merely so, as ye have done it, or would do it, in my absence*; comp. de Wette, who assumes a blending of two comparisons, as does also J. B. Lightfoot. It is arbitrary not to make *μόνον* belong to *ἐν τ. παρ. μου*, beside which it stands; comp. also Rom. iv. 16 (where *τῷ ἐκ τοῦ νόμου* forms *one idea*), iv. 23; 1 Thess. i. 5. Still more arbitrary is it to hamper the flow of the whole, and to break it up in such a way as to insert the imperative *ἐπακοῦετε* after *ἐπηκοῦσατε*, and then to make *μετὰ φόβον κ.τ.λ.* a sentence by itself (Hofmann). Moreover, in such a case the arrangement of the words in the alleged apodosis would be illogical; *νῦν* (or, more clearly, *καὶ νῦν*) must have begun it, and *μόνον* must have stood immediately after *μὴ*. [XI d.]—*πολλῷ μᾶλλον*] than if I were present; for now (*νῦν*), when they were deprived of the personal teaching, stimulus, guidance, and guardianship of the apostle, moral diligence and zealous solicitude were necessary for them *in a far higher measure*, in order

tion, and of the so special tenor of the alleged apodosis after a preparation of so grand and general a nature by the alleged protasis.

more than in i. 26, a reference to the Parousia of Christ, which Kähler ("ye know what this word would properly tell us") reads between the lines.

<sup>1</sup> The word *παρουσία* does not contain, any



to fulfill the great personal duty of working out their own salvation. That *ἐν τῷ*, therefore, cannot be equivalent to *ἀλλήλων* (Flatt, Matthies, and older expositors), is self-evident.—*μετὰ φόβον κ. τρόμον* [XI c.] that is, with such earnest solicitude, that ye shall have a lively fear of not doing enough in the matter.<sup>1</sup> *Awe before the presence of God* (Chrysostom, Theophylact, Occumenius), before the future *Judge* (Weiss), the feeling of *dependence on God* (de Wette), a reverential *devotion to God* (Matthies, comp. van Hengel), and similar ideas, must be implied in the case, but do not constitute the *sense* of the expression, in which also, according to the context, we are not to seek a contrast to spiritual pride (Schinz, Rilliet, Hoelemann, Wiesinger), as Augustine, Calvin, Bengel, and others have done.—*κατεργάζεσθαι* bring about, *peragite* (Grotius), “*usque ad metam*” (Bengel), expressing, therefore, more than the simple verb.<sup>2</sup> The *summons itself* is not at variance with the principle that salvation is God’s gift of grace, and is prepared for, predestined, and certain to believers; but it justly claims the exercise of the new moral power bestowed on the regenerate man, without the exertion of which he would fall away again from the state of grace to which he had attained in faith, and would not actually become partaker of the salvation appropriated to him by faith, so that the final reception of salvation is so far the result of his moral activity of faith in the *καινότης ζωῆς*. See especially Rom. vi. 8, 12 ff., and 2 Cor. vi. 1. Our passage stands in contrast, *not* to the *certitudo salutis*, but to the moral *securitas*, into which the converted person might relapse, if he do not stand fast (iv. 1; 1 Cor. x. 12), and labor at his sanctification (1 Thess. iv. 3, 7; 2 Cor. vii. 1; 1 Tim. ii. 15), etc.<sup>3</sup> The demand is expressed all the *more earnestly*, the more that the readers have conflict and suffering to endure (i. 27–30).

Ver. 13. [XI c.] *Ground of encouragement* to the fulfillment of this precept, in which it is not their own, but God’s *power*, which works in them, etc. Here *Θεός* is placed first as the subject, not as the predicate (Hofmann): *God* is the agent. It is, however, unnecessary and arbitrary to assume before *γάρ* (with Chrysostom, Occumenius, Theophylact, Erasmus, and others) an unexpressed thought (“be not terrified at my having said: *with fear and trembling*”). Bengel gratuitously supplies with *Θεός* the thought: “*præsens vobis etiam absente me*” (comp. also van Hengel), while others, as Calvin, Beza, Hoelemann, Rilliet, Wiesinger, who found in *μετὰ φόβ. κ. τρ.* the antithesis of pride (see on ver. 12), see in ver. 13 the *motive to humility*; and de Wette is of opinion that what was expressed in ver. 12 under the aspect of *fear* is here expressed under the aspect of *confidence*. In accordance with the *unity* of the sense we ought rather to say: that the great moral demand *μετὰ φόβ. κ. τρ. τὴν ἐαντῶν σωτ. κατεργάζεσθαι*, containing as it did the utmost incentive to personal activity, needed for the readers the support of a *confidence* which should be founded *not* on *their own*, but on the *divine* working. According to Ewald, the *μετὰ φόβον κ.*

<sup>1</sup> Comp. on 1 Cor. ii. 3; 2 Cor. vii. 15; Eph. vi. 5. Δεῖ γὰρ φοβεῖσθαι κ. τρέμειν ἐν τῷ ἐργάζεσθαι τὴν ἰδίαν σωτηρίαν ἑκαστον, μὴ ποτε ὑποσκελισθεῖς ἐκπέση ταύτης, Occumenius.

<sup>2</sup> Comp. Eph. vi. 13; Dem. 1121. 19; Plat. Legg. vii. p. 791 A; Eur. *Heracl.* 1046: πόλει σωτηρίαν κατεργάσασθαι; and see on Rom. i. 26.

<sup>3</sup> Comp. Wuttke, *Sittenl.* II. § 266.

*ῥῥῶνον* is to be made good by pointing to the fact that they *work before God*, who is even already producing in them the right tendency of will. But the idea of the *ἐνόπιον τοῦ Θεοῦ* was so familiar to the apostle, that he would doubtless have here also directly expressed it. Kähler (comp. Weiss) imports a hint of the divine *punishment*, of which, however, nothing is contained in the text. So also Hofmann: with fear *in presence of Him who is a devouring fire* (Heb. xii. 28 f.), who will not leave unpunished him who does not subordinate his own will and working to the divine. As if Paul had hinted at such thoughts, and had not, on the contrary, himself excluded them by the *ἐν τῇ εὐδοκίᾳ* which is added! The thought is rather "*dulcissima sententia omnibus piis mentibus*," *Form. Conc.* p. 659.—Calvin (comp. Calovius) rightly observes on the *subject-matter*: "*intelligo gratiam supernaturalē, quae provenit ex spiritu regenerationis; nam quatenus sumus homines, jam in Deo sumus et vivimus et movemur, verum hic de alio motu disputat Paulus, quam illo universali.*" Augustine has justly (in opposition to the Pelagian rationalizing interpretation of a mediate working: "*velle operatur suadendo et praeemia promittendo*"), in conformity with the words, urged the *efficaciter operari*, which Origen, *de Princ.* iii. 1, had obliterated, and the Greeks who followed qualified with synergistic reservations.—*ἐν ἑμῇ*] not *intra coctum vestrum* (Hoelemann), but *in animis vestris* (1 Cor. xii. 6; 2 Cor. iv. 12; Eph. ii. 2; Col. i. 29; 1 Thess. ii. 13), in which He produces the self-determination directed to the *κατεργάζεσθαι* of their own *σωτηρία*, and the activity in carrying out this Christian-moral volition.<sup>1</sup> This activity, the *ἐνεργεῖν*, is the *inner moral* one, which has the *κατεργάζεσθαι* as its *consequence*, and therefore is not to be taken as equivalent to the latter (Vulgate, Luther, and others, including Matthies and Hoelemann). Note, on the contrary, the climactic selection of the two cognate verbs. The regenerate man brings about his own salvation (*κατεργάζεται*) when he does not resist the divine working (*ἐνεργῶν*) of the willing and the working (*ἐνεργεῖν*) in his soul, but yields steady obedience to it in continual conflict with the opposing powers (Eph. vi. 10 ff.; Gal. v. 16; 1 Thess. v. 8, *al.*); so that he *περιπατεῖ*, not *κατὰ σάρκα*, but *κατὰ πνεῦμα* (Rom. viii. 4), is consequently the child of God, and as child becomes *heir* (Rom. viii. 14, 17, 23). According, therefore, as the matter is viewed from the standpoint of the *human* activity, which yields obedience to the divine working of the *θέλειν* and *ἐνεργεῖν*, or from that of the *divine* activity, which works the *θέλειν* and *ἐνεργεῖν*, we may say with equal justice, either that *God* accomplishes the good which He has begun in man, up to the day of Christ; or, that *man* brings about his own salvation. "*Nos ergo volumus, sed Deus in nobis operatur et velle; nos ergo operamur, sed Deus in nobis operatur et operari*," Augustine. How wholly is it otherwise with the unregenerate in Rom. vii.—The repetition by Paul of the *same* word, *ἐνεργῶν . . . τὸ ἐνεργεῖν*, has its ground in the encouraging design which he

<sup>1</sup> "*Velle quidem, quatenus est actus voluntatis, nostrum est ex creatione: bene velle*

*etiam nostrum est, sed quatenus volentes facti per conversionem bene volumus*," Calovius.

has of making God's agency felt *distinctly* and *emphatically*; hence, also, he specifies the *two* elements of all morality, not merely the *ἐνεργεῖν*, but also its premiss, the *θέλειν*, and keeps them apart by using *καί* twice: *God* is the worker in you, as of the *willing*, so of the *working*. From *His* working comes man's working, just as already his willing.<sup>1</sup>—*ὑπὲρ τῆς εὐδοκίας*] *for the sake of goodwill*, in order to satisfy *His* own benignant disposition. [XI f.]. On the causal *ὑπὲρ*, which is not *secundum*, comp. Rom. xv. 8; Köhner, II. 1, p. 421; Winer, p. 359 [E. T. p. 383]; and on *εὐδοκία*, which is not, with Ewald, to be taken in a deterministic sense, comp. i. 15; Rom. x. 1.<sup>2</sup> The explanation: "for the sake of the *good pleasure*, which He has in such willing and working" (Weiss), would amount to something self-evident. Hofmann erroneously makes *ὑπὲρ τ. εὐδοκ.* belong to *πάντα ποιεῖτε*, and convey the sense, that they are to do everything *for the sake of the divine good pleasure*, about which they must necessarily be concerned, etc. In opposition to this view, which is connected with the misunderstanding of the previous words, the fact is decisive, that *τῆς εὐδοκίας* only obtains its reference to *God* through its belonging to *ὁ ἐνεργῶν κ.τ.λ.*; but if it be joined with what follows, this reference must have been *marked*,<sup>3</sup> and that, on account of the *emphasized* position which *ὑπ. τ. εὐδοκ.* would have, with emphasis (as possibly by *ὑπὲρ τῆς αὐτοῦ εὐδοκίας*).

Ver. 14. [On vv. 14–18, see Note XII. pages 112–114.] With ver. 13 Paul has closed his exhortations, so far as the *matter* is concerned. [XII a.] He now adds a requisition in respect to the mode of *carrying out* these admonitions, namely, that they shall do *everything* (which, according to the admonitions previously given, and summarily comprised in ver. 12, they have to do, 1 Cor. x. 31) *willingly* and *without hesitation*,—an injunction for which, amidst the temptations of the present (i. 27–30), there was sufficient cause.—*χωρὶς γογγυσμ.*] *without* (far removed from) *murmuring*. The *γογγυσμός*,<sup>4</sup> that fault already prevalent in ancient Israel (Ex. xvi. 7 ff.; Num. xiv. 2), is to be conceived as directed *against God*, namely, on account of what He imposed upon them both to do and to suffer, as follows from the context in vv. 13 and 15; hence it is not to be referred to their *fellow-Christians* (Calvin, Wiesinger, Schneckenburger), or to their *superiors* (Estius), as Hoelemann also thinks. Comp. on 1 Cor. x. 10.—*διαλογισμῶν*] not: without *disputes* (Erasmus, Beza, and many others, including Schneckenburger), *de imperatis cum imperatoribus* (Hoelemann, comp. Estius), or *among themselves* (Calvin, Wiesinger), and that *upon irrelevant questions* (Grotius), and similar interpretations, which, although not repugnant to Greek usage generally,<sup>5</sup> are at variance with that of the N. T. (even 1 Tim. ii. 8), and unsuitable to the reference of *γογγυσμ.* to

<sup>1</sup> This is God's creative moral action in salvation, Eph. ii. 10. Comp. Thomasius, *Chr. Pers. u. Werk*, I. p. 287. Incorrectly, however, the Reformed theologians add: "quae prohiberi non potest."

<sup>2</sup> Theodoret aptly says: *εὐδοκίαν δὲ τὸ ἀγαθὸν τοῦ Θεοῦ προσηγόρευσε θελημα· θέλει*

*δὲ πάντας ἀνθρώπους σωθῆναι κ.τ.λ.*

<sup>3</sup> Hofmann groundlessly compares Luke ii. 14 (but see on that passage) and even Ecclus. xv. 15, where Fritzsche, *Handb.* p. 74 f., gives the right view.

<sup>4</sup> Lobeck, *ad Phrym.* p. 358.

<sup>5</sup> Plut. *Mor.* p. 180 C; Ecclus. ix. 15, xiii. 35.



God. It means: without *hesitation*, without your first entering upon *scrupulous considerations* as to whether you are under any obligation thereto, whether it is not too difficult, whether it is prudent, and the like.<sup>1</sup> The Vulgate renders it rightly, according to the essential sense: "*haesitationibus*." The γογγυσμοί would presuppose *aversion* towards God; the δαλο-γισμοί, *uncertainty in the consciousness of duty*.

Ver. 15. [XII b.] If to their obedience of the admonitions given down to ver. 13 there is added the *manner* of obedience prescribed in ver. 14, *they shall be blameless*, etc. This, therefore, must be the high *aim*, which they are to have in view in connection with what is required in ver. 14.—ἀμεμπτοι κ. ἀκέραιοι] *blameless and sincere*; the former represents moral integrity as manifesting itself to the judgment of others; the latter represents the same as respects its *inner nature* (comp. on Matt. x. 16 and Rom. xvi. 19).—τέκνα Θεοῦ ἀγάμ.] comprehending expegetically the *two* former predicates. *Children of God* (in virtue of the *νόθεσία* that took place in Christ, Rom. viii. 15, 23; Gal. iv. 5; Eph. i. 5) they *are* (Rom. viii. 16, ix. 8). They are *to become* such children of God, as *having nothing with which fault can be found*; which in children of God presupposes the inward moral ἀκεραιότης, since they are led by the Spirit of God (Rom. viii. 14). This *ethical* view of the *νόθεσία*, prominent throughout the N. T., and already implied in the mode of contemplating Israel as the people of adoption (Rom. ix. 4) in the O. T. and Apocrypha, necessarily involves, in virtue of the *ideal* character of the relation, the moral *development* towards the lofty aim—implies, therefore, in the *being* the constant task of the *becoming*; and hence the sense of *showing themselves* is as little to be given, with Hofmann, to the γένησθε here as in Matt. x. 16, John xv. 8, *et al.*; comp. also on Gal. iv. 12. Ἀμώμητος, *qui vituperari non potest*, occurring elsewhere in the N. T. only at 2 Pet. iii. 14 (not equivalent to ἁμωμος or ἁμεμπτος).<sup>2</sup> Its opposite is: τέκνα μώμητα, Deut. xxxii. 5; the recollection of this latter passage has suggested the subsequent words, which serve as a *recommendation* of the condition to be striven for by *contrasting it with the state of things around*.—μέσον (see the critical remarks) is adverbial, *in the midst of*.<sup>3</sup>—σκολιῶς κ. διεστραμ.] *crooked and perverted*, a graphic figurative representation of the great *moral abnormality* of the generation.<sup>4</sup>—ἐν οἷς] *i. e.* among the people of this γενεά;<sup>5</sup>—φαίνεσθε] *not imperative*,<sup>6</sup> but the *existing* relation, which constitutes the essential distinctive *character* of the Christian state as contrasted with the non-Christian, Eph. v. 8, *al.* The *aim* of the ἐν οἷς φαίνεσθε κ.τ.λ. is, by means of an appeal to the true *Chris-*

<sup>1</sup> Comp. Luke xxiv. 38, and on Rom. xiv. 1; Plat. *Az.* p. 367 A: φροντίδες . . . καὶ διαλογισμοί, *Tim.* p. 59 C: οὐδὲν ποικίλον ἐστὶ διαλογίσασθαι. *Eccclus.* xl. 2.

<sup>2</sup> But see Hom. *Il.* xii. 109; Herod. iii. 82; frequently in the Anthol.

<sup>3</sup> Hom. *Il.* xii. 167; Od. xiv. 300; Eur. *Rhes.* 531 (μέσα); LXX. Num. xxxv. 5.

<sup>4</sup> Comp. on σκολιός, Acts ii. 40; 1 Pet. ii. 18; Prov. iv. 24; Wisd. i. 3; Plat. *Legg.* xii. p. 945

B, *Gorg.* p. 525 A; and on *διεστρ.*, Matt. xvii. 17; Deut. xxxii. 20; Polyb. viii. 24. 3, v. 41. 1, ii. 21. 8; also *διάστροφος*, Soph. *Aj.* 442.

<sup>5</sup> See Buttman, *Neut. Gr.* p. 242 [E. T. p. 282]; Bremi, *ad Isocr.* I. p. 213 f.; Kühner, *II.* 1, p. 49 f.

<sup>6</sup> Cyprian, Pelagius, Ambrosiaster, Theophylact, Erasmus, Vatablus, Calvin, Grotius, and others, including Storr, Platt, Rheinwald, Baumgarten-Crusius.

*tian sense of honor* (the consciousness of their high Christian position towards them that are without), to assist the attainment of the end in view; this is misunderstood by Bengel, when he suggests the addition of "*servata hac admonitione*," a view in which he is followed by Hofmann. The meaning is not *lucetis* (so usually), but (comp. also Weiss, Schenkel, and J. B. Lightfoot): *ye appear, come into view, appear*.<sup>2</sup> *Lucetis* (Vulgate) would be φαίνετε.<sup>3</sup>—φωστήρες] *light-givers* (Rev. xxi. 11), here a designation, not of torches (Beza, Cornelius a Lapide) or lumps (Hofmann), which would be too weak for ἐν τῷ κόσμῳ, and without support of linguistic usage; but, in accordance with the usage familiar to the apostle in the LXX., Gen. i. 14, 16, of the *shining heavenly bodies*.<sup>4</sup>—ἐν κόσμῳ] is to be taken in reference to the physical world, and closely connected with φωστ. [XII c.]. As *light-bearers in the world* (which shine in the world, by day the sun, by night the moon and stars), the Christians appear in the midst of a perverted generation. Comp. Matt. v. 14; also classical expressions like πάσας ὁγγεα (*Anthol.* vi. 614, 2), etc. If φαίνεσθε be rightly interpreted, ἐν κόσμῳ cannot be joined with it (de Wette, Weiss, who takes κόσμῳ in the ethical sense), or be supplemented by φαίνονται (Hoelemann, Rilliet, van Hengel). It is erroneous, further, to make ἐν κόσμῳ mean *in heaven* (Clericus, Rheinwald<sup>5</sup>), and also erroneous to attach a pregnant force to ἐν, making it mean "*within* the world," in contrast to the lights of heaven shining *from above*; thus Hofmann, connecting it with λόγον ζωῆς ἐπέχ. and bringing out with emphasis something quite self-evident. On κόσμος *without the article*, see Winer, p. 117 [E. T. p. 123]. On the whole passage, comp. *Test. XII. Patr.* p. 577: ἡμεῖς οἱ φωστήρες τοῦ οὐρανοῦ ὡς ὁ ἥλιος καὶ ἡ σελήνη τὶ ποιήσουσι πάντα τὰ ἐθνη, ἐὰν ἡμεῖς σκοτισθῶμεν ἐν ἀσεβείᾳ κ.τ.λ. Paul, however, has put φωστήρες *without the article*, because he has conceived it *qualitatively*.

Ver. 16. Λόγον ζωῆς ἐπέχοντες] a definition giving the reason for φαίνεσθε ὡς φωστ. ἐν κ.: *since ye possess the word of life*. [XII d.]. This is the Gospel, ἐπειδὴ τὴν αἰώνιον προξενεῖ ζωὴν, Theodoret. See Rom. i. 16; comp. John vi. 68; Acts v. 20; it is the divinely efficacious vehicle of the πνεῦμα τῆς ζωῆς which frees from sin and death (see on Rom. viii. 2), and therefore not merely "the word *concerning* life" (Weiss). Christ Himself is the *essential λόγος τῆς ζωῆς* (1 John i. 1), His servants are ὁσμὴ ζωῆς εἰς ζωὴν (2 Cor. ii. 16), therefore the *word preached* by them must be λόγος ζωῆς in the sense indicated. Paul does not elsewhere use the expression. As to ζωὴ with-

<sup>1</sup> So also Homer, *Il.* i. 200, which Hofmann compares and brings out for our passage the sense: "*stand in the light proper to them*." Comp., however, *Il.* xix. 16, xxii. 28, and *l. c.*; Duncan, *Lex.* ed. Rost. p. 1148 f. In the former passage, i. 200, the sense is: her eyes (Athene's) appeared terrible. Comp. Nägelsbach, p. 87, ed. 3. The same sense, according to another explanation, is found in Faesi.

<sup>2</sup> Matt. ii. 7, xxiv. 27; Jas. iv. 14; Rev. xviii. 23; Hom. *Il.* i. 477, xxiv. 785, 788, *Od.* ii. 1, *Il.* ix. 707; Hes. *Oper.* 600; Plat. *Rep.* p. 517 B; Xen. *Hell.* iv. 3. 10; Polyb. ix. 15. 7; Lucian,

*D. D.* iv. 3; also Xen. *Symp.* i. 9, *Anab.* vii. 4. 16; hence τὰ φαινόμενα, the heavenly appearances.

<sup>3</sup> John i. 5, v. 35; 1 John ii. 8; 2 Pet. i. 19; Rev. i. 16, xxi. 23; 1 Mace. iv. 40; Plat. *Tim.* p. 39 B; Arist. *Nub.* 586; Hes. *Oper.* 528; Theoc. ii. 11.

<sup>4</sup> Wisd. xlii. 2; Ecclus. xliii. 7; Heliod. 87; *Anthol.* xv. 17; Constant. Rhod. *ep. in Paralip.* 205.

<sup>5</sup> The designation of the heavens by κόσμος, first used by Pythagoras (see Bremi, *ad Isoc. Paneg.* p. 90), did not enter into the Biblical *usus loquendi*.

out the article, of eternal life in the Messiah's kingdom (iv. 3), see Kaeuffer, *de ζωῆς αἰ. not.* p. 73 f. As possessors of this word, the Christians appear like *φωστίπτες* in a world otherwise dark; without this possession they would not so present themselves, but would be homogeneous with the perverted generation, since the essence of the gospel is *light* (Eph. v. 8; Col. i. 12; 1 Thess. v. 5; 1 Pet. ii. 9; Luke xvi. 8; Acts xxvi. 18, *al.*), just as Christ Himself is the principal light (John i. 4, 5, iii. 19, viii. 12, xii. 35, *al.*); but the element of the unbelieving *γινά*, whose image is the *κόσμος* in itself devoid of light, is *darkness* (2 Cor. iv. 6, vi. 14; Eph. v. 8, vi. 12; Col. i. 13; John i. 5, iii. 19). *Ἐπείχων*, to possess,<sup>1</sup> to have in possession, at disposal, and the like.<sup>2</sup> Not: *holding fast* (Luther, Estius, Bengel, and others, including Heinrichs, Hoelemann, Baumgarten-Crusius, de Wette, Ewald, Schneckenburger); nor yet: *sustinentes* (Calvin), so that the conception is of a light fixed on a candlestick. Others understand it similarly: *holding forth* (Beza, Grotius, and others, including Rheinwald, Matthies, Wiesinger, Lightfoot), namely, "that those, who have a longing for life, may let it be the light which shall guide them to life," as Hofmann explains more particularly; comp. van Hengel. This would be linguistically correct,<sup>3</sup> but not in harmony with the image, according to which the *subjects themselves* appear as shining, as *self-shining*. Linguistically incorrect is Theodoret's view: *τῷ λόγῳ προσέχοντες* (*attendentes*), which would require the *dative* of the object.<sup>4</sup> Chrysostom, Oecumenius, Theophylact take *ἐπέχ.* correctly, but understand *λόγον ζωῆς* as equivalent to *σπέρμα ζ.* or *ἐνέχοντα ζ.*, and indicate, as the purpose of the words: *ὅρα, πῶς ἐνθὺς τίθησι τὰ ἐπαθλὰ* (Chrysostom). This view is without sanction from the *usus loquendi*. Linguistically it would in itself be admissible (see the examples in Wetstein), but at variance with the N. T. mode of expression and conception, to explain with Michaelis, Storr, Zachariae, and Flatt: *supplying the place* of life (in the world otherwise dead), so that *λόγον ἐπέχων* would mean: to hold the *relation*. Comp. Syr.—*εἰς καίχημα κ.τ.λ.* [XII e.] the result which the *γίνεσθαι ἀμέμπτους κ.τ.λ.* on the part of the readers was to have *for the apostle*; it was to become for him (and what an incitement this must have been to the Philippians!) a matter of glorying (i. 26) for the day of Christ (see on i. 10), when he should have reason to glory, that he, namely (*ὅτι*), had not labored in vain, of which the excellent quality of his Philippian converts would afford practical evidence, *ὅτι τοιοῦτον ἐμὲς ἐπαίδευσα*, Theophylact. Comp. 1 Thess. ii. 19 f.; 2 Cor. i. 14. Thus they were to be to him on that day a *στέφανος κανχίσεως* (1 Thess. l. c.). Paul cannot mean a *present κανχᾶσθαι* in prospect of the day of Christ (Hofmann), for *εἰς καίχημα κ.τ.λ.* cannot be the result accruing for him from the *ἐν οἷς γαίρεσθε κ.τ.λ.*

<sup>1</sup> Hofmann erroneously pronounces against this, representing that *ἐπέχων* could only be thus used in the sense of *having under one's control*. Compare, in opposition to this, especially such passages as Thuc. iii. 107. 4, where the word is quite synonymous with the parallel simple *εἶχεν*; also *Anth. Pal* vii. 276. 6.

<sup>2</sup> See Herod. i. 104, viii. 35; Xen. *Symp.* viii.

1; Thuc. i. 48. 2, ii. 101, 3; *Anth. Pal.* vii. 297. 4; Polyb. iii. 37. 6, 112. 8, v. 5, 6; Lucian, *Necyom.* 14.

<sup>3</sup> Hom. *Il.* ix. 489, xxii. 43; Plut. *Mor.* p. 265 A; Pind. *Ol.* ii. 98; *Poll.* iii. 10.

<sup>4</sup> Acts iii. 5; 1 Tim. iv. 16; Ecclus. xxxi. 2; 2 Macc. ix. 25; Job xxx. 26; Polyb. iii. 43. 2, xviii. 28. 11.



(since by it the position of the Christians generally is expressed), but only the result from the ethical development indicated by *ἵνα γένησθε ἀμεμπτοι* κ.τ.λ. Hence also *ὅτι* cannot be a statement of the reason (Hofmann); it is *explicitive*: that.—The *twofold*,<sup>1</sup> yet climactic, figurative description of his apostolical exertions (on *ἐδραμ.*, comp. Gal. ii. 2; Acts xx. 24; on *ἐκοπίασα*, comp. 1 Cor. xv. 10; Gal. iv. 11), as well as the repetition of *εἰς κενόν* (see on Gal. ii. 2; 2 Cor. vi. 1; Polyc. *Phil.* 9), is in keeping with the emotion of joy, of triumph.

Ver. 17. The connection of ideas is this: What Paul had said in ver. 16: *εἰς καὶ χηγμα* κ.τ.λ., presupposed, in the first place, that *he himself would live to see* the further development described in ver. 15: *ἵνα γένησθε ἀμεμπτοι*. Now, however, he puts the opposite case, so as to elevate his readers to the right point of view for this also, and says: "*But even if I should be put to death* in my vocation dedicated to your faith," etc. Van Hengel finds in these words the contrast to the hope of living to see the *Parousia*. But this hope is not expressed in what precedes, since the result *εἰς καὶ χηγμα* κ.τ.λ. was conditioned, not by the apostle's living to see the *Parousia*, but only by his living to see the described perfection of his readers; inasmuch as, even when arisen at the *Parousia*, he might glory in what he had lived to see in the Philippians. Many others are satisfied with making these words express merely a *climax* (in relation to *ἐκοπίασα*), see especially Heinrichs and Matthies; but this is erroneous, because *ἐκοπίασα* in the preceding verse is neither the main idea, nor specially indicative of tribulation. Arbitrary and entirely unnecessary is, further, the assumption of an opponent's objection ("at vero imminent tristissima!") to which Paul replies; or the explanation of *ἀλλὰ* by the intervening thought: "*non, je n'ai pas travaillé en vain, mais au contraire,*" etc., Rilliet; comp. also Erasmus, *Paraphr.* In a similar but direct way Hofmann gains for *ἀλλὰ* the explanation, *but on the contrary*, by connecting it antithetically with the preceding negative clauses *ὅτι οὐκ εἰς κενόν* κ.τ.λ., which, with the right explanation of the following words, is impossible. According to de Wette (comp. also Storr and Flatt), ver. 17 connects itself with i. 26, so that *ἀλλὰ* forms a contrast to ver. 25, and all that intervenes is a digression. But how could any reader guess at this? The suggestion is the more groundless, on account of the *χαίρω* in ver. 17 corresponding so naturally and appositely with the *καὶ χηγμα* in ver. 16.—*εἰ καὶ* κ.τ.λ.] *if I even* (which I will by no means call in question) *should be poured out*, etc. On the concessive sense of *εἰ καὶ* (1 Cor. iv. 7; 2 Cor. iv. 3, 16, v. 16, vii. 8, *al.*), see Herm. *ad Viger.* p. 832; Klotz, *ad Devar.* p. 519. The case supposed is thus rendered more probable than by the reading of E G, *καὶ εἰ* (*even assuming that I*).<sup>2</sup> The protasis beginning with *ἀλλ' εἰ καὶ* extends to τ. πλοτ. ἑμῶν. As in ver. 12, so also here Hofmann makes the violent assumption that the apodosis already begins at *ἐπὶ τ. θυσία* κ.τ.λ. with *σπένδομαι* again to be supplied, whilst at the same time there is imputed to this *ἐπὶ τ. θυσία* κ.τ.λ., in order to give

<sup>1</sup> Comp. *Anthol. Pal.* xi. 56. 2: *μὴ τρέχε, μὴ κοπία.*

<sup>2</sup> Stallbaum, *ad Plat. Ap. S.* p. 32 A; *Gorg.* p. 509 A; Schmalz, *Syntax d. Verb.* sec. 99 f.

an appropriate turn to the assumed antithesis for ἀλλά, a tenor of thought which the words do not bear; see below.—σπένδομαι] *I become offered as a libation, poured out as a drink-offering* (2 Tim. iv. 6), frequently in all classical writers.<sup>1</sup> The sense stripped of figure is: if even *my blood is shed*, if even *I should be put to death*.<sup>2</sup> Paul represents his apostolic exertions for the faith of the Philippians as an *offering* (comp. Rom. xv. 16); if he is therein *put to death*, he is, by means of the shedding of his blood in this sacrifice, *made a libation*, just as among the Jews<sup>3</sup> in the sacrifices, together with meat-offerings, *libations of wine* were made, which were poured upon the ground from sacred vessels (σπονδία) at the altar.<sup>4</sup> The *present* tense is used, because Paul has strongly in view his *present* danger (i. 20 ff.); Kühner, II. 1, p. 119 f. Rilliet (comp. Wetstein) takes the *passive* erroneously: *I am besprinkled* (which also does not correspond to the *present* tense), making Paul say, “que la libation préparatoire du sacrifice a coulé sur sa tête.” Confusion with κατὰσπένδεσθαι.<sup>5</sup>—ἐπὶ τ. θυσ. κ. λειτ. τ. π. ἡμ.] *at the sacrifice and priestly service of your faith*, that is, whilst I present your faith as a sacrifice and perform priestly service in respect to it; the sense of this, *stripped of the figure*, is: *whilst I, by furtherance of your faith in Christ, serve God*, as by the offering and priestly ministration of a sacrifice. [XII f.] τῆς πίστ. is the object which is conceived as sacrificed and undergoing priestly ministration; θυσία and λειτουργία have one article in common, and are thereby joined so as to form one conception. But λειτουργία (*priestly function*)<sup>6</sup> is added by the apostle as a *more precise definition*, because the mere θυσία would leave it uncertain whether he was to be considered as a *priest*, whereas Paul desires expressly to describe himself as such. θυσία, as always in the N. T., is *sacrifice*, so that the idea is: *at the sacrifice and priestly service of your faith*; hence there is no necessity for taking it as *sacrificing*, or the *act of sacrifice*.<sup>7</sup> The ἐπὶ, however, is simply to be taken as *at*, as in i. 3 and frequently; not as *to*, *in addition to* (Beza, Raphel, Matthies, de Wette, Weiss, and many others; comp. also Hofmann), or with the Vulgate as *supra* (Heinrichs, Hoelemann, van Hengel), in the sense of the (heathen) *mode*<sup>8</sup> of the libation, an interpretation which should have been precluded by the addition of the abstract κ. λειτ-

<sup>1</sup> See also Schleusner, *Thes.* V. p. 79; Suicer, *Thes.* II. p. 993.

<sup>2</sup> This (since the time of Chrysostom) unanimous interpretation of the figurative expression has been abandoned by Otto, *Pastoralbr.* p. 214 f., who explains it as referring, not to the shedding of blood, but to the severance of the apostle's life in his vocation from intercourse with the world by his imprisonment. An abortive suggestion, the forced result of incorrect assumptions.

<sup>3</sup> Num. xxviii. 7, xv. 4 ff.; Joseph. *Antt.* iii. 9. 4; see generally, Ewald, *Alterth.* p. 46 f.; Saalschütz, *M. R.* p. 314 f.

<sup>4</sup> As to the Hellenic sacrificial libations, see Hermann, *Gottesd. Alterth.* 2 25, 15 f. On the figurative representation of the shedding of

blood as a σπονδή, comp. *Anthol.* ix. 184. 6: ξίφος αἷμα τυράννων ἔσπεισεν, Ignatius, *Rom.* 2; σπονδισθῆναι Θεῷ ὡς ἐπὶ θυσιαστήριον ἐτοιμὸν ἐστί.

<sup>5</sup> Plut. *Alex.* 50, *de def. orac.* 46; Strabo, iv. p. 197; Eur. *Or.* 1239; Antip. *Sid.* 73 (*Anthol.* vii. 27).

<sup>6</sup> Comp. Luke i. 23; Heb. viii. 6, ix. 21, and frequently in the LXX.; see Schleusner, *Thes.*; comp. also Diod. Sic. i. 21, and, for the figurative use of the word, Rom. xv. 16, 27.

<sup>7</sup> Herod. iv. 60, viii. 99; Herodian, viii. 3. 5, i. 36. 12, *al.*

<sup>8</sup> On this *mode* of libation rests the expression ἐπισπένδειν, to pour a libation over something (Herod. ii. 39, iv. 60, 62, vii. 167; Aesch. *Ag.* 1395; Plut. *Rom.* 4).

οργῇ. Finally, although Paul's official activity concerned the faith of all his churches, he says ὑμῶν with the same right of *individualizing* reference as in δὲ ὑμῶς at i. 24 and many other passages. The passage is peculiarly misunderstood by Hofmann, who holds that ἐπί has the sense *in association with*; that τῆς πίστεως ὑμ. is the genitive of *opposition* to θυσία and λειτουργίᾳ; that the sacrificing and ministering *subject* is not the apostle, but the Philippian church, which, when it became *believing*, had presented its own *sacrifice* to God, and has been *constantly honoring* Him with its own *work of service*. Accordingly Paul says that, even though his labors should end in a violent death, yet *the shedding of his blood would not be an isolated drink-offering, but would associate itself with their sacrifice*. But this would only make him say, with artificial mysteriousness, something which is perfectly self-evident (namely: after that ye became believers, and whilst ye are believers). Moreover, ἐπί would thus be made to express two very different relations, namely, with τῇ θυσίᾳ *after, after that*, and with the λειτουργίᾳ *at, during*. And how could a reader discover from the mere ἐπί κ.τ.λ. the alleged antithetical reference of an *isolated* drink-offering, especially as no *antithesis of the persons* is even indicated by ὑμῶν being placed first (immediately after ἐπί)? The entire explanation is a forced artificial expedient in consequence of the mistaken assumption that an apodosis begins after σπένδομαι, and a new section sets in with χαίρω.<sup>1</sup>—χαίρω [XII g.] Apodosis down to ὑμῖν: *I rejoice*, not at the θυσία κ. λειτουργίᾳ τῆς πίστεως ὑμ. (Chrysostom, who connects ἐπὶ τ. θυσ. κ.τ.λ. with χαίρω; comp. Oecumenius; so also Rilliet), for it is mere arbitrariness to separate the sacrificial expressions σπένδομαι and ἐπὶ τ. θυσίᾳ κ.τ.λ. and attach them to different parts of the sentence, and because χαίρω, as the point of the apodosis, would have been placed *before* ἐπὶ τ. θυσ. κ.τ.λ.; but at the σπένδεσθαι: *I rejoice to be employed for so sacred a destination*.<sup>2</sup> The ground of the apostle's joy, assumed by many (including Flatt, Hoelemann, Matthies, de Wette): because my death will tend to the *advantage of the gospel* (i. 20), and also the interpretation of Weiss: that joy at the *progress of the Philippians towards perfection* is intended, are both quite gratuitously imported into the passage. The explanation of it as referring generally to *inward joyfulness of faith* (Wiesinger) or *divine serenity* (Ewald), does not correspond with the protasis, according to which it must be joyfulness in the prospect of *death*. "Even if I am compelled to die in this sacrificial service, *I rejoice therein*," and that, indeed, *now* for the ease supposed; hence not *future*.—καὶ συγχ. πᾶσιν ὑμῖν] is wrongly explained by most commentators: "*and I rejoice with you all*" (so Chrysostom, Theophylact, Luther, Calvin, Heinrichs, Matthies, van Hengel, Rilliet, de Wette, Wiesinger, Ewald, Schneckenburger, Weiss, Hofmann, and many others); along with which explanation Chrysostom,

<sup>1</sup> In which χαίρω κ. συγχαίρω πᾶσιν ὑμῖν are supposed to serve merely as an introduction for the exhortation which follows; thus Paul would be made to say, that even for that supposed case of the σπένδεσθαι he is in a joyful mood, and he rejoices with any person in the

church whose heart is joyful (all this is supposed to be implied in πᾶσιν ὑμῖν!).

<sup>2</sup> Theophylact appropriately remarks: οὐχ ὡς ὁ ἀποθανοῦμενος λυποῦμαι, ἀλλὰ καὶ χαίρω . . . ὅτι σπονδὴ γίνομαι, and Theodoret: ταῦτα δὲ λέγει ψυχαγωγῶν αὐτοὺς κ. διδάσκων



Theophylact, and various of the older expositors, bring forward *another* ground for this *joint joy* than for the *χαίρω* (Chrysostom: *χαίρω μὲν, ὅτι σπουδῇ γίνομαι*; *σὺν χαίρω* δὲ ὅτι θεοῦ ὑπὲρ προσενεγκόν; comp. Schneckenburger). Decisive against this interpretation is the *χαίρετε* which follows in ver. 18,—a summons which would be absurd, if *σὺν χ. ἡμ.* meant: “I rejoice with you.” The Vulgate already rightly renders: *congratulator, I congratulate you all, namely, on the fact that I am poured out in the service of your faith. Such a martyrdom, namely, for the sake of their faith, how it must have elevated and honored the readers, their whole Church; for such a martyr death concerned them all! Comp. on Eph. iii. 13; it redounds to their glory, if the apostle sheds his blood on account of their Christian standing established by him. It is in this light that Paul wishes his σπένδεσθαι, should it occur, to be regarded by his readers, and therefore gracefully and ingeniously represents it (though Hofmann holds this to be impossible) as something on which he must congratulate them all. Pauline linguistic usage is not to be urged in objection to this view (Weiss), as Paul employs σὺν χαίρω elsewhere only in the passages 1 Cor. xii. 26, xiii. 6, and these are balanced by vv. 17 and 18 here. Van Hengel and de Wette have erroneously objected that it would have been σὺν χαίρομαι (3 Macc. i. 8). The active as well as the middle may convey either meaning, to rejoice along with, or gratulari<sup>2</sup>*

Ver. 18. *And upon the same* (upon my possibly occurring σπένδεσθαι ἐπὶ τ. θεοῦ, κ.τ.λ., ver. 17) *rejoice ye also* (because it takes place for the sake of your faith), *and congratulate me thereon* (on such a sacred destination). The verbs are *imperatives*. “Postulat enim Paulus parem συμπάθειαν a Philipp.,” Beza. The *ground* of the *χαίρετε* may not be arbitrarily introduced (Hofmann: whatever untowardness may occur), but must by logical necessity be the same which, in ver. 17, suggested the *σὺν χαίρω ἑμῖν*; and that of the *σὺν χαίρετέ μοι* must be the same as caused Paul to say *χαίρω* in ver. 17.<sup>3</sup> The expositors, who do not take *σὺν χαίρειν* as *gratulari*, are here placed in the awkward position of making the apostle summon his readers to a joy which, according to ver. 17, they would *already possess*. By this impossibility Weiss, in spite of the *τὸ αὐτό*, allows himself to be driven into taking the joy in ver. 18, not as in ver. 17, but (comp. also Hofmann) quite *generally*, of a *joyful frame of mind*.—*τὸ αὐτό*] *in the same* (on the *accusative*, comp. Matt. ii. 10) *rejoice ye also*; see also on i. 25. Hence it is not to be taken as equivalent to *ὁσαύτως* (Beza, Storr, Flatt, Heinrichs, Rheinwald, Rillicot, de Wette, Wiesinger, Weiss, Hofmann) (comp. on i. 6), in order thereby to avoid identifying it with the joy mentioned in ver. 17. As to

τοῦ μαρτυρίου τὸ μέγεθος. Comp. Grotius, Heinrichs.

<sup>1</sup> Comp. Jerome, Beza, Castalio, Grotius, Storr, Flatt, Rheinwald, Hoelemann, Bisping, Ellicott, Lightfoot.

<sup>2</sup> Polyb. xxix. 7. 4, xxx. 10. 1; Plut. *Mor.* p. 231 B; 3 Macc. i. 8. See Valckenaer, *Schol.* I. p. 54.

<sup>3</sup> The difficulty which van Hengel (comp.

Hofmann) urges, that the readers “vix aut ne vix quidem induci potuerunt de hujus viri morte violenta gaudentes vel gavisuri,” entirely mistakes the lofty standpoint of the apostle, who looks death in the face with a holy joy (comp. the frequent corresponding sentiments in the epistles of Ignatius), and also attributes to his readers a corresponding mode of looking at the possibility of his death.

χαίρειν with the accusative in classical authors, see generally Lobeck, *ad Aj.* 131; Kühner, II. 1, p. 255 f.

Ver. 19. [On vv. 19-24, see Note XIII. pages 114, 115.] The apostle now, down to ver. 24, speaks of sending Timothy<sup>1</sup> to them, and states that he himself trusted to visit them shortly. [XIII a.] [ἐλπίζω δὲ κ.τ.λ.] [XIII b.] The progress of thought attaching itself to ver. 17 (not to ver. 12) is: However threatening, according to ver. 17 f., and dangerous to life my situation is, nevertheless I hope soon to send Timothy to you, etc.—He hopes, therefore, for such a change in his situation, as would enable him soon to spare that most faithful friend for such a mission. Here also, as in i. 21-26, there is an immediate change from a presentiment of death to a confidence of his being preserved in life and even liberated (ver. 24). The right view of vv. 17, 18 debars us from construing the progress of the thought thus: *for the enhancement of my joy, however*, etc. (Weiss). Others take different views, as *e. g.* Bengel: although I can write *nothing definite* regarding the issue of my case,—an imported parenthetical thought, which is as little suggested in ver. 17 f. as is the antithetical relation to χαίρετε κ. συχαίρ. μου discovered by Hofmann, viz. that the apostle *is anxious as to whether all is well in the church*.—ἐν κυρίῳ] making the hope causally *rest in Christ*. Comp. on 1 Cor. xv. 19.—*ὑμῖν*] not equivalent to the local πρὸς ὑμᾶς (van Hengel), nor yet the dative *commodi* ("vestros in usus, vestra in gaudia," Hoelemann, comp. de Wette and Hofmann), whereby too special a sense is introduced; but the dative of *reference* (1 Cor. iv. 17; Acts xi. 29), indicating the persons concerned as those for whom the mission generally is *intended*.—καγὼ] [XIII c.] *I also*, as *ye* through the accounts<sup>2</sup> to be received *of me*, namely, those which ye shall receive through this epistle, through Epaphroditus, and through Timothy.—*εὐψυχεῖν*] *to be of good courage*, occurs here only in the N. T. See Poll. iii. 135; Joseph. Antt. xi. 6. 9.<sup>3</sup>—τὰ περὶ ὑμ.] *the things concerning you*, quite generally, your circumstances. Eph. vi. 22; Col. iv. 8.<sup>4</sup>

Ver. 20. [XIII d.] Reason why *Timothy* is the person sent. Hofmann erroneously takes it as: the reason why he sends no one *at the time*. As if νῦν γὰρ or ἄρτι γὰρ οὐδένα κ.τ.λ. were written.—*ἰσόψυχον*] *like-minded*, namely, *with me*; in what respect, is stated in the sequel. Castalio, Beza, Calvin, Rilliet, Weiss, J. B. Lightfoot, wrongly interpret it: no one who

<sup>1</sup> Hofmann's hypothesis, that the church had expressed a desire that the apostle would send them one who should aid them, with word and deed, in their affairs, has no hint of it given at all in the text; least of all in *ἐν καγὼ εὐψυχῶ κ.τ.λ.* Why should Paul not have mentioned, in some way or another, the wish of the church?—Baur and Hinsch find *no motive* mentioned for the mission of Timothy. As if the motive of love conveyed by *ἐν καγὼ κ.τ.λ.* were not enough!

<sup>2</sup> There is a delicate compliment implied in this καγὼ; for Timothy was to *come back* again to the apostle (but not Epaphroditus, ver. 25),

and thus he hopes to receive the desired news about them which shall make him be of good courage. Hofmann introduces the comparative sense: *fresher* courage, under the assumption which he reads between the lines, that the apostle is *concerned* about various things in the church, *which Timothy would succeed in settling and arranging*. Paul's cordial, loving interest in the welfare of the Philippians is quite sufficient to explain the εὐψυχῶ.

<sup>3</sup> Comp. the εὐψύχει in epitaphs (like χαῖρος) in Jacobs, *ad Anthol.* xii. p. 304.

<sup>4</sup> See Heindorf, *ad Plat. Phaed.* p. 58 A.

would be so minded *as he* (Rheinwald combines the two references). As *αὐτῷ* is not added, the text gives no other reference for *ισος* (in *ισόψυχ.*) than to the subject of *ἔχω* (see also ver. 22); as, indeed, Paul could not give a better reason for the choice of Timothy, and could not more effectively recommend him to his readers, than by setting forth his likemindedness *with himself*; comp. Deut. xiii. 6: *οἶσος ἰσος τῇ ψυχῇ μου.* [XIII c.] The word occurs only here in the N. T.; see LXX. Ps. lv. 14; Aesch. *Agam.* 1470. Comp. on the subject-matter, 1 Cor. xvi. 10.—*ὁστις κ.τ.λ.*] the emphasis is laid on *γρησῖος*, and *ὁστις*, *quippe qui, ita comparatum ut*, introduces the character of an *ισόψυχος*, such as is not at his disposal.—*γρησῖος*] in *genuine, sincere fashion*, with *one* care without guile,<sup>1</sup> the selfish contrast to which is described in ver. 21. Comp. 2 Cor. viii. 8.—*περιμελήσει*] namely, *when I shall have sent him.* The *caring* is not to be more precisely defined; it necessarily manifested itself according to the circumstances in watching, correction, encouragement, counsel, and action. Comp. 1 Cor. xii. 25; 2 Cor. xi. 28.

Ver. 21. *οἱ πάντες*] *all* (except Timothy), of those whom I now have with me and at my disposal for sending; see ver. 20. We have the less warrant to modify this judgment in any way, expressed, as it is, so very clearly and decidedly by the absolute antithesis *τὰ ἐκείνων ζητοῦσιν, οὐ τὰ Ἰ. X.*, seeing that we are unacquainted with the circle surrounding the apostle *at that particular time*, and do not know to what extent the anti-Pauline tendency, i. 15, 17, had then spread in the immediate neighborhood of the apostle. The only limitation of the general expression, which is in accordance with the text, lies in the fact that Paul does not mean the Christians generally in Rome, but such *assistant teachers* as would otherwise, if they had been pure and honest, have been *qualified* for such a mission. The trustworthy ones among these otherwise qualified fellow-laborers must have been *absent* at the time, especially *Luke*, who could by no means have been included among *οἱ πάντες* (in opposition to Wieseler, *Chronol. d. apost. Zeitult.* p. 427); hence the Philippians are not *saluted specially* either by Luke or by any other, and the omission of such salutations by name at the end of this epistle receives in part its explanation from this passage. Consequently, *οἱ πάντ.* cannot be understood as *many* or the *most* (Beza, Wolf, Hammond, Drusius, Estius, Grotius, Cornelius a Lapide, and others, including Heinrichs, Rheinwald, Flatt); nor is it: "*all, whom I can spare*" (Erasmus), or: "*who are known to you*" (van Hengel). Neither is the negation to be taken *relatively*: they seek *more* their own interest, etc. (Erasmus, Calvin, and many others, also Flatt, Hoelemann, comp. the reservations of Weiss), to which Hofmann's view<sup>2</sup> also ultimately comes; nor is it to be explained by assuming an intention of *distinguishing Timothy* (Matthies); nor yet is the judgment to be restricted, with Chrysostom, Oecumenius, and Theophylact

<sup>1</sup> Dem. 1482, 14; Polyb. iv. 30. 2; 2 Macc. xiv. 8.

<sup>2</sup> The latter says: they allow themselves to be influenced in the direction of their activity,

even though it be consecrated to the kingdom of God (?), by special personal aims, instead of devoting themselves ALWAYS ONLY (? οὐ τὰ Ἰ. X.) to that which is MOST ADVANTAGEOUS for the



to the hardships of the long journey, to which they preferred *their own repose*. Bengel rightly defends the full seriousness of the utterance, and adds: "subtilissima erat αἰσθησις, qua hoc percepit Paulus." But Baur erroneously discovers here merely an *exaggeration*, which arose from the subjectivity of a later author. What an uncalled-for fiction that would have been!

Ver. 22. Contrast, not of the *person* (which would have run τὴν δὲ αὐτοῦ δοκ. or αὐτοῦ δὲ τὴν δοκ.), but of the *qualification*, in order further to *recommend* him, whom he hopes soon to be able to send; not to *make up for the disadvantage*, that they can in the first instance *only hope*, etc. (as Hofmann artificially explains). *But the approved character* (indoles spectata, comp. Rom. v. 4; 2 Cor. ii. 9, ix. 13) *of him ye know*; for Timothy had himself been in Philippi (Acts xvi. 1, 3, xvii. 14); hence γινώσκ. is not the imperative<sup>1</sup>—ὅτι κ.τ.λ.] *that he, namely, etc.*—ὡς πατρὶ τέκνον] Comp. 1 Cor. iv. 17. The apostle had here ἰδοῦλεν before his mind, but *alters* the conception in such a way, that he thinks upon the service as rendered no longer to *him*, but *with him*, in a humble glance at Christ (ver. 21), whom he himself also serves, so that the apostle's servant is at the same time his σένδούλος.<sup>2</sup> Hofmann labors without success to remove the incongruity, which cannot be got rid of unless, with Vatablus, we were at liberty to supply σὶν before πατρί. But, however frequently the Greeks put the preposition only once in comparisons,<sup>3</sup> its omission does not occur in the clause placed *first*. The poetical use of such an omission in the case of words which are connected by καί, τε, or ἢ<sup>4</sup> does not concern us here.—εἰς] *in respect to the gospel* (comp. i. 5), the serving in question having reference to the preaching, defence, etc., thereof. [XIII f.]

Ver. 23. Μὲν οὖν] οὖν resumes ver. 19, and to the μέν corresponds the δὲ in ver. 24.—ὡς ἂν ἀπίδω κ.τ.λ.] *when* (of the *time*, see Klotz, *ad Devar.* p. 759, that is, *as soon as*, comp. on 1 Cor. xi. 34; Rom. xv. 24) *I anyhow* (by ἂν the matter is left to *experience*) *shall have seen to the end* (Jonah iv. 5). The latter, which expresses the perceiving from a distance<sup>5</sup> denotes the *knowledge of the final course* of matters to be expected,—only after which could it be decided whether or not he could spare the faithful Timothy for a time. The form ἀπίδω (Lachmann and Tischendorf) in A B\* D\* F G x is, on account of this weighty evidence, to be considered not as a copyist's error, but as the original, and to be derived from the pronunciation of ἰδεῖν (with the digamma). Comp. on Acts iv. 29, and see Winer, p. 44 [E. T. p. 45]; J. B. Lightfoot *ad loc.*; Buttmann, *Neut. Gr.* p. 7 [E. T. p. 7].—τὰ περὶ ἐμέ] *the things about me*, that is, the state of my affairs. Substantially not different from τὰ περὶ ἐμοῦ (ver. 19 f.).<sup>6</sup>

cause of Christ (οὐ τὰ Ἰ. X. l.). Thus there is imported into the passage what is not at all to be found in it.

<sup>1</sup> Vulgate, Pelagius, Castalio, Cornelius a Lapide, Clericus, Rheinwald, Hoelemann.

<sup>2</sup> See Winer, pp. 393, 537 [E. T. pp. 422, 577.]

<sup>3</sup> See Bernhardt, p. 204 f.; Kühner, II. 1, p. 479.

<sup>4</sup> Dissen, *ad Pind. Nem.* x. 38; Lobeck, *ad Aj.* 397 ff.

<sup>5</sup> Herod. viii. 37; Dem. 1472. 15; Lucian, *D. D.* vi. 2.

<sup>6</sup> See Kühner, *ad Xen. Mem.* i. 1. 20; Winer, p. 379 [E. T. p. 406].

Ver. 24. *Kai αὐτὸς*] *also myself* personally. [XIII g.] *What* Paul shall see, therefore, is, as he confidently trusts (not merely *hopes*), his *liberation* (comp. i. 25 f.); that it will make it possible for him to come *soon*.<sup>1</sup> The *terminus a quo* of the *ταχέως* is, as in ver. 19, the *then present* time, although the sending of Timothy and his return (ver. 19) are to precede his own coming. The *ταχέως* as a *relative* definition of the time is not opposed to this view. But that *kai αὐτὸς* includes also the case of his *coming at the same time with Timothy* (Hofmann), is, according to ver. 19 ff., not to be assumed.

Ver. 25 f. [On vv. 25-30, see Note XIV. pages 115, 116]. About *Epaphroditus*; the sending him home, and recommendation of him, down to ver. 30—*ἀναγκ. δὲ ἦν.*] [XIV a. b.] *I have, however, judged it necessary*, although Epaphroditus, namely, according to vv. 19-24, might have remained here still, in order to have made his return-journey to you later, either in company with Timothy, or eventually with myself. For *the special reason*, which Paul had for not keeping him longer with himself in Rome, see vv. 26, 28.—*Ἐπαφρόδιτος*] otherwise not further known. The name (signifying *Venustus*) was a common one,<sup>2</sup> also written *Ἐπαφρόδειτος*;<sup>3</sup> but to regard the man as identical with *Ἐπαφρᾶς* (Col. i. 7, iv. 12; Philem. 23) (Grotius, Paulus, and others) is all the more arbitrary, since Epaphras was a *Colossian* teacher.—The grouping together of *five predicates* which follows, has arisen out of loving and grateful *regard* for Epaphroditus, as an honorable testimony to him in his relation to the apostle as well as to the church.—*ἀδελφ., συνεργ., συσπρατ.*] [XIV c.] a climactic threefold description of *companionship*, advancing from the most general category, that of Christian brotherhood (*ἀδελφός*), to a twofold more special relation. On *συσπρατ.*, which sets forth the joint working (*συνεργ.*) in relation to the *hostile powers*, comp. Philem. 2; 2 Tim. ii. 3.—*ἐμῶν δὲ ἀπόστ. κ. λειτουργ. τ. χ. μ.*] [XIV d.] still belonging to *τόν*; hence *ἐμῶν*, placed in contrast to the *μ.*, belongs to *λειτουργ. τ. χ. μ.* as well (in opposition to de Wette and others). *Ἀπόστολος* here means *delegate* (2 Cor. viii. 23), and not *apostle*,<sup>4</sup> which would necessitate the genitive *ἐμῶν* being taken as in Rom. xi. 13, against which the context, by the union with *λειτουργ. τ. χ. μ.*, is decisive; as, indeed, Paul uses *ἀπόστ.* as an official designation only in the sense of the actual apostolic rank, based upon a direct call by Christ, in its narrower and wider reference (comp. on Gal. i. 19; Rom. xvi. 7; 1 Cor. xv. 7), and hence there is no necessity to seek even an allusion to his “quasi”-apostolic position towards the Philippians (Matthies).—*κ. λειτουργ. τ. χ. μ.*] *the sacrificial minister of my need*, ὥς τὰ παρ’ αὐτῶν ἀποσταλέντα κομίσαντα χρήματα, Theodoret. By sending aid they had cared for the apostle’s need (iv. 16); and that gift of love being regarded as a sacrifice offered to God, Epaph-

<sup>1</sup> How could this confidence, which the result did not justify, have been put by any later author into the apostle’s mouth? Only Paul himself could have written in such a way as here and in i. 25 f. See, in opposition to Hinsch, Hilgenfeld, 1873, p. 185 f.

<sup>2</sup> Tac. Ann. xv. 55; Suet. Domit. 14; Joseph. Vit. 76; Wetstein in loc.

<sup>3</sup> Boeckh, Corp. inser. 1811, 2562.

<sup>4</sup> Vulgate, Hilarius, Theodoret, Luther, Erasmus, Calovius, Wetstein: “mei muneris vicarium apud vos,” am Ende, and others.

roditus, who had been entrusted by them with the conveying of it, was the λειτουργός in the matter, that is, he who performed the priestly service in the bringing of this offering (comp. ver. 17). Such is also the conception in 2 Cor. ix. 12. On τῆς χρείας μ. comp. iv. 16; Rom. xii. 13.—πέμψαι] as also in Greek authors frequently, in the sense of *dimittere domum, to send home*,<sup>1</sup> consequently equivalent to ἀποπέμπειν or ἀναπέμπειν (Philem. 12).<sup>2</sup>

Ver. 26. *State of mind* (ἦν with participle) of Epaphroditus, which supplied the motive for the ἀναγκ. ἡγήσ. κ.τ.λ.<sup>3</sup>—The *imperfect* is used (ἦν), because Paul transports himself to the time when the readers shall receive this epistle. [XIV c.] Then is Epaphroditus again among them; but he *was* previously longing, etc.—ἀδμονοῶν] *in anxiety*. Comp. on Matt. xxvi. 37.—ὅτι ἦσθ.] *that he was sick*. How the Philippians received this information, remains an open question, as also *how* Epaphroditus learned that they had heard it.

Ver. 27. Confirmation of that ἠκούσατε, ὅτι ἦσθ.—καὶ γὰρ κ.τ.λ.] *for he has also* (really, see Hartung, *Partikell.* I. p. 132; Baeumlein, p. 150) *been sick*. —παραπλ. θανάτῳ] adds the specification of the mode: *in a way almost equivalent to death*. There is neither an *ellipsis* (de Wette: ἀρίκετο or some such word is to be understood before παραπλ.; comp. van Hengel) nor a *solecism* (van Hengel); παραπλ. is *adverbial* (equivalent to παραπλησίως, see Polyb. iv. 40. 10, iii. 33. 17; Lucian, *Cyn.* 17; comp. παραπλησιαίτερον, Plat. *Polit.* p. 275 C), and the *dativus congruentiae* (instead of which the genitive might also have been used, Bernhardt, p. 148) is governed by it.—λύπην ἐπὶ λύπην] [XIV f.] *grief upon grief* (superadded). LXX. Ezra vii. 26; Ps. lxi. 27; Isa. xxviii. 10.<sup>4</sup> The first λύπην refers to the dreaded death of his friend; the second, to the apostle's affliction *over the painful position* in which he found himself, as a prisoner, and also through the doings of the adversaries (ver. 20 f., i. 15, 17, 30), not over the *sickness of Epaphroditus* (Chrysostom, Oecumenius, Theophylact, Erasmus, Estius, and others, also Weiss), to which would be added that for his *death*. Ἀλγυπότερος in ver. 28 is fatal to the latter view, for it appears that, even after Epaphr. had been sent away, a λύπη still remained, which, therefore, could not be

<sup>1</sup> That Paul, however, here writes πέμψαι πρὸς ὑμᾶς, and, on the other hand, π. ὑμῖν in ver. 19, is an accidental and undesigned variation. Hofmann thinks that by π. ὑμῖν is meant the sending of a *representative of the apostle to the Church*, and by π. πρὸς ὑμᾶς the sending of a *representative of the Church to the apostle*. This distinction is involved in the state of the case, but has nothing to do with the difference between the ὑμῖν and πρὸς ὑμᾶς. Comp. 1 Cor. iv. 17; Eph. vi. 22; Col. iv. 8; Tit. iii. 12; 2 Cor. xii. 17.

<sup>2</sup> Xen. *Hell.* ii. 7. 9; Soph. *O. R.* 1518; Polyb. v. 100. 10; and frequently in Homer. See especially Od. xv. 74: χρῆ ξείνον παρόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.

<sup>3</sup> The supposition that Paul, in specifying this ground, wished to prevent the so speedy return of the man *from being interpreted to his disadvantage* (Hofmann), assumes the existence of a certain distrust, for which there is no basis in the text. Besides, Epaphroditus had in fact accomplished the purpose of his mission.

<sup>4</sup> Comp. expressions with the *dative* (as Ecclus. xxvi. 15) in classic Greek, e. g. ὄγχην ἐπὶ ὄγχην (Hom. *Od.* vii. 120), ἐσλὰ ἐπ' ἐσλοῖς (Pind. *Ol.* viii. 84), φόνος ἐπὶ φόνοφ (Eur. *Iph.* T. 197); Polyb. i. 57. 1. See also Eur. *Hec.* 586: λύπη τις ἄλλη διάδοχος κακῶν κακοῖς, Soph. *El.* 235: ἅπαν ἅταις, Eur. *Troad.* 175: ἐπ' ἄλγεσι δ' ἄλγυνθῶ.



referred to the latter's sickness. Van Hengel errs in understanding the affliction as pain concerning this sickness, and the first *ζήτην* as "*cogitatio anxietatis vestrae*." See, in opposition, on ver. 28. Calvin's remark suffices to justify the double *ζήτην*: "*Non jactat Stoicorum ἀπάθειαν, quasi ferreus esset et immunis ab humanis affectibus*." Comp. John xi. 35 f.—*σχῶ*] not optative. See Winer, p. 270 [E. T. p. 288].

Ver. 28. *The more urgently, therefore* (in consequence of this sickness which he had had and recovered from, of which ye received tidings, vv. 26, 27), I have brought about his return, which otherwise I would still have delayed.—*πᾶν*] belongs to *χαρήτε*, as Paul usually places it *before* the verb, or, at least, makes it follow *immediately* after.<sup>1</sup> And the context affords no ground for departing from the usual mode, and for joining it with *ιδόντες αὐτόν* (Beza, Grotius, and others, also Baumgarten-Crusius and de Wette).—*κἄν ὁ ἀνέστ.* ὦ] *Ἐὰν γὰρ ἐμεῖς χαρήτε, καὶ ἐγὼ χαίρω*, Occumenius. He is not *ἀνέστ.*, for he is in captivity and surrounded by adversaries; but the joy which he is aware is already prepared for his beloved Philipians by the return of Epaphroditus, *lessens* his *ζήτην*. This tender interweaving of his own alleviation with the rejoicing of his readers is lost, if we refer *ἀνέστ.* to the removal of the vexation of seeing the recovered one so full of longing and so uneasy (Hofmann), which, regarded as *ζήτην*, would be sentimental. According to Weiss, Paul intends to say: *still more ἀνέστ.*, than I have already become in consequence of Epaphroditus' recovery. An unsuitable idea, because the comparative necessarily presupposes a certain degree of the *ζήτην* still remaining. In the consciousness of this Paul has written *ἀνέστ.*; if it had been otherwise, he would perhaps have used, as in ver. 19, *κἄν ἐνψυχῶ* or *κἄν χαίρω*.

Ver. 29 f. *ὅτι*] Let, then, the reception which he meets with among you be in accordance with my purpose in accelerating his return (*ἵνα ἰδόντες κ.τ.λ.*); receive him *with all joy*.—*ἐν κυρίῳ*] denotes, as in Rom. xvi. 2, the Christian character of the *προσδέχεσθαι*, the nature and action of which have their distinctive quality in Christ, in whose fellowship Christians live and move.—*μετὰ πάσ. χαρ.*] excludes every kind of sullen or indifferent temper and expression: "*with all joyfulness*."—*καὶ τοῖς τοιοῦτοις κ.τ.λ.*] and the people of such a sort, etc. *Ἴνα μὴ δόξῃ αὐτῷ μόνῳ χαρίζεσθαι, κοινῶς παραινέει πάντας τοῖς τῇν αὐτῇ ἀρετῇ ἐπιδεικνυμένοις τιμᾶν*, Theophylact. But Epaphroditus is *in his view*, as in the given case, the person belonging to the class thus to be held in honor.<sup>2</sup>

Ver. 30. *διὰ τὸ ἐργ.*] [XIV g.] emphatically prefixed: on account of nothing else than for this great sacred aim. The *work* (see the critical remarks) is, according to the context (comp. Acts xv. 38), obvious, namely, that of *labor for the gospel*; the addition in the *Rec. τοῖς Χριστοῦ* is a correct gloss, and it is this *ἐργον κατ' ἐξοχήν* (comp. *ἐπὶ τοῖς ἀνομίαις*, Acts

<sup>1</sup>See Gersdorf, *Beitr.* p. 491 f., and van Hengel.

<sup>2</sup>There is no ground for the reference, which Hofmann discovers here, to an assumed inclination, on the part of the Philipians,

to hold in honor people of another sort (such as are described in chap. iii.) more than the *τοιοῦτους*. For this assumption there would, at the most, be occasion only if Paul had used the comparative instead of *ἐντίμους*.

v. 41) in the service of which Epaphroditus incurred so dangerous an illness, namely, when he, according to the testimony of the predicates in ver. 25, as the *συνεργός* and *συστρατιώτης* of the apostle, with devotedness and self-sacrifice, united his exertions for the gospel and his striving against the movements of its adversaries (i. 15, 17, 30, ii. 20) with a similar activity on the part of the apostle. The interpretation which refers *ἐργον* to the *business of conveying the bounty* (de Wette, following older expositors, comp. Weiss), does not suffice for the more special characteristic description; and the reference to the *enmity of Nero* against Paul, the dangers of which Epaphroditus had shared, in order to reach the apostle and to serve him, finds no warrant either in the context or in Acts xxviii. (in opposition to Chrysostom, Oecumenius, Theophylact, comp. Theodoret).—*μέχρι θαν. ἡγγ.*] as in Ps. cvii. 18: *ἡγγισαν ἕως τῶν πυλῶν τοῦ θανάτου*, Ecclus. li. 6: *ἕως θανάτου*, Rev. xii. 11. The expression with *μέχρι* is more definite than the dative would be (as in Ps. lxxxviii. 3: *ἡ ζωὴ μου τῷ ᾄδῃ ἤγγισεν*), or *εἰς θάνατον*. (Job xxxiii. 22); he came *near even unto death*.—*παραβουλ. τῇ ψυχῇ.*] Such is the *Text. Rec.*, which Bengel, Matthaci (vehement in opposition to Wetstein and Griesbach), Rinck, van Hengel, Reiche, and others defend, and Tischendorf still follows in the 7th ed. Justly, however, Scaliger, Casaubon, Salmasius, Grotius, Mill, Wetstein, and others, including Griesbach, Lachmann, Scholz, Tischendorf, ed. 8, Rheinwald, Matthies, Rilliet, Winer, Ewald, Weiss, J. B. Lightfoot, Hofmann, and others, have preferred *παραβολ. τ. ψ.* The latter has the authority of A B D E F G *κ*, 177, 178, 179 in its favor, as well as the support of the Itala by "*parabolatus est de anima sua*," and of Vulgate, Aeth, Pelagius, by "*tradens* (Ambrosiaster: *in interitum tradens*) *animam suam*." Since *βουλεύεσθαι* was unknown to the copyists, whilst *βουλέεσθαι* was very current, instead of the one *ὑπὸς* *λεγόμεν.* another crept in, the form of which, on account of the prevalence of the simple word, had nothing offensive. *παραβουλέεσθαι*, which is nowhere certainly preserved (in opposition to Wetstein's quotations from the Fathers, see Matthiae, ed. min. p. 341 f., and Reiche, *Comment. crit.* p. 220 f.), is formed from the very current classical word *παράβολος*, *putting at stake, venturesome*, and is therefore equivalent to *παράβολον εἶναι*, *to be venturesome*, to be an adventurer, as *περιπερεύεσθαι* equivalent to *πέριπρον εἶναι* (1 Cor. xiii. 4), *ἀλογεύεσθαι* equivalent to *ἀλογον εἶναι* (Cic. *Att.* vi. 4), *ἀποσκοπεῖν* and *ἐπισκοπεῖν* (see Lobeck, *ad Phryn.* p. 591), *κωμικεύεσθαι* (Luc. *Philop.* 22).<sup>1</sup> Hence the *παραβουλεσάμενος κ.τ.λ.*, which is to be regarded as a modal definition to *μ. θαν. ἡγγισε*, means: *so that he was venturesome with his soul* (dative of the more definite reference), *i.e. he hazarded his life*,<sup>2</sup> in order to supply, etc. In this sense *παραβάλλεσθαι* is current

Besides, the emphasis is not on *τοὺς τοιοῦτους* (Hofmann), but on *ἐντίμους*, correlative to the preceding *μετὰ πάσ. χαρὰς*.

<sup>1</sup> See more such verbs in Lobeck, *ad Phryn.* p. 67, and comp. generally Kühner, I. p. 695, II. 1, p. 98.

<sup>2</sup> The matter is conceived as *staking a price*

or *forfeit*. Comp. *παραβόλιον* in Poll. viii. 63, *Phrynich.* p. 238. On the subject-matter comp. also *προίεσθαι τὰς ψυχὰς* (Pausanias, iv. 10. 3); the *animæ* *nagæ* *prodigis* of Horace (*Od.* i. 12. 37); and the *vitam profundere pro patria* of Cicero (*de Off.* i. 24).

among Greek authors, and that not merely with accusative of the object,<sup>1</sup> but also with dative of reference,<sup>2</sup> in the sense of *μεψοκενδύειν* (Schol. Thuc. iv. 57) and *παρρησιάζειν* (Soph. *fr.* 499. Dind.).<sup>3</sup> Hence, also, the name *parabolani* for those who waited on the sick (Gieseler, *Kirchengesch.* I. 2, p. 173, ed. 4). Taking the reading of the *Text. Rec.*, *παραβορῶνίσσασθαι* would have to be explained: *male consulerē vitae* (Luther aptly renders: since he *thought light* of his life). See especially Reiche. This verb, also, does not occur in profane Greek authors; but for instances from the Fathers, especially Chrysostom, and that in the sense specified, see Matthiæ, *l.c.*; Hase in *Steph. Thes.* VI. p. 220.—*ἵνα ἀναπλ. κ.τ.λ.*] *The object*, to attain which he hazarded his life. We have to notice (1) that *ἑμῶν* belongs to *ἰστέρισμα*; and (2) that *τῆς πρὸς με λειτουργ.* can denote nothing else but the function,—well known and defined by the context (ver. 25), and conceived of as a sacrificial service,—with which Epaphroditus had been commissioned by the Philippians in respect to Paul (*πρὸς με*). All explanations are therefore to be rejected, which either expressly or insensibly connect *ἑμῶν* with *λειτουργ.*, and take the latter in the general sense of rendering service (*διακορεῖν*). We must reject, consequently, Chrysostom's explanation (comp. Theophylact, Theodoret, Pelagius, Castalio, Vatablus, and others): *τὸ αὐτὸ ἰστέρισμα τῆς ἡμετέρας λειτουργίας ἀνεπλήρωσεν . . . ὅπερ ἐχρὴν πάντας ποιῆσαι, τοῦτο ἐπραξεν αὐτός*; <sup>4</sup> also the similar view taken by Erasmus and many others (comp. Grotius, Estius, Heinrichs, Rheinwald, van Hengel, Rilliet): "*quo videlicet pensaret id, quod ob absentiam vestro erga me officio videbatur deesse*;" the arbitrary explanation of Matthiæ: "*in order that he might perfect the readiness of service which you have shown on various occasions*;" and several other interpretations. Hoelemann, also, in opposition to the simple literal sense, takes *τὸ ἑμῶν ἰστέρ.* as *defectus cui subvenistis*, and *τῆς πρὸς με λειτουργ.* as: *rerum necessariarum ad me subministrando deferendarum*. No; of the two genitives, referring to different things (comp. ver. 25, and see Winer, p. 180 [E. T. p. 191]), by which *τὸ ἰστέρισμα* is accompanied, the first conveys *who* were wanting (*ἑμῶν, ye* were wanting, *ye yourselves* were not there, comp. 1 Cor. xvi. 17), and the second *to what* this want applied. Consequently the passage is to be explained: *in order to compensate for the circumstance, that ye have been wanting at the sacrificial service touching me; that is, for the circumstance, that this sacrificial service, which has been made through your love-gifts in my support, was completed, not jointly by you, but without you, so that only your messenger Epaphroditus was here, and not ye yourselves in person.* How delicate and winning, and at the same time how enlisting their grateful sympathy in the fate of Epaphroditus, was it to

<sup>1</sup> Hom. *Il.* ix. 322; so usually, as in 2 Macc. xiv. 38.

<sup>2</sup> Polyb. ii. 26. 6, iii. 94. 4; Diod. Sic. iii. 35: *ἐκρίναν παραβαλέσθαι ταῖς ψυχαῖς*.

<sup>3</sup> Comp. *παραβάλλομαι τῇ ἑμαυτοῦ κεφαλῇ* in Phryn. *ed. Lob.* p. 238.

<sup>4</sup> Hofmann substantially reverts to this. He takes *ἑμῶν* as the subject, which had allowed something to remain lacking in the service,

namely, in so far as the church had *only collected* the aid, but not *conveyed* it. How indelicate would such a thought have been! Besides, it was, in fact, an *impossibility* for the church to have come personally. Hence the church *was wanting*, indeed, at the transmission of the bounty, but it did not thereby *allow* anything to be wanting in the latter.



represent the absence of the Philippians as something that *had been lacking* in that *λειτοργία*, and therefore, as something which Paul had *missed*, to supply which, as *representative* of the church, the man had (as his deadly sickness had actually shown) hazarded his life! He did not therefore contract the illness *on his journey to Rome* (de Wette, Weiss, and older expositors), as Hofmann thinks, who represents him as arriving there *in the hot season of the year*; but through his exertions *διὰ τὸ ἔργον* in Rome itself during his sojourn there, when his sickness showed that he had risked his life in order to bring the offering of the Philippians, and thus compensate the apostle for the absence of the church. On ἀπαλ. τὸ ἐμ. ἰστέρ., comp. 1 Cor. xvi. 17. The compound verb is appropriately explained by Erasmus: "accessione implere, quod plenitudini perfectae deerat." See on Gal. vi. 2.—It was a foolish blunder of Baur to hold the entire passage respecting Timothy and Epaphroditus as merely an *imitation* of 2 Cor. viii. 23 f. Hinsch very erroneously, because misconceiving the delicate courtesy of the grateful expression, thinks that in ver. 30 the aid is described as a *duty* incumbent on the readers,—which would be un-Pauline; iv. 10 is far from favoring this idea.

## NOTES BY AMERICAN EDITOR.

## IX. Vv. 1-5.

(a) οὖν is best understood as connecting this opening passage of the second chapter with πολιτεύεσθε (i. 27), as related to and modified by the ἵνα . . . εὐαγγελίῳ clause. To such a conformity in living to the gospel as would make them strive together for the faith with one soul, unanimity of sentiment and oneness of heart were necessary. The Apostle urges this upon them, therefore (οὖν), as the first element of Christian life, of which he would speak. To this unanimity humility, such as he describes in ver. 3, was essential. He accordingly adds an exhortation to this virtue also, which, because of the close relation between the two, he joins with the previous one in an added clause of the same sentence.—(b) The fourfold conditional portion of the sentence and the fourfold expression of the idea of harmony, as, indeed, also the asking the readers to make his joy complete by following his exhortation, show the urgency and emphasis with which he desired to make his appeal.—(c) The clauses from μηδὲν ἐαντῶν incidentally suggest the causes of want of harmony which the Apostle had in mind. The former word, as Lightfoot remarks, is connected with "the exaltation of party;" the latter, with "the exaltation of self." The fact, however, that the clause τῇ ταπεινοφροσύνῃ κ.τ.λ. is placed in contrast with both ἐριθείαν and κενοδοξίαν, points to the conclusion that the "exaltation of party" here alluded to is inspired by the spirit of self-exaltation, and the latter idea is, thus, the one that is prominent.—(d) The words μὴ . . . σκοποῦντες κ.τ.λ. (ver. 4) are, by reason of their connection with what precedes, to be regarded as having reference to the same thing. The looking upon the things of others is opposed to that exclusive consideration of one's own things which is characteristic of a self-exalting spirit. That this is the thought is indicated, also, by the passage (vv. 6-11) which refers to Christ. A very similar phrase to the one here used is found in 1 Cor. x. 24, and a similar idea to that contained in

these words, as viewed in themselves alone, is expressed in other places by the Apostle; but the special thought and application are suggested, in different cases, by the context.—(c) The emphasis of the appeal, and the distinctness with which the thing to be laid aside is brought out, render it probable, that the writer was giving here, not a general exhortation to harmony as based upon humility, but a special and personal one to the Philippians, which had reference to some division, or tendency to division, among them,—at least, to some *ἐριθρία* springing out of *κενοδοξία*. At the same time, there is no evidence or probability of contending doctrinal divisions in the Philippian Church, or of parties like those in Corinth. The divisions, if such they should be called, or the want of harmony (as the language employed seems more probably to justify us in describing the condition of things), was a minor matter in comparison with what was seen in some of the other churches. They were not so divided as to prevent their fellowship for the furtherance of the gospel (i. 5), or the Apostle's joy on their behalf (i. 4).

With respect to individual words or minor points in these verses, the following remarks may be added:—(1) The *exhortation* of vv. 1, 2, as presented in the form of the sentence, is *fulfill my joy*, while the harmony of the church is the *end in view* or *result* of such fulfilling. But, in the writer's mind, the latter was the main thing which he desired and aimed at. It seems probable, therefore, that the four points mentioned in the *εἰ* clauses are intended by the Apostle to bear upon *ἵνα ὁμοῦντε τὸ αὐτό*, rather than upon *πληρώσατε μου τ. χαρ.* If there is any exhortation in Christ, etc., as there surely is, which may legitimately bear upon your relations to one another, I beg you, he says, to let it influence you to be thoroughly united. Meyer connects these clauses somewhat more directly with *πληρώσατε*.—(2) R. V. has *comfort*, A. V., *consolation*, as the rendering of *παράκλησις*; but most of the best recent commentators (including not only Meyer, but Ell., Lightf., Alf., Eadie, and others), agree with A. R. V. in translating it by *exhortation*. This is probably correct.—(3) *παρακείμενον* is regarded by Grimm (Lex. N. T.), as well as by the writers mentioned by Meyer in his note, and some others, as meaning *persuadens alloquium*, *persuasion*, *encouragement*, *incentive*. This, also, seems more in accordance with the character of the passage than *consolation* (R. V.) or *comfort* (Meyer and many others). The reasons urged by Meyer for the latter meaning do not appear to be conclusive.—(4) With Meyer's view respecting the supply of *ὁμοῦντες* before *μηδέν* (ver. 3) most recent comm. agree. The movement of the whole sentence in the sphere of *thinking*, rather than *doing*, strongly favors this view. The other participles and the verb *ὁμοῦντε* of ver. 5 confirm it. The right state of mind—harmony of thought and feeling—would make the church ready for united action, such as that indicated in i. 27.

#### X. Vv. 6-11.

(a) These verses are evidently introduced as commending the exercise of humility. The Apostle presses upon his readers the exhortation just given by presenting before them the example of Christ and bidding them have the same mind which He had. The setting forth of what Christ was and is, of what He gave up and has received, is therefore for the purpose of exhibiting His mind and example, and this for a practical end. But this is only the primary purpose, as related to the particular line of thought along which he is moving. It is clear that the verses contain a more detailed statement concerning Him than was necessary for

the accomplishment of such an object. They must have, by reason of this fact, something beyond what their subordinate grammatical position would indicate. In the declarations which they make describing Christ in Himself, they must have a certain independence. As they go back in these declarations to the past and forward to the future, they must be designed to set before the readers not merely His example, but Himself. That this is the fact is confirmed by the relationship in thought which exists between this passage and Eph. i. 20 ff. and Col. i. 15 ff., for, though the statements of the three passages are occasioned by different causes and addressed to men exposed to different influences, it cannot be reasonably doubted that, in the mind of the Apostle, they belonged together as expressing his view of Christ. The verses here, as well as those in the other Epistles, must be examined in this light. Examining them thus we find—(b) that the writer traces out a progressive development in the matter of which he is speaking. His primary object, as connected with his exhortation to the readers, is to show how Christ by His voluntary humbling of himself reached the exaltation which He has attained. For the setting forth of this, he tells what He gave up in thus humbling Himself, what He did while here on earth in the same line of self-renunciation, and what is the greatness and glory of His reward. This progressive character of the statements is an important element in the question of the interpretation.—(c) The progressive development alluded to points, in and of itself, most naturally to a condition antecedent to what is indicated by *ἐκένωσεν* of ver. 7; to what took place in and at the time of the act of emptying Himself; to that humiliation and death which followed upon the *κένωσις* and completed the self-renunciation; and to the exaltation at the end, with all that it involved.—(d) The most natural interpretation of the clauses as related to each other, and of the individual words and phrases, accords with and confirms the understanding of the passage which the observation of its general progress would suggest.

In the consideration of these individual words and phrases we may notice the following points:—(1) The natural interpretation of the words *ἐαυτὸν ἐκένωσεν* suggests a giving up, not of something which He might assume, but of something which He already possessed. This is confirmed by the contrast of *ἐπάρχων* with *γενόμενος*, and of *ἐν μορφῇ θεοῦ* with *λαβὼν μορφὴν δούλου*, and perhaps, also by the emphatic position of *ἐαυτὸν*. The indication of these words is that, at a certain time, the question arose whether He should retain something which He had had before and still had, or whether He should lay it aside for something else which was lower, and which even involved an emptying of Himself; and that He voluntarily chose the latter course. He could not, either in the strict sense or figuratively, empty Himself of what did not previously appertain to Him.—(2) That which thus previously appertained to Him, and of which He emptied Himself, is indicated by *μορφῇ θεοῦ* as contrasted with *μορφῇ δούλου*. He emptied Himself by giving up the former and taking the latter. The condition designated by *ἐν μορφῇ θεοῦ* must, therefore, be a condition antecedent to *ἐκένωσεν*, and *ἐπάρχων κ.τ.λ.* must refer to the pre-incarnate state.—(3) The significance of *μορφῇ* in the N. T. and the writings of Greek authors, as distinguished from *σχῆμα*, cannot perhaps be determined with absolute certainty in all cases. It is in general well established, however; and, in a case like the present, where the use of the two words shows the writer's intention, there can be no reasonable doubt that *μορφῇ* has its own peculiar force—denoting that form which is the outward expression of, and is conceived of as immediately connected with, the inward nature. *Σχῆμα*, on the other hand,



has the sense of fashion, appearance, form, as not thus closely and vitally related to essence.—(4) It must be noticed, however, that Paul does not use in these verses *οὐσία* or *οὐσις*—that is, words directly expressing the notion of *essence* or *nature*, but that he limits himself to words which relate to *form*, *μορφή* and *σχήμα*. The contrast is one of *μορφή*, and not of *οὐσία*, so far as the expressions of the sentence set it forth. It is also noticeable that, in connection with the idea of assuming the *μορφή* *δουλοῦ*, words of less significance than *μορφή* are added—namely, *ὁμοίωμα* and *σχήμα*.—(5) The indication as to the Apostle's thought which the facts give is, that in emptying Himself Christ did not lay aside His divine *nature*, but that *form* which would, of itself, immediately lead the one who beheld it to the belief that He had this nature. The terms and precision of scientific doctrinal statement are not to be looked for in a passage where the language employed is intentionally of another character, i. e., the language of ordinary letters and discourse. Within the possibilities of the style which he adopts, the Apostle is careful to use words, to add suggestions of limitation, to repeat, in some measure, with modifying clauses or expressions, to guard against misunderstanding; and his words and statements, when taken together, all show that what he intended to declare was this—that Christ had in the pre-incarnate state the *μορφή* *θεοῦ* which implied divine nature, but that, in emptying Himself, He laid aside the form, but not the nature; that He assumed the human, but did not give up the divine in every sense. The Pauline idea as to the divine nature of Christ is thus expressed by *ἐν μορφῇ θεοῦ ὑπάρχων*.

(6) A further expression of the idea is found in *τὸ εἶναι ἴσα θεῷ*, and also in connection with the word *ἀπαγγέλλων*. The phrase *τὸ εἶναι ἴσα θεῷ* must, from the form of the sentence, have an immediate relation to *ἐν μορφῇ θεοῦ ὑπ.* As *μορφή* implies divine nature,—only in its exhibition outwardly,—*τὸ εἶναι ἴσα* cannot be otherwise than consistent with this idea. And this, whether *ἴσα* be taken, with Meyer and others, in the simple adverbial sense and *εἶναι* be understood as equivalent to *existere*—so that the meaning is *the God-equal existence* (existence in the way of parity with God); or whether, with Lightf. and others, *ἴσα* be regarded as a predicate and *εἶναι* as having its ordinary sense—to be on an equality with God. This phrase conveys the idea, on the more internal side, of that which, on the external side, is set forth by *μορφή*. The two together, as Meyer remarks in his foot-note (page 69), exhaust the idea of *divinity*; and, as he also remarks in the foot-note on page 72, the *τὸ εἶναι ἴσα θεῷ* is the Pauline *θεὸς ἦν ὁ λόγος*. As regards the exact force of the words, the use of the *ἴσα* in a predicative way is legitimate, as proved by Job xi. 12 and other examples. But the connection and progress of the thought in the verses may be regarded as, on the whole, favoring Meyer's view, and as showing that Paul had in mind *the divine mode of existence*. That *ἴσα* has the sense of *equality*, and not mere *likeness*, is made evident by all the indications of the passage.—(7) The word *ἀπαγγέλλω* must be understood either (*x*) as having the active sense of the *ως* termination of verbal nouns, a *robbing*; or (*y*) as equivalent to the passive form in *μα*, a *thing robbed* or *seized*, *præda*, *res rapta*; or (*z*) as holding a sort of intermediate position between the two, a *thing to be grasped*, *res rapienda*. If either *x* or *y* is adopted as the true explanation, the phrase indicates, in itself, that the equality spoken of was a thing already belonging to Him: He did not look upon it as a thing which was a foreign possession, which He could only possess by an act of robbing, or as something robbed. If *z* is adopted, two suppositions are possible—either He did ~~not~~ count it a thing already in possession,

which was to be grasped as if he would not let it go; or a thing ~~not~~<sup>not</sup> already possessed, which was to be eagerly laid hold of. While both of these are possible, however, the following verb *ἐκένωσεν*, which is adapted to express the divesting one's self of what one has, rather than the refusal to seize upon what one has not, and the preceding words *ἐν μορφῇ θεοῦ ἐπάρχων* show the former of the two to be the correct one. In whichever of the three ways *ἀρπαγμὸν* is explained, therefore, this phrase, as well as the other two already considered, sets forth the divinity of Christ. The explanation designated by *z* is to be preferred as meeting most satisfactorily the demands of the strong adversative conjunction *ἀλλὰ*. Emptying Himself by taking the form of a servant was the direct opposite to the regarding *τὸ εἶναι ἰσα θεῷ* as a thing to be firmly held in possession.—(8) The word *δοῦλον* (ver. 7) is evidently contrasted with *θεοῦ*, and the words *ἐν ὧμ. ἀνθρ. γενόμενος* are explanatory of the way in which He took the *μορφὴν δούλου*. The view of Meyer with respect to this point must be regarded as correct, as also his explanation of the use of the word *ὁμοίωμα*. "Christ, although certainly perfect man, was by reason of the divine nature present in Him, not simply and merely man, but the incarnate Son of God." This is the Pauline *ὁ λόγος σὰρξ ἐγένετο*. The carefulness in the selection of the language, within the limits of the figures, etc., which are used, is very striking. He assumes the nature of man, as suggested by *μορφῇ*, but not so as to exchange the divine nature for it and thus divest Himself of the divine nature (*ἐν ὧμ. γεν.*—(9) This latter idea is still further brought out by *καὶ σχήματι ἐρεθεις ὡς ἄνθρωπος*. If there words are, as Meyer holds, to be connected immediately with the preceding participial clause (a new sentence beginning with *ἐταπείνωσεν*), they must be introduced with this special design. If, on the other hand, the connection is with this verb, the same suggestion is contained in them, only that it is less direct and prominent. As regards the question of connection, the natural force of the words, considered in themselves and in relation to the other participial clauses, favors Meyer's view—He was not simply a man, but was in the likeness of men (entered into a form of existence like that of men), and was found in fashion as a man (there was no observed difference between His appearance and that of a man—the divine nature in Him was not perceived). The abruptness of the introduction of *ἐταπείνωσεν* with no connecting particle is, however, a serious objection to this view. A new participial clause seems fitted, also, to the turn of thought from the self-renunciation and humility manifested by Christ in assuming human nature to that which He showed after He had assumed it (10) *διό* of ver. 9 introduces the exaltation as the reward of the humiliation. The verbs *ὑπερίψωσεν* and *ἐχαρίσατο* are used, thus, from the standpoint of the work of Christ and His condition upon the earth, and do not carry with them any necessary indication as to His relation to God the Father in His *ἁσuarκος* state. The subordination of Christ suggested in this passage is only that connected with His Messianic position and His carrying out of the Father's plan of salvation.

(11) The reference of *τὸ ὄνομα* (ver. 9), may be to honor and dignity (comp. Eph. i. 21); or to a particular name given to Christ. The fact that the article is used points to the latter as more probable. If some special name is intended, the passage suggests only two—*κύριος* and *Ἰησοῦς*. The indications of the verses (9–11), when taken together, favor the view that the name is *Ἰησοῦς*; because the bowing is declared to be in the name of Jesus, and because the confession that He is *κύριος*, does not seem to be the recognition by the worshipers of a divinely given name, but rather the expression of the worship itself. The name *Jesus*, however, cannot

be understood here simply as the name given to Him at the beginning (Matt. i. 21), but as having its final and full significance in the universal honor given to it and the universal acknowledgment that He is Lord.—(12) Vv. 10, 11 set forth (*wa*) the purpose of God in thus giving Christ the name which is above every name. With respect to these two verses, it may be noticed (*w*) that the expression *ἐν τῷ ὀν. Ἱησοῦ* declares that the homage is to move in the sphere of his name, and, if interpreted most strictly, it would seem to point towards a willing and true worship. The latter sense, however, cannot be insisted upon as certainly in the words; (*x*) that the worship is declared to be on the part of all—either all *intelligent beings* in heaven, on earth, and under the earth, or all *things*, i.e. all creation. The language employed (*πάντες γόγγ. πάντα γλῶσσα*), favors the reference to intelligent beings, but can hardly be said, in a passage of this character, to prove it. This, however, is probably the true view of the meaning; (*y*) that *καταχθονίων* is to be taken as referring to the dead in Hades, as Meyer and others hold; (*z*) that *ἐξημολογήσονται* means *confess in full or openly*, and that it is also a word which may be used of hearty, willing confession.—(13) The main thought of vv. 10, 11, for the expression of which they are written, is evidently that of the exaltation of Christ, and not that of the union of all intelligent beings with Him as willing subjects. This fact must be borne in mind in the consideration of any points in the verses, which may appear to indicate such voluntary subjection on the part of all. In view of this fact, also, the inquirer as to Paul's doctrine of the future should carefully examine all his statements on the subject, and should discover in the present passage only what it clearly affirms. The Pauline view of Christ's exaltation can<sup>not</sup> be proved from these verses. What the Pauline view of the eternal condition of men is to be, must be sought for in other passages taken in connection with this one, and not in this one alone.

### XI. Vv. 12, 13.

(a) In relation to *πολιτεῖσθε* of i. 27, Vv. 12–18 contain the third point in which the Apostle would urge the Philippians to conduct themselves, as citizens of the new kingdom, in a manner worthy of the gospel. Firmness in contending for the gospel faith, accompanied by unity of spirit; unity of spirit among themselves, accompanied by humility and self-renunciation; self-renunciation, inspired by and in imitation of the example of Christ, as leading to the most careful and earnest effort to fail in nothing which might be essential to the attainment of salvation;—these are the three things which he presses upon their attention. They are the things which the readers needed, in their condition and circumstances to make them “children of God without blemish in the midst of a crooked and perverse generation,” and thus to give him a ground of glorying in them in the day of Christ; and for this reason, doubtless, they are the only things which he mentions as elements of the *πολιτεῖσθαι* κ.τ.λ.—(b) The immediate connection of ver. 12 with what precedes through *ὥστε* is, as Meyer rightly says, with vv. 6–11. The example of Christ, who reached His glorious reward and exaltation through self-abasement, is urged as the ground of the new exhortation. As the Head of the kingdom had thus acted, they, as its citizens, should be moved to earnestness to do everything, and solicitude to leave nothing undone, which the end in view demanded.—(c) The emphasis of the exhortation in ver. 12, considered simply as an exhortation, is largely upon the words *μετὰ φόβου καὶ τρόμου*,



and the connection of thought with what goes before is, thus, partly through the fact that such solicitude would, in one line of its influence, naturally manifest itself in self-renunciation.

(d) The emphasis on *μή ὥς ἐν τῇ παρουσίᾳ μου κ.τ.λ.* is due to the fact that this is the real ground of his giving the exhortation, so far as their relation to him is concerned. The explanation which Meyer gives of *ὥς* and of this entire clause (with which Ell. and some others also agree), is simpler and better than that which he mentions as favored by Weiss, de Wette, Lightf., and others.—(e) Ver. 13 is subordinate to ver. 12, the main thought moving on in ver. 14. The relation of ver. 13 to ver. 12 is that of a reason for the carrying out of the exhortation, *Work out*, etc., and the reason given is, as Meyer says, in the line of encouragement. Whatever general theological statement may be properly founded upon the words of this verse, it must be observed that they are directly applied to, and spoken of, those who have already entered upon the Christian life. The Apostle in this passage, does what the N. T. writers generally do when they speak of God's election of men, His predestinating purpose, His working for the accomplishment of that purpose, so far as this working lies back of man's working. He does not allude to the subject in its relation to unbelievers or to men before their conversion, but solely as a ground of confidence and comfort to those who have already believed. He tells the Christian that he may have joyful and victorious hope in his living and working, because he can rest upon the eternal purpose of God.—(f) *ὑπὲρ τῆς εὐδοκίας* is to be connected with *ἐνεργῶν*. *Eὐδοκία*, with its kindred verb *εὐδοκεῖν*, when used of God, seems to tend, in the N. T., towards the idea of *good pleasure* rather than *good will*, and to refer to free, unconditioned will, or favoring will. That the meaning in this case may be *good will*, as Meyer understands it—that is, "in order to satisfy His own benignant disposition," cannot be doubted. But the peculiar character of the statement, "worketh in you both to will and to work *ὑπὲρ τῆς εὐδ.*," as well as the more common usage, may lead us to believe that the thought of the Divine purpose was in the writer's mind, and that the word here means *benevolent purpose*. *ὑπὲρ*—on behalf of, for the advantage of, for, in fulfillment of. Grimm (Lex. N.T.) says *benevolentiae (sue) satisfactorius*.

## XII. Vv. 14-18.

(a) Ver. 14 may be regarded as presenting the opposite side of the exhortation of ver. 12. To act with that earnest solicitude which fears lest something may be left undone is directly contrary to murmuring and questioning. *πάντα* is, thus, to be determined in its limits of application by *κατεργάζεσθε κ.τ.λ.*, and *γογγ.* and *διαλ.* are to be explained as murmurings, etc. against God, not against other men. There is nothing in the context which, either certainly or probably, indicates such differences or parties as would suggest the latter reference. *διαλογισμῶν* is, accordingly, to be understood, with Meyer, as meaning *questionings* (so A. R. V. and many comm.), and not disputings, as R. V. As Lightf. well says, "*γογγ.* is the moral, *διαλ.* the intellectual rebellion against God."—(b) *ἵνα γένησθε κ.τ.λ.*—As, in i. 27 ff., they were to act worthily of the gospel to the end of standing boldly and without fear before their enemies, so here they are to do all things to the end of being examples of the true life, blameless children and light bearers, in the midst of

evil men.—(c) *ἐν κόσμῳ* is more probably to be taken as qualifying *φαίνεσθε ὡς ἡμέραι*, than *ἡμέραι* alone, as Meyer takes it.—(d) Meyer differs from most comm. in giving to *ἐπιχορτάς* (ver. 16) the sense of *possessing*. It is doubtful whether any of the passages cited by him fully justify his view; certainly most of them, even Thuc. iii. 107. 4 mentioned in his foot note, do not. Rob. (Lex. N. T.), agreeing with Luther, de Wette and others, makes it mean *holding fast*; (so also W. and Wilk., Gwynn). Grimm (Lex. N. T.), Ell., Alf., Eadie, v. Heng. and others understand it in the sense assigned to it by Beza, Grot., Lightf., etc., *holding forth*. This last meaning (given, also, by R. V. and A. V.), is probably correct. Weiss agrees with Meyer. Lightf. regards *ἐν οἷς . . . κόσμῳ* as a parenthesis, and *ἐπέχ* as unconnected with it and belonging to *ἵνα γένησθε κ.τ.λ.* But this construction is unnecessary, and is even less natural than that which joins the participle with *φαίνεσθε ἡμέραι*. The Phil. Christians are luminaries as and because they hold forth, etc.

(e) It can hardly be doubted that in his use of the words *εἰς καίχημα* (ver. 16), the Apostle had in mind a thought kindred to that of i. 26. As his renewed presence with them, in case his life should be continued, would be, through its beneficial influence upon their lives, a cause of glorying on their part, so their progress and Christian development would be a cause of similar glorying on his part. We may believe, therefore—for this reason, as well as because of ver. 17—that he refers here to the probability of his surviving the present uncertainties. Whether *εἰς ἡμ. Χρ.* implies a hoped-for continuance of life until the Parousia is more doubtful. It cannot be regarded as certain that it does, and no inference on this point can be drawn from this verse, taken by itself.—(f) Lightf. regards the Philippians as the priests who offer the sacrifice of their own faith, the Apostle's life-blood being the accompanying libation. This view harmonizes with the preceding thought. As their becoming blameless, etc., would, in case he lived, be a ground of glorying for him, so, on the other hand, if, in connection with their advance in faith and Christian living, his death should occur, he will still rejoice. It is also favored by the fact that, if Paul presents himself as the priest, we have the figure of a priest offering his own blood, which is somewhat improbable. But passages such as Rom. xv. 16, 17 represent the Apostle in the exercise of the priestly office, making an offering to God of his Gentile converts, and the parallelism of these passages with this one is noticeable. Most recent comm. adopt the view of Meyer, but that of Lightf., which is advocated by some others, is worthy of serious consideration.

(g) The progress of the verses shows that the joy which the Apostle speaks of in ver. 17 (*χαίρω*), is not joy in the fact that death is gain to himself (i. 21), but in the fact that even his death, if it comes, will be immediately connected with the development of their faith. His congratulation of the Philippians, therefore, or uniting of his joy with theirs, is not on account of the honor which "such a martyrdom for the sake of their faith" would give them (so Meyer), but because his martyrdom, like his life's labors (ver. 16), was for the furtherance of the gospel, as related to the furtherance of their faith. *Σοιχαίρω* may mean *congratulate*, as Mey., Grimm, Eadie, Lightf., and many others take it, or *rejoice with*, as Ell., de W., Weiss, R. V., A. V., and others hold. The objection made by Meyer to the latter meaning cannot be regarded as conclusive. In the simple, affectionate style of this Epistle, we may naturally expect expressions of this sort ("I rejoice and rejoice with you, and do you rejoice and rejoice with me"), without any thought of the difficulty suggested. Looking at ver. 18 alone, it would seem

more probable that Paul would ask the Philippians to rejoice with him in the joy which he felt, than to congratulate him on the happiness which is alluded to as appertaining to his death. R. V. renders τὸ αὐτό in the same manner, A. V. for the same cause. The tendency of recent comm. is rather towards the latter view, the words being regarded, grammatically, as a sort of objective accusative depending on χαίρετε.

### XIII. Vv. 19-24.

(a) The object which the Apostle had in sending Timothy to Philippi was two-fold:—first, that which is indicated by ἵνα . . . ὑμῶν of ver. 19, and secondly, the one referred to in τὰ περὶ ὑμῶν μεριμνήσει of ver. 20. The same two-fold thought appears here, therefore, which has appeared in the preceding context and elsewhere in the Epistle. The Christian progress of the Philippian Church is viewed as the thing primarily and earnestly to be desired; but it is thus desired as a source of joy and comfort to Paul himself. He thinks of the subject in this light because of his peculiar affectionate interest in them, and because, in his present condition of uncertainty respecting the future, his mind naturally turns to the contemplation of the results of his own work.—(b) That there is a connection of thought between these verses and those which immediately precede (vv. 12-18), is not to be questioned. As for the particle δέ at the beginning of ver. 19, the explanation given by Meyer ("However threatening my situation is (ver. 17), nevertheless I hope"), may be satisfactory. But, when the whole passage (19-24) is considered, we must believe that Paul was thinking, not merely of continued life, as opposed to the possibility of speedy death, but also, and prominently, of the growth in Christian character on the part of the Philippians, and of his own satisfaction in that growth as connected with his own labors.—(c) καὶ ὧ of ver. 19, however, is not to be explained as if the two ideas just mentioned were in the Apostle's mind in writing this clause. Had this been the case, he could scarcely have left one of them, and that so important a one, altogether unnoticed. On the other hand, the fact that the clause contains but one verb, εἰς ψυχῶν,—which by the emphatic ἐγὼ with its connective καὶ is most naturally carried over, in its appropriate form, to the ἡμῖς to be supplied in thought,—confirms the explanation given in Meyer's note as the true one. Timothy was to comfort Paul by what he should have to report of the Philippians, and the Philippians by what he should have to report of Paul. The service which he was to render by ministering to the faith and life of the church in Philippi is not referred to until the next verse.—(d) The allusion to this service is brought out in a sentence which gives the reason why Timothy was chosen by Paul to be the messenger. This reason, however, presents so emphatically the Apostle's desire to send the most competent person possible, that the grammatical subordination of the sentence connected with the γάρ is more than counterbalanced.

(e) That Meyer's view respecting the word to be supplied with ἰσόψυχον (ver. 20), (namely, μοί), is correct, as against the view of those who would supply αὐτῶν, is proved (1) by the evident intimation (comp. ver. 20 with ver. 24) that Timothy was sent to fill Paul's place until he should, perhaps, be able to visit the Church himself; (2) by the ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδόξλευσεν of ver. 22; and (3) by the fact that the whole matter is introduced as relating to Paul's own satisfaction in what the Church should gain.—(f) εἰς τὸ εὐαγγέλιον (ver. 22)—comp. the same words in i. 5.



The Apostle's thought is evidently moving, throughout these two chapters, in the sphere of this "furtherance of the gospel," and the explanation of many points must be determined, more or less directly and entirely, by this fact.—(*g*) Vv. 23, 24 indicate, once more, the confidence which he felt in his release from imprisonment. This release was also, as he believed, to come soon. The date of the Epistle cannot be proved from these indications, but they must be regarded as strongly favoring the conclusion that it was written not long before the actual decision of his case.

#### XIV. Vv. 25-30.

(*a*) The marked emphasis on *ἀναγκαῖον* points to some connection between this statement and what has been said about Timothy. Probably a certain contrast to *ἐλπίσω* of ver. 19 is intended. The special reason for sending Epaphroditus is given, as Meyer says, in vv. 26, 28; but, in view of the word *ἀναγκ.* and the stress laid upon it, we may believe that there was a necessity, to Paul's feeling, to hear again from the Philippian Church, and to give them an inspiring message and helpful aid from himself, for the setting forward of their faith. Though he hoped to send Timothy soon, and even had confidence that he might, somewhat later, go to them himself, he felt the weight of this "necessity" so strongly, that he must send back Epaphroditus at once.—(*b*) *ἡγήσάμεν* (ver. 25) and *ἐπεμψα* (ver. 28) are quite generally regarded as epistolary aorists. If so, when taken in connection with ver. 29, they make it probable that Epaphroditus was the bearer of Paul's letter. As such aorists, they should be translated as presents, rather than as in A. V. and R. V.; or, as the former verb precedes in time the latter, *ἡγήσάμεν* should perhaps be rendered as a perfect.—(*c*) In the words *συνεργῶν* and *συνστρατεύσῃν* may be found another indication of the thought underlying the whole development of these chapters.—(*d*) It is doubtful whether *λειτοουργῶν* is to be pressed here to its sense of *sacrificial minister*, as Meyer holds. The more general meaning of *minister* would seem to meet the demands of the passage. Ell., Alf., and others take it in the latter sense.—(*e*) *ἦν* of ver. 26 is regarded by Meyer as used from the standpoint of the time of the reception of the Epistle. Even if this be so, the time of the beginning of this feeling and of the sickness of Epaphroditus would seem clearly to have been before the date of writing the letter. May not *ἦν ἐπεποθέων*, therefore, be more properly rendered by the perfect—the feeling of longing and distress having continued to the time when the Apostle takes his resolution here alluded to?—(*f*) The first *λύπην* of ver. 27 evidently refers to the loss of Epaphroditus, from which Paul had now been saved. The second *λύπην* is more doubtful, but the view of Meyer seems more probable than that of Weiss and others mentioned in Meyer's note. The objection made by Weiss to Meyer's view, that Paul expresses a feeling of joy elsewhere in connection with the matter of his imprisonment, does not seem conclusive, for the reason, *first*, that the joy was not in the imprisonment itself, but in the fact that it had resulted in good, and, *secondly*, that the limitations and trials of imprisonment could not, in themselves, have been other than a grief to him. He might have rejoiced in the death of Epaphroditus in a similar way, if it had been the means of good to the Christian cause, and yet he would have felt it to be a ground of sorrow, and naturally might have somewhere spoken of it as such. His mind was here upon his own grievous trial; in the other places to which Weiss alludes, it was upon what had so remarkably been

effected by it.—(g) If the textual reading *οὐὰ τὸ ἔργον*, adopted by Tisch. 7th ed., Alf., Mey., Lightf., is correct, *ἔργον* refers undoubtedly to the work of the gospel (called, absolutely, *the work*). If, however, *Κερμον* (W. and II.), *Χριστοῦ* (Tisch. 8th ed.), or *τοῦ Χριστοῦ* (T. R.) is to be added, there may be in this general expression an intended allusion to the bringing of the contribution from the Philippian Church, or to some special service or attendance given to the Apostle. The connection of thought with *συνεργόν* and *συνστρατιώτην*, which is suggested by Meyer, is not improbable, if we adopt Meyer's view of the text, and not impossible, though perhaps less probable, if we read with the majority of the MSS.

## CHAPTER III.

Ver. 3. Instead of Θεοῦ Elz. has Θεῶ, against decisive testimony, although again defended by Reiche. A clumsy emendation in order to complete the λατρ.—Ver. 6. ζῆλον] Lachm. and Tisch. read ζῆλος, following A B D\* F G 8\*. A copyist's error; comp. the exeg. remarks on 2 Cor. ix. 2.—Ver. 8. Instead of μὲν οὖν Elz. and Tisch. 8 have μενούργε, which, although supported by A P 8, is opposed by very preponderating testimony.—The second εἶναι is wanting in B D\* F G 8\*, 17, Arm. Vulg. It. Lucif., et al. Suspected by Griesb., omitted by Lachm. and Tisch. 8. But how readily may it, otherwise superfluous, have been left out before the similar *iva*!—Ver. 10. The second τῇν is wanting in A B 8\*; omitted by Lachm.; overlooked as unnecessary.—Instead of συμμορφιζόμενος (so Lachm. and Tisch.), which Griesb. approves, Elz. and Scholz have συμμορφόμενος. But the former has in its favor A B D\* P 8, min. Or. ms. Bas. Macar., as also συνφορπιζόμενος in F G. It. Lucif. Ir. The *Recepta* substitutes an analogous form more familiar.—Ver. 11. τῶν νεκρ.] A B D E P 8, min., and many vss. and Fathers, have τῇν ἐκ νεκρ., which is recommended by Griesb. and adopted by Scholz, Lachm., and Tisch. But Paul *always* uses ἀνάστασις with merely the genitive τῶν νεκρῶν, or only νεκρ. The ἐκ was written on the margin here to explain the word ἐξανάστ., which does not occur elsewhere in the N. T., and subsequently the erroneous insertion of this ἐκ after τῶν (so still F G) produced the reading τῇν ἐκ νεκρ.—Ver. 12. The Χριστοῦ alone (Elz. gives τοῦ Χ. Ἰησοῦ) has preponderant evidence.—Ver. 14. ἐπί] Lachm. and Tisch. read εἰς, following A B 8, min. Clem. Aeth. Rightly; ἐπί is explanatory.—Ver. 16. After στοιχεῖν, Elz., Scholz have κανόν, τὸ ἀπὸ φρονεῖν, which is wanting in A B 8\*, min. Copt. Sahid. Aeth. Hilar. Aug., et al. There are, besides, several variations, and differences in the arrangement of the words. The *Recepta* has arisen from glosses (following Gal. vi. 16; Phil. ii. 2), and has far too little homogeneousness in a critical point of view, to enable it to be defended on the ground of homoioteleuton (so Matth. and Rinck).—Ver. 21. After ἡμῶν, Elz. has εἰς τὸ γενέσθαι αὐτό, which (although defended by Matth.) is omitted by decisive authorities. An ancient supplement.—ἐαυτῷ] Following A B D\* F G K P 8\*, min. Eus. Theophyl., αὐτῷ is, with Lachm. and Tisch., to be read; ἐαυτῷ is a more precise definition.

In iii. 1 Paul seems already preparing to close his epistle; but at this point his attention is directed, perhaps by some special momentary occasion, to the party of anti-Pauline teachers, against which he at once breaks forth with vehemence and irony in ver. 2, warning his readers against them; and thereafter, from ver. 4 to 14, he sets forth in detail his own bearing as contrasted with the character of those false teachers.



Ver. 1. [On Ver. 1, see Note XV. page 152.] *Τὸ λοιπὸν*] introduces what is *still* to be done by the readers *in addition* to what has been hitherto communicated; see on Eph. vi. 10. Hence it is of frequent occurrence towards the close of the epistles, as bringing in a further request, exhortation, etc.<sup>1</sup> To the closing address thus introduced, but at once abandoned again in ver. 2, Paul would have attached his giving of thanks for the aid sent to him (comp. iv. 8, 10 ff.). This is contrary to the view of Schinz and van Hengel, who, from the fact that Paul has not yet expressed his thanks, conclude that he did not at this point desire to proceed to the closing of the letter. We need not search for a connection with what precedes.<sup>2</sup> The preceding topic is *closed*, and the exhortation beginning with *τὸ λοιπὸν*, which now follows stands by itself; so that we are not even justified in saying that Paul here passes from *the particular to the general* (Schinz, Matthies), but must simply assume that he is proceeding to the *conclusion*, which he desired to commence with this general encouragement.—*χαίρετε ἐν κυρίῳ*] [XV a.] is a summons to *Christian* joyfulness, which is not *κατὰ κόσμον* (see Chrysostom), but has its ground *in Christ*, and is thereby specifically defined, inasmuch as Christ—through the Holy Spirit—rules in the believing heart; hence the *χαρὰ πνεύματος ἁγίου* (1 Thess. i. 6) or *ἐν πνεύματι ἁγίῳ* (Rom. xiv. 17) are in substance not different from this (comp. Gal. v. 22). The subsequent double repetition of this encouragement (iv. 4) is the result of the apostle's special love for his readers, and of the whole tone of feeling pervading the epistle. Moreover, in *ἐν κυρίῳ* we are not to seek for a *new special* element, preparing the way for the transition to the explanations which follow (Weiss, Hofmann); for Paul could not in what went before mean any *other* joy, either on his own part (i. 18) or on the part of his readers (ii. 17 f., 28), and in other passages also he does not add to *χαίρετε* the self-evident definition *ἐν κυρίῳ* (2 Cor. xiii. 11; 1 Thess. v. 16). *Another* joy in the Christian life he *knew* not at all.—*τὰ αὐτὰ γράφειν*] [XV b.] “Hic incipit de pseudo-apostolis agere,” Calvin. After *χαίρ.* ἐν κ. there is a *pause*; Paul *breaks off*. *τὰ αὐτὰ* has been erroneously referred to *χαίρ.* ἐν κ., and in that case the retrospective reference which Paul had in view is either not explained at all (Bengel, Zachariae), or is believed to be found in ii. 18 (van Hengel, Wiesinger), or in i. 27 f. (Matthies, Rilliet), or in i. 27–ii. 16 (Storr). This view is at variance, not indeed with the plural *τὰ αὐτὰ*,<sup>3</sup> but with the facts, first, that there is no express summons whatever to *Christian joyfulness generally*, given in the previous portion of the epistle (not even in ii. 18); secondly, that so simple and natural a summons—which, moreover, occurs again twice in iv. 4—would certainly have least of all given rise to an apology for repetition; and lastly, that *ἀσφαλές*, in accordance with its idea (*without danger*), points not to the repetition of a summons *of this kind*, but to a *warning*, such as

<sup>1</sup> Comp. iv. 8; 2 Cor. xiii. 11; 1 Thess. iv. 1; 2 Thess. iii. 1.

<sup>2</sup> Chrysostom: *ἔχετε Ἐπαφρόδιτον, δι' ὃν ἡλαλίτε, ἔχετε Τιμόθεον, ἔρχομαι καὶ γὰρ, τὸ εὐαγγέλιον ἐπιδίδωσιν τί ὑμῖν λείπει λοιπόν*; comp.

Oecumenius, Theophylact, Erasmus, Estius, Cornelius a Lapide, Michaelis, and others.

<sup>3</sup> See, on the contrary, Stallbaum, *ad Plat. Apol.* p. 19 D; Mätzner, *ad Antiph.* p. 153; Kühner II. 1, p. 60.

follows immediately in the context.<sup>1</sup> The accusation of *poverty of thought* (Baur) is therefore all the more groundless here. And as the altogether vague reference of Theodoret and Erasmus (*Annotat.*) to the *numerous exhortations contained in the epistle generally*, or to the *fundamental tone* of the letter hitherto (Weiss), is simply at variance with the literal import of the words, τὰ αὐτὰ cannot be interpreted as applicable to anything but the *subsequent warning against the false teachers*. This warning, however, has not occurred previously, either at i. 15 f., or indirectly in i. 27, as Lünemann thinks, or in i. 27–ii. 18, as Ewald assumes. Hence many have caught at the explanation: “*eadem repetere, quæ præsens dixeram*.”<sup>2</sup> But this *quæ præsens dixeram* is quite gratuitously imported; it must at least have been indicated by τὰ αὐτὰ καὶ γρ. ἔγ., or in some other way. The same objection applies against Wieseler,<sup>3</sup> who takes τὰ αὐτὰ as contrasted with the oral communications, which would be made to the readers by *Epaphroditus* and especially by *Timothy*. The only correct explanation, therefore, that remains is the assumption (which, however, is expressly rejected already by Theodoret) that Paul had already written what follows in an *earlier epistle to the Philippians*<sup>4</sup> which is not preserved, and that he here repeats the same.<sup>5</sup> It must remain uncertain, however, whether this repetition covers ver. 2 only, or ver. 3 also, or a still larger portion of the sequel; as also, how far the repetition is a *literal* one, which seems to be the case with ver. 2 from its peculiar character.—ὀκνηρόν] *irksome, matter of scruple*.<sup>6</sup>—ἀσφαίε[ς] *safe*, so that ye will the more firmly rely thereon for the determination of your conduct.<sup>7</sup> Hofmann, without any precedent of usage, assigns to ὀκνηρόν the sense of *indolent cowardice*, and takes ἀσφαίε[ς] as *prudent*, which linguistically is admissible (Heind. *ad Plat. Soph.* p. 231 A), but would be unsuitable to the ἑμίν. The apostle wishes to say, that the repetition is *for himself* not irksome (ὀκνος, *hesitatio*), and is *for his readers* an ἀσφαλὲς τεκμήριον (Eur. *Rhes.* 94.) to be attended to.

NOTE.—This exegetical result, *that, previously to our epistle, Paul had already written another to the Philippians*,<sup>8</sup> is confirmed by Polycarp,<sup>9</sup> who, *ad Phil.* 3, says τὸ

<sup>1</sup> The expedient to which Wiesinger has recourse is gratuitously introduced, when he connects the χαίρετε ἐν κ. more closely with the warning that follows by imagining that, in χαίρ. ἐν κ., he detects already the idea on which the sequel is based, namely the στήκετε ἐν κυρίῳ, iv. 1.

<sup>2</sup> Pelagius, Theodoret of Mopsuestia, so also Erasmus, *Paraphr.*, Calvin, Beza, Balduin, Estius, Calovius, Wolf, Schrader, and others; de Wette undecidedly.

<sup>3</sup> *Chronol. d. apost. Zeitalt.* p. 458 f.

<sup>4</sup> Comp. also Credner, *Eint.* I. p. 333.

<sup>5</sup> So Aegidius Hunnius, Haenlein, Bertholdt, Flatt, Köhler, in the *Annal. d. ges. Theol.* 1834, III. 1, p. 18 f.; Feilmoser, Bleek, Jatho, Schenkel, Bisping, Hilgenfeld, Hofmann; de Wette undecidedly.

<sup>6</sup> Dem. 777. 5; Theocr. xxiv. 35; Pind. *Nem.* xi. 28; Herodian vi. 9, 7; *Soph. O. R.* 834, comp. οὐκ ὀκνητέον, Polyb. i. 14. 7, also *Plat. Ep.* II. 310 D: τὰ ληθὴ λέγειν οὔτε ὀκνήσω οὔτε αἰσχυνοῦμαι.

<sup>7</sup> Comp. Acts xxv. 26; Heb. vi. 19; *Wisd.* vii. 23; *Plat. Rep.* 450 E; *Phaed.* p. 100 D E; Dem. 372. 2, 1460. 15.

<sup>8</sup> Ewald also acknowledges the composition of more than one epistle to the Philippians, but finds traces of them not here, but at ii. 12, iii. 18.

<sup>9</sup> I cannot at once accept the view that the passages in question, ch. iii. and xi., are interpolated (Ritschl, *altkath. Kirche*, p. 588 ff.). The interpolations in the Ignatian epistles are at any rate of another kind. Besides, we have from Polycarp only the one epistle; and

μακαρίον κ. ἐνδόξον Παύλον, ὃς γενόμενος ἐν ἡμῖν κατὰ πρόσωπον τῶν τότε ἀνθρώπων ἐδίδασκεν ἀκριβῶς κ. βεβαίως τὸν περὶ ἀληθείας λόγον, ὃς καὶ ἅπῳν ἡμῖν ἐγραψεν ἐπιστολὰς, εἰς ἃς ἵαν ἐγκρίπτετε, διηγήσεσθε οἰκοδομεῖσθαι κ.τ.λ. It is true that the *plur.* in this passage (ἐπιστολὰς, εἰς ἃς) is usually explained as referring to *one* epistle (see Cotelierius *in loc.*; and Fabricius, *Cod. Apocr.* II. p. 914 f.; Hilgenfeld, *Apost. Väter*, p. 210; J. B. Lightfoot, p. 138 f.), just as is it well known that also in profane authors ἐπιστολαί (comp. *literae*) is used of *one* despatch (Thuc. i. 132. 6, viii. 39. 2), sometimes generally in a *generic* sense as plural of the *category*, and sometimes specially of *commissions* and *orders*. See Schaefer, *Plut.* VI. p. 446; Blomf. and Stanl. *ad Aesch. Prom.* 3; Rettig, *Quaest. Phil.* II. p. 37 f. But there is the less ground for assuming this construction here, since *doctrinal epistles*, both in the N. T. and also in the apostolic Fathers, are always described by the *singular* when only one epistle is intended, and by the plural (as in 1 Cor. xvi. 3; 2 Cor. x. 9-11; 2 Pet. iii. 16; comp. Acts ix. 2, xxii. 5) if more than one are meant,—a practice from which there is no exception (not even in 1 Cor. xvi. 3), as, in fact, Polycarp, in regard to ἐπιστολή, elsewhere very definitely distinguishes between the singular and plural. See ch. xiii.: τὰς ἐπιστολὰς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ καὶ ἄλλας ὅσας εἰχομεν παρ' ἡμῖν, ἐπέψαμεν ὑμῖν, καθὼς ἐνετείλασθε· αἵτινες ὑποτεταγμένοι εἰσὶ τῇ 'ἐπιστολῇ ταύτῃ. In order to prove that Polycarp in ch. iii. did not mean *more than one* epistle to the Philippians, an appeal has been made to ch. xi., where, in the Latin version, which alone has been preserved, it is said: "Ego autem nihil tale sensi in vobis vel audiui, in quibus laboravit beatus Paulus, qui estis (non-genuine addition: *laudati*) in principio *epistolae ejus*; de vobis enim gloriatur in omnibus ecclesiis, quæ Deum solae tunc cognoverant, nos autem nondum noveramus." But *epistolae ejus* cannot here be the epistle to the Philippians, for the idea: "ye are in the beginning of his epistle," would be simply absurd; *epistolae* is, on the contrary, the nominative plural, and the sense is: "Ye are originally *his epistles*," that is, his *letters of recommendation*, in which phrase allusion is made to 2 Cor. iii. 1.<sup>1</sup> The correctness of this explanation, which Wieseler has substantially adopted, is corroborated by the sequel: *de vobis enim gloriatur*, etc.—

we have therefore no sufficient objective standard of comparison, in the absence of which a judgment founded on taste is very uncertain. But even assuming the interpolation, we should still have the result that the *interpolator* was acquainted with *several* epistles of Paul to the Philippians. Otherwise he would have had no reason for using the *plural*, especially as it was already distinction enough for the church to have had one epistle addressed to it by the apostle.

<sup>1</sup> Hofmann also explains the expression from 2 Cor. iii. 1 ff., but errs in taking *epistolae* as the *genitive*; he makes this epistle to be the *whole* of the Christians gathered by Paul, and thus represents Polycarp as declaring, in reference to the Philippian church, that it stands *first* in this epistle, *because it is reckoned among his earliest acquisitions*. According to this interpretation, a vast aggregate of churches would be depicted as *one* epistle, in which one church would stand written *first*,

and others *after it*, each therefore being marked by name in the order of its date. What a different picture this would yield from that presented in 2 Cor. iii., and one, too, delineated singularly enough! And how unsuitable would such a precedence, as to time, be for the church at Philippi! By how long a period had the establishment of all the churches of Asia preceded it! Hofmann's objection to our view, viz. that the present *estis* would be unsuitable, does not apply, since Polycarp realizes the state of matters as it stood with the church in *principio* (ἐν ἀρχῇ, i. e. in the earliest times of the gospel), as *present*; hence also he subsequently says *gloriatur* (not *gloriabatur*). The conception is this: Paul in all the churches of that early Christian age boasts of the excellent Philippian church, and so this church serves him as so many letters of recommendation, which by his *gloriori* he communicates, and as it were reads before, those other churches.



It is, moreover, *à priori* intelligible and likely enough that Paul should have corresponded with this church—which enjoyed his most intimate confidence, and the founding of which marked his entrance on his European labors—at an earlier period than merely now, almost at the close of his life. And Polycarp was sufficiently close to the time of the apostle, not merely to have *inferred* such a correspondence from our passage, but to have had a *historical knowledge* of it (in opposition to Hofmann).

Ver. 2. [On Vv. 2 ff., see Note XVI, pages 152, 153.] This is now the *τὰ αὐτὰ* which he had previously written, and probably in the very same words. At least this seems to be indicated by the *peculiar* expressions in *themselves*; and not only so, but it serves also to explain the relation of *contrast*, which this vehement “*fervor pii zeli*” (Calvin) presents to the tender and cordial tone of *our* epistle. That lost epistle had probably expressed the apostle’s mind at length, and with all the warmth of controversy, for the warning of his readers as to the Judaizing false teachers. How entirely different is the tone in which, in the *present* epistle, he speaks (i. 15 ff.) of teachers likewise of an anti-Pauline type, and laboring, indeed, at that time in his immediate neighborhood! Comp., moreover, the remark after i. 18. Those who refer *τὰ αὐτὰ* to the *χαίρετε ἐν κυρίῳ*, labor in very different ways to establish a connection of thought with *βλέπετε κ.τ.λ.*; as, for instance, Wiesinger; that Paul wished to *suggest*, as a *ground* for the reiterated summons to joy in the Lord, the *danger* which was threatening them from the men described; Weiss: that the readers were to learn *e contrario*, on what the true Christian joy was, and on what it was not, based.—*βλέπετε*] not: *be on your guard against*, etc. (which would be *βλ. ἀπὸ*, Mark viii. 15, xii. 38), but as a *calling attention to: behold!* (1 Cor. i. 26, x. 18), with a view, however, to *warn* the readers against these men as pernicious, by pointing to the forbidding shape in which they present themselves.—*τοὺς κίνας*] a term of reproach among the Jews and the Greeks (frequently in Homer, who, however, also uses it *without* any dishonorable reference; see Duncan, *Lex. ed. Rost.* p. 674); used by the latter specially to denote impudence, furious boldness (Hom. *Il.* viii. 289; *Od.* xvii. 248; *Anth. Pal.* ix. 302), snappishness (Pollux, *On.* v. 65), low vulgarity (Lucian, *Nigr.* 22), malice and cunning (Jacobs, *ad Anthol.* VI. p. 18), and the like, see generally Wetstein; used also among the Jews in similar special references (Isa. lvi. 10 f.; Deut. xxiii. 18; Rev. xxii. 15, *et al.*), and, because dogs were *unclean* animals, generally to denote the *profane, impure, unholy* (Matt. vii. 6; Ps. xxii. 17; Rev. xxii. 15; Schoettgen, *Hor.* I. p. 1145); hence the Gentiles were so designated (see on Matt. xv. 26). In this passage also the *profane* nature and demeanor of the false teachers, as contrasted with the holy character of true Christianity, is to be adhered to as the point of comparison<sup>1</sup>. Any more special reference of the term—as to *shamelessness* (Chrysostom and many others, including Matthies, Baumgarten-Crusius, Ewald), *covetousness* (both

<sup>1</sup> Chrysostom: οὐκέτι τέκνα Ἰουδαῖοι . . . τοῦ ἀλλότριου ἦσαν, οὕτω καὶ οὗτοι γεγόνασι ὥσπερ οἱ ἐθνικοὶ καὶ τοῦ Θεοῦ καὶ τοῦ Χρισ- νῦν.

combined by Grotius), *snappishness* (Rilliet, and older expositors, following Ambrosiaster, Augustine, and Pelagius), *envy*, and the like; or to the *disorderly wandering about* in selfishness and animosity towards those who were living peaceably in their Christian calling (Hofmann), to which Lange fancifully adds *a loud howling* against Paul,—is not furnished by the context, which, on the contrary, follows it up with yet another *general* designation, subjoining, namely, to that of the low, unholy *character* (*κίνας*) that of the *evil working*: τοὺς κακοὺς ἐργάτ. Comp. 2 Cor. xi. 13. The opposite: 2 Tim. ii. 15; Xen. *Mem.* i. 2. 57<sup>1</sup>. They, in fact, labored in *opposition* to the fundamental doctrine of justification by faith.—τὴν κατατομήν] *the cutting in pieces*,<sup>2</sup> a word formed after the analogy of περιτομή, and, like the latter in ver. 3, used in a *concrete* sense: *those who are cut in pieces*! A bitter *paronomasia*, because these men were circumcised merely *as regards the body*, and placed their confidence in this fleshly circumcision, but were wanting in the *inner, spiritual* circumcision, which that of the body typified (see ver. 3; Rom. ii. 28 f.; Col. ii. 11; Eph. ii. 11; Acts vii. 51). Comp. Gal. v. 11 f. In the absence of this, their characteristic consisted simply in the bodily mutilation, and that, from the ideal point of view which Paul here occupies, was not *circumcision*, but *concision*; whilst, on the other hand, *circumcision*, as respected its moral idea, was entirely independent of the corporeal operation, ver. 3. Comp. Weiss, *bibl. Theol.* p. 439, ed. 2. This *qualitative* distinction between περιτ. and κατατ. has been misunderstood by Baur, who takes the climax as *quantitative*, and hence sees in it a warped and unnatural antithesis, which is only concocted to give the apostle an opportunity of speaking of his own person. Chrysostom, Oecumenius, and Theophylact justly lay stress on the *abolition of the legal circumcision as such* brought about through Christ (the end of the law, Rom. x. 4),—a presupposition which gives to this antinomistic sarcasm its warrant.<sup>3</sup> A description of *idolatry*, with allusion to Lev. xxi. 5, 1 Kings xviii. 28, *et al.* (Storr, Flatt, J. B. Lightfoot; comp. Beza), is quite foreign to the context. It is erroneous also to discover here any indication of a *cutting off of hearts from the faith* (Luther's gloss), or a *cutting in pieces of the church* (Theodoret, Calvin, Beza, Grotius, Hammond, Clericus, Michaelis, Zachariae, and others), against which the necessary (comp. ver. 3) *passive* signification of the word (not *cutters in pieces*, but *cut in pieces*) is decisive.—The thrice repeated βλέπετε belongs simply to the ἐπιμονή of earnest *emotion*,<sup>4</sup> so that it points to the same dan-

<sup>1</sup> Ἐργάζονται μὲν, φησιν, ἀλλ' ἐπὶ κακῷ, καὶ ἀργίας πολλῷ χεῖρον ἔργον, ἀνασπῶντες τὰ καλῶς κείμενα, Chrysostom; comp. Theodoret, Oecumenius, Theophylact.

<sup>2</sup> Theophr. *H. pl.* iv. 8. 12.

<sup>3</sup> Luther's works abound in sarcastic *paronomasiae*. Thus, for instance, in the preface to his works, instead of *Decret* and *Decretal*, he has written "*Drecket*" and "*Drecketal*" [Germ. Dreck=dregs, filth]; the *Legenden* he calls *Lügenden*, the *Jurisperitos* he terms

*Jurisperditos*; also in proper names, such as Schwenkfeld, whom he called "*Stenkfeld*." In ancient authors, comp. what Diog. L. vi. 2, 4 relates of Diogenes: τὴν Εὐκλείδου σχολὴν ἔλεγε χολήν, τὴν δὲ Πλάτωνος διατριβὴν κατατριβήν. Thuc. vi. 76. 4: οὐκ ἀξυνετωτέρου, κακοξυνετωτέρου δέ. See also Ast, *ad Plat. Phaedr.* p. 276; Jacobs, *Delect. epigr.* p. 188. For the Latin, see Kühner, *ad Cic. Tusc.* p. 291, ed. 3.

<sup>4</sup> Dissen, *ad Dem. de cor.* p. 315; Buttmann, *Neut. Gr.* p. 341 [E. T. 398].

gerous men, and does not, as van Hengel misconceives, denote *three different classes* of Jewish opponents, viz. *the apostate, the heretical, and the directly inimical*. The passage quoted by him from Philostr., *Vit. Soph.* ii. 1, does not bear upon the point, because in it the three repetitions of ἐβζαυε are divided by μὲν . . . δέ. Weiss also refers the three designations to three different categories, namely: (1) the unconverted *heathen*, with their immoral life; (2) the self-seeking *Christian* teachers, i. 15-17; and (3) the *unbelieving Jews*, with their carnal conceit. But the first and third categories introduce alien elements, and the third cannot be identified with those mentioned at i. 15-17, but must mean persons much more dangerous. In opposition to the whole misinterpretation, see Huther in the *Mecklenb. Zeitschr.* p. 626 ff. All the *three* terms must characterize *one* class of men as in three aspects deserving of detestation, namely the *Judaizing false teachers*. As is evident from τ. κατατομήν and ver. 3 ff., they belonged to the same fundamentally hostile party against which Paul contends in the Epistle to the Galatians. At the same time, since the threefold repetition of the article pointing them out may be founded upon the very *notoriety* of these men, and yet does not of necessity presuppose a *personal* acquaintance with them, it must be left an open question, whether they had already come to Philippi itself, or merely threatened danger from some place in its vicinity. It is certain, however, though Baur still regards it as doubtful, that Paul did not refer to his opponents *in Rome* mentioned in i. 15 ff. (Heinrichs), because in the passage before us a line of teaching must be thought of which was expressly and in principle anti-Pauline, leading back into Judaism and to legal righteousness; and also because the earnest, demonstrative βζέπετε, as well as ἀσπαζς (ver. 2), can only indicate a danger which was visibly and closely threatening the readers. It is also certain that these opponents could not as yet have succeeded in finding adherents among the Philippians; for if this had been the case, Paul would not have omitted to censure the readers themselves (as in the Epistle to the Galatians and Second Corinthians), and he would have given a very different shape generally to his epistle, which betrays nothing but a church as yet undivided in doctrine. His language directed against the false teachers is therefore merely *warning* and *precautionary*, as is also shown in ver. 3.

Ver. 3. Justification of the preceding τ. κατατομήν; not, however, "*an evident copy*" of 2 Cor. xi. 18 f. (Baur), but very different from the latter passage amidst the corresponding resemblances which the similarity of subject suggested; in both cases there is Pauline originality.—*ἡμεῖς*] with emphasis: *we*, not they. The κατατομή being not the unconverted Jews, but Christian Judaizers, the contrasted ἡμεῖς cannot mean *the Christians generally* (Weiss), but only those who, in the apostle's sense, were *true and right* Christians, whose more definite characterization immediately follows. The ἡμεῖς are the Ἰσραὴλ τοῦ Θεοῦ of Gal. vi. 15 f., the members of the people of God in the sense of the *Pauline gospel*, and not merely *Paul and the true teachers* of the gospel (Hofmann),—a restriction which the exclusiveness of the predicate, especially furnished as it is with the



article, does not befit; in iii. 17 the context stands otherwise.—*ἡ περιτομή*] If this predicate belongs to *us*, not to *those men*, then, in regard to the point of circumcision, nothing remains for the latter but the predicate *κατατομή*! As the *ἡμεῖς*, among whom the readers also were included, were for the most part *uncircumcised* (Gal. ii. 9, iii.; Eph. ii. 11), it is clear that Paul here takes *περιτομή* purely in the antitypical *spiritual* sense, according to which the *circumcised* are those who, since the reception of baptism, *are regenerated by the Holy Spirit*, and therefore members of the true people of God; the investiture with their new moral condition is typically *pre-figured* by the legal bodily *περιτομή* of the Jewish theocracy. Comp. Rom. ii. 29, iv. 10 f.; Eph. ii. 11; Col. ii. 11; Acts vii. 51. Whether the bodily circumcision *was present* or not, and whether, therefore, the subjects were Jewish or Gentile Christians, was in that case matter of indifference, 1 Cor. vii. 19; Gal. iii. 28, v. 6. Comp. the further amplification of the thought in Barnab. *Ep.* 9.—*οἱ πνεύματι Θεοῦ κ.τ.λ.*] *We who serve through the Spirit of God*, in contrast to the external, legal *λατρεία* (Rom. ix. 4).<sup>1</sup> Comp. Heb. ix. 10, 14; Rom. xii. 1 f. With this *λατρεία*, wrought by the Holy Spirit,<sup>2</sup> there takes place on the part of man (comp. Rom. i. 9), but in virtue of that very working of the Holy Spirit, the worship which is required in John iv. 24. The *article* *οἱ* extends also to the two participles which follow; and the *arthrous* participles (*quippe qui colimus*, etc.) contain the *experimental* proof that the *ἡμεῖς* are the *περιτομή*. The dative *πνεύματι* denotes neither the standard (van Hengel) nor the object (Hilgenfeld), which latter view would amount to the conception, foreign to the N. T., of a worship of the Holy Spirit—but is *instrumental*, expressing the inward *agent* (Rom. v. 5, viii. 14 f., *et al.*): *vi spiritus divini* (Rom. viii. 13, *et al.*). On the *absolute λατρεύειν*, to render *divine worship*, comp. Luke ii. 37; Acts xxvi. 7; Heb. ix. 9, x. 2; Rom. ix. 4; 3 Esdr. iv. 54.—*καυχώμ. ἐν Χ. 'Ι.*] and who *glory in Christ Jesus* (as Him through whom alone we have attained righteousness, etc., see ver. 9; comp. Gal. vi. 14), not in our own privileges and legal performances, as those false teachers do, who place their confidence in what is *fleshly*, *i. e.* in that which belongs to material human nature and has nothing in common with the divine blessings of the Christian (such as circumcision, descent, outward observance of the law, comp. vv. 4–6). Hence the *contrast*: καὶ οὐκ ἐν σαρκὶ πεποιθότες, with which the *disposition of mind* contrary to the *καυχᾶσθαι ἐν Χ. 'Ι.* (from which disposition the *καυχᾶσθαι*, opposed to that Christian *καυχᾶσθαι*, of itself results) is negatived; so that this contrast is *pregnant*, belonging, however, by way of antithesis, to the second statement, and not containing a separate third one (Hofmann). If κ. οὐκ ἐν σ. πεπ. were merely a more precise *definition of purport* added to *καυχ. ἐν Χ. 'Ι.* (Weiss), it must have been added without καί. As to οὐκ in the passage, referring to concrete persons

<sup>1</sup> True Christianity is, according to Paul also, the true continuation of Judaism, and that not merely of the promise given in it, but also of the law; the latter, however, according to the idea of the *πλήρωσις*, Matt.

v. 17, in which the letter has yielded to the spirit.

<sup>2</sup> If we adopt the reading *πνεύματι Θεῷ, πνεύματι* must be understood as in Rom. i. 9. See Reiche, *Comment. crit.* p. 229 ff.

and a definite fact, and negating not merely the *ἐν σαρκί* (Hofmann), but the actual position *ἐν σ. πεποιθ.*, see Winer, p. 451 f. [E. T. 485]; Baeumlein, *Partik.* p. 276 f.

Ver. 4. [On Vv. 4-11, see Note XVII. pages 153-155.] By the *οὐκ ἐν σαρκί πεποιθ.*, which he had just used, Paul finds himself led to *his own personal position*; for he was, in fact, the proper organ of the anti-Judaizing tendency expressed in ver. 3, and the real object against which the whole conflict with it was ultimately directed. Hence, by the words *οὐκ ἐν σαρκί πεποιθ.* he by no means intends to concede that he is destitute of that *πεποιθήσις* which was founded on externals;<sup>1</sup> no, in this respect also he has more to show than others, down to ver. 6.<sup>2</sup> So no one might say that he was despising what he himself *did not possess*.—The classical *καίπερ* with the participle (only used here by Paul; and elsewhere in the N. T. only in Heb. v. 8, *et al.*; 2 Pet. i. 12), adds to the adversative sentence a limiting concessive clause (Baeumlein, *Partik.* p. 201 f.), and that in such a way, that from the collective subject of the former the apostle now with emphasis singles out partitively his own person (*ἐγώ*).<sup>3</sup> If, following the Homeric usage, he had *separated* the two particles, he would have written: *καὶ ἐγὼ περ.*; if he had expressed himself *negatively*, he would have said: *οὐδέπερ ἐγὼ οὐκ ἔχωρ.*—The confidence *also in flesh*, i. e. in such circumstances as belong to the sphere of the materially human, is in *ἔχων* (comp. 2 Cor. iii. 4) conceived as a *possession*; he *has* this confidence, namely, from his personal position as an *Israelite*—a standpoint which, laying out of view for the moment his Christian transformation, he boldly adopts, in order to measure himself with his Judaistic opponents on their own ground of proud confidence, and thereupon in ver. 7 ff. yet again to abandon this standpoint and to make those Israelitish advantages vanish into nothing before the light of his vital position as a Christian. Hence the *πεποιθήσις*, his *possession* of which he in the first instance urges, is not *fiduciae argumentum* (Beza, Calvin, Grotius, Estius, and others, including Platt, Hoelemann, and Weiss); nor is the *possession* of it to be viewed as something which he *might* have (Storr, Rilliet, Matthies, Ewald); nor is it to be referred to the *pre-Christian* period of the apostle's life (van Hengel). The latter is also the view of Hofmann, who holds *ἔχων* (and then *διδόνων* also) as the *imperfect* participle, and gives to the whole passage the involved misinterpretation: that *καίπερ* introduces a *protasis*, the *apodosis* of which follows with *ἀλλὰ* in ver. 7. In accordance with this view, ver. 4 is supposed to mean: "Although I possessed a confidence, and that, indeed, based on such matters as are flesh, if any other ventures to trust in such things, I for my part possessed confidence in a higher degree." This is erroneous; first, because the familiar *ἀλλὰ* of the *apodosis* is used indeed after *καίτοι* (with *finite tense*; Stallbaum, *ad Plat. Phaed.* p. 68 E; *Parm.* p. 128 C), but

<sup>1</sup> καὶ ἐν σαρκί, namely, in addition to the higher Christian relations, on which I place my confidence.

<sup>2</sup> Only a comma is to be placed after *πεποιθότες* in ver. 3; but after *ἐν σαρκί* in ver. 4 a

full stop; and after *ἀμεμπτος* in ver. 6 another full stop. So also Lachmann and Tischendorf. In opposition to Hofmann's confusing construction of the sentence, see below.

<sup>3</sup> Comp. Kühner, II. 1, p. 246. 8.

not after the common *καίπερ* with participle, attaching itself to a governing verb; secondly, because *καί* before *ἐν σαρκί* means nothing else than *also*, which does not suit the interpretation of Hofmann, who desires to force upon it the here inappropriate sense, *and that indeed*; thirdly, because the present *δοκεῖ* presupposes the *present* sense for *ἔχων* also; and lastly, because with *ἐγὼ πάντων* the *present* (in accordance with the preceding *δοκεῖ*), and not the imperfect, again suggests itself as to be supplied. And how awkward would be the whole form of expression for the, after all, very simple idea!—*τίς . . . ἄλλος*] quite generally: *any other person*, but the intended *application* to the above-mentioned *Judaizers* was obvious to the reader. See the sequel. The separation by *δοκεῖ* lays all the stronger stress on the *τίς,—δοκεῖ*] not: “*thinks to be able to confide*” (de Wette and many others); nor yet: “*si quis alius videtur*” (Vulgate), since it is a matter depending not upon the judgment of others, but upon his own *fancy*, according to the connection. Hence: if any one *allows himself to think*, if he *presumes*. Just in the same way, as in the passage parallel also in substance, Matt. iii. 9. Comp. 1 Cor. xi. 16.—*ἐγὼ μᾶλλον*] *sc. δοκῶ περ. ἐν σαρκί*, I for my part presume it still more. This mode of expression implies a certain boldness, defiance; comp. 2 Cor. xi. 21.

Vv. 5, 6. Predicates of the *ἐγὼ*, by which that *ἐγὼ μᾶλλον* is justified.—If those *Judaizers* were, as may be inferred from our passage, partly *proselytes* (to these the *περιτ. ὀκταήμε.* stands in contrast), partly persons whose *Jewish descent* was not so noble and pure as that implied in *ἐκ γένους . . . Ἑβραίων*, and if they could not boast of any such *law-strictness, zealous activity, and righteousness*, as is described in *κατὰ νόμον . . . ἀμεμπτος*; and if, on the other hand, there were found conjoined in the case of Paul the elements here adduced of ancient theocratic legitimacy and perfection; the *ἐγὼ μᾶλλον* in ver. 4 was completely made good.—*περιτομῇ ὀκταήμε.*] *in respect to circumcision an eighth-day-one*, not older, as were the *proselytes* who were only circumcised at a later period of life. The *eighth-day character* in the relation specified by *περιτομῇ* is conceived as a *quality* of the persons concerned, which distinguishes them from those circumcised later.<sup>1</sup> The reading *περιτομῇ* as *nominative* (some min. and Fathers, Erasmus, Vatablus, Cornelius a Lapide, Mill, Bengel, Matthies, Heinrichs, and others, also Elz. 1624, 1633, not 1641), so that it would stand in the concrete sense (*circumcisis*), is erroneous, because this usage occurs only *collectively*.—*ἐκ γένους Ἰσρ.*] that is, a *descendant of Jacob*, not, therefore, possibly of *Idumæan blood*. The *theocratic* name *Ἰσρ.* corresponds entirely with the design of the passage. Comp. on Eph. ii. 12. On what follows, comp. 2 Cor. xi. 22; Rom. xi. 1.—*φύλης Βεθαμ.*] therefore not, possibly, an *Ephraimite* (Ezra iv. 1); a climactic more precise definition of the *εὐγένεια*.<sup>2</sup> For its fuller exhibition Paul finally specifies the last feature of his lineage: *Ἑβραῖος ἐξ Ἑβρ.*, that is, a *Hebrew born of Hebrew parents*, so that his mother also was a Hebrew

<sup>1</sup> For instances of the personal use of such *nomina dialia*, see especially Wetstein on John xi. 39; comp. generally Kühner, II. 1,

p. 234 f.

<sup>2</sup> *εὐγενής γὰρ ἡ φύσις καὶ εὐγενῶν*, Soph. *Phil* 821 (971)



woman. His lineage is not carried further back in respect to *both* parents, because it was not the custom to trace back the genealogy of the wives. Inappropriate to the context is the rendering of Michaelis, following Chrysostom, Oecumenius, and Theophylact: "one *speaking* Hebrew, born of Hebrew-speaking parents." It is also erroneous, following the Greek Fathers, to take ἱεβραῖος of the *totā majorum series*,<sup>1</sup> because this was after the two previously specified points self-evident. If, among his ancestors, Paul had had one who was a non-Hebrew, he would not have been descended from Jacob and Benjamin, but from the non-Hebrew and his forefathers. For instances of expressions quite similar to ἱεβραῖος ἱεβραῖος, used to denote the identity, as conditioned by birth, of a man's position with that of his parents, see Wetstein and Kypke; they occur very frequently in classic authors.—κατὰ νόμον κ.τ.λ.] After his Jewish *origines* there now follows his distinguished *personal position* in Judaism, set forth in a threefold climactic gradation: (1) *In respect of the law* (of Moses) *a Pharisee*. Comp. Acts xxvi. 5, xxii. 6. The Pharisees stood in the closest and strictest relation to the law, as they with their traditions were regarded as the most orthodox expositors, defenders, and observers of it. The interpretation of νόμον, not in its habitual historic sense, but generally as *regular rule* (Beza) or *disciplina* (ἀπεισι) (Castalio, Wolf, Grotius, Storr, Heinrichs, Rheinwald, Hoelemann, and others), is all the more erroneous, since the validity of the *Mosaic law* in Christianity was the very principle upheld by those Judaizers; see also below, δικαιοσ. τ. ἐν νόμῳ. (2) *In respect of zeal* (zealous maintenance and championship of the law-religion, 1 Macc. ii. 58; Acts xxi. 20; Gal. i. 14), *a persecutor of the church*. Comp. Gal. i. 13 f. The *present* participle is used as a *substantive*, comp. on Gal. i. 23. What Paul, to his deep grief, *had been* (1 Cor. xv. 8 f.; 1 Tim. i. 13), he, with a bitter *recalling* of his former distinction in Judaism, throws, by way of confronting the Jewish zealots, into the scale, as a characteristic predicate not yet extinct. And precisely thus, unaccompanied by any ποτέ as in Gal. i. 23, it carries from the standpoint to which he has now attained very strong weight (in opposition to Hofmann, who holds the present sense to be impossible here). (3) *In respect to righteousness, which is grounded on the law* [XVII a.] *having become blameless* [XVII b.] (ii. 15), *having carried it so far* (not: *having borne myself so*, as Hofmann renders it; comp. on ii. 15), that human judgment *finds nothing in me to blame* in this respect! That which is here denoted by δικ. ἡ ἐν νόμῳ is not substantially different from δικ. ἡ ἐκ νόμου in ver. 9; comp. Rom. x. 5. It has its basis *in the law*, so far as it consists in the accordance of its nature with the character and the rules of that institute (Gal. iii. 11, v. 4), and proceeds *from the law*, so far as it is produced by the precepts of the latter which man follows. In opposition to the correlation with ver. 9 de Wette interprets: "the righteousness *valid* in the *state* of law (comp. Rom. ii. 12)." Calvin appropriately observes that Paul means "*totam justitiam legis*," but "*communi hominum existimatione*;" that it is not, therefore, the

<sup>1</sup> Beza, Grotius, Storr, Matthies, Baumgarten-Crusius, and others.

real moral fulfillment of the law, but its *justitia externa literalis*. Comp. J. Müller, *v. d. Sünde*, I. p. 59, ed. 5.

Ver. 7. Now, with the antithetic ἀλλά, the apostle comes again to his real standpoint, far transcending any *πεποιθέναι ἐν σαρκί*, and says: *No! everything that was gain to me*, etc.—ἀτινα] *quacunque*, the category of the matters specified in vv. 5 and 6.<sup>1</sup> The emphasis is to be placed on this word; comp. ταῦτά subsequently.—ἐν μοι κέρδη] μοι is not the dative of opinion (Erasmus, Beza, and many others, including Heinrichs, Rheinwald, Hoelemann, Matthies, de Wette, Hofmann; comp. van Hengel, who takes κέρδη as *lucra opinata*); but such things were to the apostle in his pre-Christian state *really gain* (κατὰ σάρκα). By means of them he was within the old theocracy put upon a path which had already brought him repute and influence, and promised to him yet far greater honors, power, and wealth in the future; *a career rich in gain* was opened up to him. The plural κέρδη denotes the various advantages dependent on such things as have been mentioned. Frequently used also in the classical writers.—ταῦτα] *emphatically: these very things*.—διὰ τὸν Χ.] *for the sake of Christ*, who had become the *highest* interest of my life. Paul explains himself more particularly in vv. 8, 9, explanations which are not to be here anticipated.—ζημίαν] *as harm*, that is, as *disadvantageous* (the contrast to κέρδος);<sup>2</sup> because, namely, they had been impediments to the conversion to Christ, and that owing to the false moral judgment and confidence attaching to them.<sup>3</sup> This *one* disadvantage he has seen in *everything* of which he is speaking; hence the plural is not again used here as previously in κέρδη. The ἡγήμαι (perfect), however, has occurred, and is an accomplished fact since his *conversion*, to which the apostle here glances back.<sup>4</sup>

Ver. 8. Ἀλλά [XVII c.] is the climactic *but, still, much more*, giving a *corrective* reference of the sense, signifying that with the previous ἀτινα . . . ζημίαν there has not yet been enough said. Comp. on 2 Cor. vii. 11. In the μὲν οὖν it is implied, that “μὲν rem praesentem confirmet, οὖν autem conclusionem ex rebus ita comparatis conficiat,” Klotz, *ad Devar.* p. 663. Hence ἀλλὰ μὲν οὖν: *at quidem igitur*. The καί before ἡγοῦμαι (after ἀλλὰ μ. οὖν) serves also to help the climactic sense, *outbidding* what has been said previously: *etiam*, i. e. *adeo*. It is consequently to be explained: *but, accordingly, I am even of opinion that everything* (not merely what was meant by ἀτινα in ver. 7) *is a disadvantage*. It is clear, withal, from the following διὰ τὸ ἐπερέχον κ.τ.λ. that πάντα is meant indeed *without restriction*, of all things, goods, honors, etc. [XVII d.] (comp. also Hofmann), but *in so far as they are not made subordinate to the knowledge of Christ*. The explana-

<sup>1</sup> The later heretical enemies of the law appealed to this passage, in which also, in their view, the law was meant to be included. On the other hand, Chrysostom and his successors asserted that the law was meant *only in comparison with Christ*. Estius, however, justly observes: “non de ipsa lege loquitur, sed de *justitia*, quae in lege est.”

<sup>2</sup> Comp. Plat. *de lucri cup.* p. 226 E, *Leg.* viii. p. 835 B.

<sup>3</sup> Comp. *Form. Conc.* p. 708; Calvin on ver. 8.

<sup>4</sup> On ἡγέσθαι ζημίαν, comp. Sturz, *Lex. Xen.* II. p. 454; Lucian, *Lexiph.* 24, on the relation of the singular to the plural κέρδη, Eur. *Cycl.* 311: πολλοῖσι κέρδη πονηρὰ ζημίαν ἡμείψατο.

tion of others, according to which ἀλλὰ μὲν οὖν is intended to oppose the present ἡγοῖμαι by way of correction to the perfect ἤγημαι (Calvin and others, including Winer, p. 412 [E. T. 442], and the explanation hitherto given by me), is incorrect, because ἤγημαι, and not the aorist ἤγησάμην, was employed previously, and the perfect already involves the continuance of the opinion in the present, so that no contrast of the *tenses* would logically be elicited. The climactic contrast lies rather in the fact that the second ἡγεῖσθαι ζημίαν is a much more comprehensive one than the first, in fact, one without exception (πάντα).—διὰ τὸ ὑπερέχον κ.τ.λ.] on account of the surpassingness of the knowledge of Christ; that is, because this knowledge, to which I have attained, is a possession which excels in value everything else; the eminent quality of a possession attained is the ground (διὰ) for estimating other possessions according to their relation to that one, and consequently, if they stand to the latter in a relation hindrersome to us, for looking upon them no longer as something advantageous, but as hurtful. As to the neuter adjective used as a substantive with the genitive, in order to the more prominent setting forth of the attribute, see Bernhardt, p. 155 f.; Winer, p. 220 [E. T. 235].—Χριστὸς Ἰησοῦς ὁ κυριὸς μου; this is the fundamental sum of the whole contents of Christian knowledge. This saving knowledge is the necessary intelligence of faith (comp. on John viii. 32), and grows with the experience of faith (ver. 10; Eph. iii. 16 ff.).—δι' ὅν] for the sake of whom, i. e. for the sake of possessing Him; comp. afterwards ἵνα Χριστὸν . . . αὐτῷ.—τὰ πάντα] the whole, not general like πάντα previously (Hofmann), but: which I possessed, vv. 5-7. This more precise definition by the article results from ἐξημιώθην, in connection with which the aorist is to be noted, by which Paul denotes that great historical turning-point in his life, the event of his conversion; through that event he has lost all his (pre-Christian) valued possessions,<sup>1</sup> and thenceforth he has them no more. Luther erroneously interprets: "considered as harm;" and the emotion and force of the expression are only weakened by the frequently given reflexive sense (see Beza, Calvin, Heinrichs, Flatt, Hoelemann, van Hengel, and many): I have made myself lose,—a meaning, besides, which cannot be shown to belong to the passive form of the aorist of this verb (not even in Luke ix. 25). The future passive form ζημιωθήσμαι<sup>2</sup> is invariably damno officiar.—καὶ ἡγοῖμαι κ.τ.λ.] not to be taken as independent (de Wette, Baumgarten-Crusius, Weiss), but, in keeping with the climactic flow of the discourse, as still in continuous connection with δι' ὅν κ.τ.λ. [XVII c.]; hence δι' ὅν τ. π. ἐζημι. is not, with van Hengel, to be put in a parenthesis. Paul had become loser of all these things for Christ's sake, and he holds them as not worthy of possession, but as rubbish! σκύβαλον,<sup>3</sup> refuse (such as sweepings, dung, husks, and the like);

<sup>1</sup> Observe here, also, the shrewdly contrived correspondence of ζημίαν in ver. 7 f., and ἐξημιώθην in ver. 8, in which the former expresses the idea of damnum, detrimentum, and the latter; I have become loser of. It might be reproduced in Latin: "etiam censeo omnia detrimentum (i. e. detrimentosa) esse . . . propter

quem omnium detrimentum (i. e. jacturam) passus sum censeoque ea esse quisquilias."

<sup>2</sup> See Kühner, ad Xen. Mem. iii. 9. 12, Thuc. iii. 40. 2.

<sup>3</sup> Not to be derived from τοῖς κυσὶ βάλλειν, quod canibus projicitur, but from σκύρ (σκάς). See Lobeck. Pathol. p. 92.



Eccles. xxvii. 4; Plut. *Mor.* p. 352 D; and see Wetstein *ad loc.*<sup>1</sup> Comp. the similar figurative expressions *περικάθαρμα* and *περέψημα*, 1 Cor. iv. 13.—[*ἵνα* x. κερδ.] The design in the *ἡγοῖμαι σκῆβ. εἶναι*: in order to gain Christ, not the aim of *τὰ πάντα ἐζημιώθην* (Hofmann), there being no reason for such a retrospective reference. The *gaining* of Christ, i. e. the appropriation of Him by means of the fellowship brought about through faith, is that, which for him is to take the place of those former *κέρδη* which he has *lost*, and so he looked to *this gain* in his *ἡγοῖμαι σκῆβα εἶναι*; it is present to his view as the one and highest gain at which he has to aim. It is true that Paul *has* Christ already long ago (Gal. ii. 20; Eph. iii. 17; 2 Cor. xiii. 3); nevertheless, this *κερδαίνειν* is from its nature a development, the completion of which still lies before him. Comp. ver. 12 ff.

Ver. 9. *Καὶ εὑρεθῶ ἐν αὐτῷ* [XVII f.] *and to be found in Him.* The emphasis, which previously lay upon *Χριστόν*, is laid not upon *ἐν αὐτῷ* (Hofmann), but upon the *εὑρεθῶ* placed first for that reason, and introducing a new feature of the relation aimed at, annexing to the (subjective) gaining of Christ the (objective) *moulding of life* corresponding to it. The apostle desires *to be found* in Christ, as in the element of his life; by this he means (comp. Ignatius, *Eph.* 11) the whole perceptible *manifestation* of his Christian being and nature; so that *εὑρ.* must neither be limited to the *judicium Dei* (Beza, comp. Platt), nor taken as *sim* (Grotius and others). Calvin erroneously makes *εὑρεθῶ* *active*: Paulum renuntiassse omnibus quae habebat, *ut recuperaret in Christo*.—[*μή ἔχω κ.τ.λ.*] Specific modal definition to *εὑρ ἐν αὐτῷ*: so that *I*, in accordance with this design, *may not have*, etc. Van Hengel erroneously connects (Lachmann, also, and Tischendorf have omitted the comma after *αὐτῷ*) *μή ἔχω κ.τ.λ.* immediately with *εὑρ. ἐν αὐτῷ*: *et deprehendar in communione ejus non meam qualemcunque habere probitatem*. Thus, indeed, *ἐν αὐτῷ* would be utterly superfluous! The *subjective* negation *μή* flows from the conception of design (*ἵνα*), see Baumelein, *Partik.* p. 295; Buttmann, *Neut. Gr.* p. 302 [E. T. 351]; and *ἔχω* is the simple *habens, possessing*, not: *holding fast* (am Ende, Rheinwald, Baumgarten-Crusius).—[*ἐμήν δικ. τήν ἐκ νόμου*] See on ver. 6; comp. Rom. x. 3. It is the righteousness acquired as a self-achievement (*ἐμήν*), which proceeds from the law by means of a justifying compliance with it (Rom. ii. 13). As to the nature of this righteousness, and the impossibility of attaining it, comp. Gal. ii. 16, iii. 10; Rom. iii. 19 f, iv. 4, vii. 7 ff, ix. 31, *et al.*—[*τήν διὰ πίστ. Χριστοῦ*] contrast to *ἐμήν*: *that procured by faith in Christ*<sup>2</sup> (as the *causa apprehendens*). The *causa efficiens* is God (His grace, see Eph. ii. 8); hence, for the complete exhaustion of the matter, *τήν ἐκ Θεοῦ δικ.* is added, in which *ἐκ Θεοῦ*, correlative to the preceding *ἐκ νόμου*, expresses the causal issuing from God. As to the *way* in which this *ἐκ Θεοῦ* takes place, namely, by God's imputing faith as righteousness,<sup>3</sup>

<sup>1</sup> Frequently in the *Anthol.*, see Jacobs, *Ach. Tat.* p. 522, *ad Anthol.* VII. p. 173, IX. p. 208.

<sup>2</sup> On the genitive of the object with *πίστις*, comp. i. 27. Against taking it as the genitive *auctoris*, see on Rom. iii. 22.

<sup>3</sup> In this passage also, therefore, justification by faith is the basis and presupposition of further Christian development up to the blessed consummation, ver. 11. Comp. Köstlin, in the *Jahrb. f. Deutsche Theol.* 1856, p. 121 f.

see Rom. i. 17, iii. 24 f., iv. 3 ff.; 2 Cor. v. 19; Gal. iii. 6.—ἐπὶ τῇ πίστει] *on the ground of faith* (Acts iii. 16), added at the end with solemn emphasis, and dependent on ἔχων, which is again to be supplied after ἀλλὰ. [XVII g.] So also Weiss. The repetition of ἔχων after ἐπὶ τ. πίστει, which Hofmann feels the want of in this explanation, would be simply superfluous and clumsy. Ἐπὶ τ. π. is usually attached to δικαιοσύνην ("justitiam superstructam fidei," Hoelemann, Wiesinger), some having taken ἐπὶ as "in fide" (Vulgate, Calvin), or *in fide sitam* (Castalio); others as "*per fidem*" (Beza, Grotius); others, *for the sake of faith* (de Wette); others, *upon the condition of faith* (Storr, Flatt, Matthies, Riliet, van Hengel, J. B. Lightfoot). But it may be urged against this connection, first, that, in accordance with the previous definitions, we could not but expect the repetition of the article; secondly, that δικαιοῦσθαι with ἐπὶ nowhere occurs in the N. T.; and lastly, that δικαιοσύνη in its quality as righteousness of faith was already distinctly designated by τὴν διὰ πίστ. X., so that the same attribute of it would be expressed *twice*, and, on the other hand, the ἔχων which is to be repeated after ἀλλὰ (the basis of which is still ἐπὶ τ. π.) would be *without* any more precise definition. In opposition to Hofmann, who makes ἐπὶ τ. πίστει belong to the following infinitive clause, see on ver. 10.

Ver. 10. Telic definition of the relation expressed by μὴ ἔχων κ.τ.λ. in ver. 9. Paul has not the righteousness of the law, but the righteousness of faith, *in order to know*, etc. [XVII h.] This knowledge would fail him if, on the contrary, instead of the righteousness of faith, he had that of the law. So he reverts to a more detailed illustration of τὸ ὑπερέχον τῆς γνώσεως X., ver. 8, expressing, in the first place, again generally the great *personal* contents of the knowledge accruing from the righteousness of faith (τοῦ γνῶναι αὐτόν), and next, more particularly, the most important—especially to the apostle in his position infinitely important—*matters* which were its objects (τὴν δι᾿ αὐτοῦ κ.τ.λ.), developing them from his own richest experience, which had thus brought home to his deepest consciousness the ὑπερέχον τῆς γνώσεως X. The τοῦ γνῶναι might also be conceived as dependent on εἰπεῖν ἐν αὐτῷ (Wiesinger, Schneckenburger, Schenkel); but the more precise definition of this εἰπεῖν ἐν αὐτῷ by μὴ ἔχων κ.τ.λ. is so important, earnest, and solemn, that it most naturally carries with it also the statement of aim which follows. Chrysostom joins ἐπὶ τῇ πίστει to ver. 10: τί δέ ἐστιν ἐπὶ τῇ πίστει τοῦ γνῶναι αὐτόν; ἄρα διὰ πίστεως ἢ γνώσεως, καὶ πίστεως ἄνευ γνῶναι αὐτόν ἀνέστι. So also Theodoret and Erasmus, and recently Hofmann,<sup>1</sup> who, in doing so, takes ἐπὶ in and by itself correctly as *on the ground of faith*. But such cases of emphatic prefixing, while they are certainly found with *iva* (see on Gal. ii. 10; Eph. iii. 18), are not found *before* the genitive of the infinitive with the article, which represents the expression with *iva*, but in such infinitive clauses only *between* article and infinitive; hence Paul would have written τοῦ ἐπὶ τῇ πίστει γνῶναι. Comp. Rom. viii. 12; 1 Cor. xvi. 4. Hofmann improperly appeals, not any longer indeed to Rev. xii. 7, but, doing violence to the position of the words in the LXX., to 2 Sam.

<sup>1</sup> Comp. also his *Schriftbew.* I. p. 618.

vi. 2; Isa. x. 32. According to Castalio, Calvin, Grotius, Bengel, and others, the genitive τοῦ γν. is meant to depend on τῇ πίστει; “describit vim et naturam fidei, quod scilicet sit Christi cognitio” (Calvin). But πίστις is never joined with the genitive of the *infinitive* with the article; and, besides, not the nature, but the object of the faith (ver. 9) would be denoted by the genitive (Col. ii. 12; 2 Thess. ii. 13, *et al.*). Nor is τοῦ γινῶναι αὐτόν to be regarded as parallel with ἵνα Χ. κερδήσω κ. εἶρ. ἐν αὐτῷ,<sup>1</sup> since it is in itself arbitrary to despise the appropriate dependence on what immediately precedes, and to go back instead to ἡγοῦμαι σκίβαλα εἶναι; and since in ἵνα Χριστὸν κερδ. κ. εἶρεθῶ ἐν αὐτῷ two elements are given, a subjective and an objective one, so that thus there would be presented no parallel *corresponding* with the subjective τοῦ γινῶναι κ.τ.λ. Moreover, Paul is in the habit of introducing two parallel clauses of design *with a double ἵνα* (Rom. vii. 13; Gal. iii. 14; 2 Cor. ix. 3).—The γινῶναι, which both conditions the faith and also in fuller development follows it (see on ver. 8), is not the discursive, or generally theoretical and speculative knowing, but the inwardly salutary, *experimental* becoming-acquainted-with (“qui expertus non fuerit, non intelliget,” Anselm), as is plain from τὴν δύναμιν κ.τ.λ. Comp. 1 Cor. ii. 8, viii. 2; Gal. iv. 9, *et al.*; frequently so used in John.<sup>2</sup>—καὶ τὴν δύναμιν τῆς ἀναστ. αὐτοῦ καὶ τ. κοιτων. τ. παθ. αὐτ.] and (that is, and especially) the power of His resurrection and the fellowship of His sufferings. The δύναμ. τ. ἀναστ. αὐτ. is not the power by which He has been raised (Vatablus, Grotius; comp. Matthies), which would be quite unsuitable to the context, but the power which the resurrection of Christ has, its *vis et efficacia* in respect to believers. [XVII i.] The special point that Paul has in view, is supplied by the context through what is said immediately before of the righteousness of faith, to which τοῦ γινῶναι κ.τ.λ. refers. He means the *powerful guarantee of justification and salvation* which the resurrection of Christ affords to believers; see Rom. iv. 25, v. 10; 1 Cor. xv. 17; Acts xiii. 37, 38. This power of the resurrection is experienced, not by him that is righteous through the law, but by him that is righteous through faith, to whom the resurrection of the Lord brings the constant energetic certainty of his reconciliation procured by Jesus’ death and the completion of eternal life (Rom. viii. 11; 1 Cor. vi. 14; Col. iii. 1 ff.; Phil. iii. 21). Comp. also Rom. viii. 34, where this δύναμις τῆς ἀναστ. is *triumphant* in the apostle. As a matter of course, this power, in virtue of which the resurrection of Christ, according to 1 Cor. xv. 17, Rom. iv. 25, might be described as “*complementum redemptionis*” (Calvin), is already in regeneration experimentally known, as is Christ generally (αὐτόν); but Paul speaks from the consciousness that every element of the regenerate life, which has τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, is an ever new perception of this power. The view which understands it of the *moral* power of *awakening* (Beza and others, also van Hengel; comp. Rilliet), according to Rom. vi. 4, Col. ii. 12, or the *living power of victory*, which lies for the believer in the resurrection of Christ,

<sup>1</sup> Estius, Storr, Heinrichs, and others, including Rheinwald, Hoelemann, Rilliet, de

Wette, Winer.

<sup>2</sup> See also Weiss, *bibl. Theol.* p. 421, ed. 2.



according to 2 Cor. iv. 10, Gal. ii. 20, Phil. iv. 13,—by means of which the Christian, “through his glorified Lord, himself also possesses an infinite new power of acquiring victory over the world and death” (Ewald, comp. de Wette, Schneckenburger, Wiesinger, Schenkel; substantially also Hofmann),—does not accord either with the words themselves (for so understood it would be *the power of the risen Christ*, not the power of *His resurrection*), or with the following *κ. τὴν κοινωρίαν τῶν παθῶν. αὐτοῦ*, which, in a logical point of view (comp. 2 Cor. iv. 10–12), must either have gone before, or have been expressed by *ἐν τῇ κοινωρίᾳ κ.τ.λ.* The *certainty of our own resurrection and glory*<sup>1</sup> is necessarily included also in the *δύναμις*, without, however, being exclusively meant. By the *sericus sermonis* Bengel (comp. Samuel Crell) has allowed himself to be misled into explaining *ἀνάστασις*, not of the resurrection at all, but of the *exortus* or *adventus* of the Messiah. References of various kinds are mixed up by Rheinwald, Flatt, Schinz, Usteri, and others.—*καὶ τὴν κοινῶν. τῶν παθῶν. αὐτοῦ*] In these words Paul intends to express—and he does so by the repetition of the article with a certain solemnity—a second, highly valuable relation, conditioned by the first, to the experimental knowledge of which the possession of the righteousness of faith was destined to lead him, namely, *the fellowship of the sufferings of Christ*, in which he sees a high proof of divine grace and distinction (i. 29, ii. 17 f.). Comp. Col. i. 24. Suffering for the sake of Christ’s cause is a *participation in Christ’s sufferings* (a *συμπάσχειν*, Rom. viii. 17), because, as respects the characteristic kind and way of suffering, one suffers the same that Christ suffered (according to the ethical category, drinks of the same cup which Christ drank, Matt. xx. 22).<sup>2</sup> The explanation which makes it: *suffering with such a disposition of mind as He suffered* (as steadfastly, etc.), given by Flatt and others, is imported from a rationalistic point of view; and the view which takes it in the sense of: *the believing appropriation of the merit of Christ* (Calovius, Rheinwald, and others), is opposed to the words, and at variance with the habitual conception of a real *συμπάσχειν* with Christ, under which the sufferings of Christian martyrs were regarded. Chrysostom, Theodoret, Theophylact, have already in substance the correct view. Observe, moreover, that Paul has not written *τὴν δύναμιν τῆς κοινωρίας κ.τ.λ.* (Hoelemann: “*vim ac pondus*,” de Wette: “all that this fellowship involves,” comp. Corn. a Lapide: “*dulcedinem ac sanctitatem*”); the *γινῶναι*, on the contrary, relates to the *matter itself*, to the knowledge of which only those righteous by faith can attain, whilst to those righteous by the law it remains an unknown element; the subjectivity for it is wanting to the latter, though the objective suffering is present. It was otherwise with the previous element; for the resurrection of Christ in itself—the fact as such—is known also by him who is righteous through the law, but not so its *δύναμις*, of which only the righteous through faith is aware. The knowledge of this *δύναμις*, in virtue

<sup>1</sup> Estius, Cornelius a Lapide, Storr, Heinrichs, Hoelemann, and others; comp. Pelagius, Theodore of Mopsuestia, Theodoret, and Theophylact.

<sup>2</sup> Comp. 1 Pet. iv. 13, and see on 2 Cor. i. 5, Col. i. 24; also on *τὴν νέκρωσιν τοῦ Ἰησοῦ*, 2 Cor. iv. 10.

of which he experiences in the resurrection of Christ the abiding divinely effectual guarantee of his justification and eternal life, makes him capable also of recognizing in his sufferings for the sake of the gospel a fellowship in the sufferings of Christ; the latter knowledge is conditioned by the former; he would not have it *without* the former, because he would be driven to look upon his faith as vain and idle, and upon himself, so far as he suffers, as ἐλεεινότερον πάντων ἀνθρώπων (1 Cor. xv. 14, 17, 19.) The enthusiastic feeling of drinking the cup of Christ is not possible, unless a man bears in his heart the mighty assurance of salvation through the resurrection of the Lord.—συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ] denotes the *corresponding situation* (comp. 2 Cor. iv. 10), in which Paul was conscious that he should know, as one righteous by faith, the κοινωνίαν τῶν παθ. Χριστοῦ: *inasmuch as I am made like to His death*; for his position then was such that he saw himself threatened with *martyrdom*, consequently (comp. ii. 17) his state of suffering developed itself into similarity to the death of Christ. This present state of development of the being made like to Christ is indicated by the present participle. The interpretation, which takes it of the *fellowship in suffering generally*, which is here more precisely described (Calvin, Estius, and others; also Wiesinger and Weiss), does not satisfy the progression from the general παθημάτων to the definite θάνατος. And the sense: “*non detractando mortem ejus morti similem*” (Vatablus; comp. Matthies and de Wette) is imported into the words, which by Grotius, van Hengel, Rilliet, Schneckenburger, and others, are interpreted quite in opposition to the context, as referring to the *ethical* dying to the world, its lusts, etc. (Rom. vi.; Gal. ii. 19). The nominative συμμορφ., which is to be explained as dependent, not in a clumsily complicated fashion on εἰρεθῶ (Grotius, Hoelemann, Hofmann, and others), but on τοῦ γινῶναι κ.τ.λ., refers to its *logical* subject. See Eph. iv. 2.

Ver. 11. Εἰ πως] *if possibly*, designating the *aim*, the attainment of which is before the apostle's mind in the συμμορφιζόμενος τῷ θαν. αὐτοῦ. In this case, however, the *deliberative* form of expression (comp. Rom. i. 10, xi. 14; Kühner, II. 2, p. 1034) bears the impress, not of *doubt that* he will attain to the resurrection of the dead (in case, namely, he should not live to see the Parousia), but of *humility* under the conception of the *greatness of the bliss*, and of the *moral condition* to which, on man's part, it is subject.<sup>1</sup> This suffices also in opposition to Baur's doubt (*Paulus*, II. p. 79 f.) whether Paul could have expressed himself in this way at all. The expression excludes moral *security*, but not the *certitudo salutis* in itself, as, following Estius and other Catholic expositors, Bisping still thinks. The certainty of salvation is founded on God's decree, calling (Rom. viii. 29 f.), promise, and attestation by the Spirit (Rom. viii. 10), in faith on the saving facts of redemption (Rom. viii. 32 ff.). Comp. Calovius.—The reader could not feel any doubt as to *what* ἐξανάστασις τῶν νεκρῶν Paul means, namely, the *first*, in which οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ (1 Cor. xv. 23) shall

<sup>1</sup> οὐ θαρρῶ γάρ, φησιν, οὕτω οὕτως ἐταπεινοφρόνει, ὅπερ ἀλλαχού λέγει· ὁ δοκῶν ἐστάναι,

βλεπέτω μὴ πέση, Theophylact: comp. Chrysostom.

arise.<sup>1</sup> Comp. 1 Thess. iv. 16. It is the resurrection of the dead κατ' ἐξοχήν, not different from the ἀνάστασις τῶν δικαίων. See on Luke xiv. 14. Nevertheless, we must not find this resurrection denoted by the double compound ἐξανάστ., the ἐξ in it conveying the idea ἐκ τῆς γῆς εἰς τὸν αἴρα (Theophylact). This ἐξ is simply to be explained by the conception ἐκ τῆς γῆς, so that neither in the substantial meaning nor even in style (Bengel: "Paulinus enim *stylus* Christo adscribit ἀνάστασιν, ἐξανάστασιν Christianis") is ἐξανάστ. to be distinguished from ἀνάστ.; but the former is to be explained solely from the more vividly imaginative view of the event which the apostle has before him. Comp. on 1 Cor. vi. 14. The double compound *substantive* does not occur elsewhere in the N. T. (the *verb*, Mark xii. 19; Luke xx. 28; Acts xv. 5); but see Polyb. iii. 55. 4, ii. 21. 9, ii. 35. 4; Gen. vii. 4. *Compl.* We may add, that while it has been explained, at variance with the context, as referring to the *ethical* resurrection, Rom. vi. 4 f,<sup>2</sup> it is also erroneous to find in it the sense: "if perchance *I should remain alive until the resurrection of the dead*" (van Hengel, Hilgenfeld); since, on the contrary, essentially the same meaning is expressed as in Luke xx. 34 by οἱ καταζωοῦντες . . . τῆς ἀναστάσεως, and it is conceived as a possible case (comp. i. 20 ff., ii. 17) that Paul will *not* remain alive until the Parousia.<sup>3</sup> *καταντ.* εἰς (comp. Eph. iv. 13) denotes the attaining to a *goal*,<sup>4</sup> which, however, is here not a *point of time*, but a *bliss* which is to be attained. Comp. Acts xxvi. 7.

Vv. 12-14. [On Vv. 12-16, see Note XVIII. pages 155, 156.] Protest, that in what he had said in vv. 7-11 he had not expressed the fanciful idea of a Christian perfection already attained; but that, on the contrary, his efforts are still ever directed forward towards that aim—whereby a mirror for self-contemplation is held up before the Philippians in respect to the moral conceit which disturbed their unity (ii. 2-4), in order to stir them up to a like humility and diligence as a condition of Christian perfection (ver. 15).

Ver. 12. οὐκ ἔτι] *By this I do not mean to say that*, etc.<sup>5</sup> He might encounter such a misconception on the part of his opponents; but "in summo fervore sobrietatem spirituales non dimittit apostolus," Bengel.—ἤδη ἔλαβον] *that I have already grasped it.* The *object* is not named by Paul, but left to be understood of itself from the context. The latter represents a prize-runner, who at the goal of the σtaδιoδρομία grasps the βραβεῖον (ver. 14).

<sup>1</sup> It is incorrect to ascribe to the apostle the idea that none but believers will rise at the resurrection, and that unbelievers will remain in Hades (Weiss). The resurrection of *all*, as Christ Himself unquestionably taught it (see on John v. 28 f.; Luke xiv. 14), is also in Paul's view the necessary premiss of the *judgment* of all, of believers and also of unbelievers (of the κόσμος, Rom. iii. 6; 1 Cor. vi. 2, xi. 32). That view, moreover, is at variance with the apostle's distinct declaration in Acts xxiv. 15, comp. xvii. 31. Gerlach properly declares himself (*Letzte Dinge*, p. 147 ff.) opposed to Weiss, but still limits the final

judgment, at p. 101 ff., as regards the persons subjected to it, in a way that is exegetically altogether unjustifiable.

<sup>2</sup> Flacius, Balduin, Coccejus, and others; comp. Schrader.

<sup>3</sup> This also applies against the view of Otto, *Pastoralpr.* p. 233, who has altogether misunderstood vv. 11 and 12.

<sup>4</sup> Frequently in Polybius, see Schweighäuser, *Lex.* p. 332; see also the passages from the LXX. and Apoc. in Schleusner, III. p. 234 f.

<sup>5</sup> See on 2 Cor. i. 24, iii. 5; John vi. 46. Aken, *Lehre v. Temp. u. Mod.* p. 91 ff.



This *βραβεῖον* typifies the *bliss of the Messiah's kingdom* (comp. 1 Cor. ix. 24; 2 Tim. iv. 7, 8), which therefore, and that *as βραβεῖον*, is here to be conceived as the object, the attainment of which is denied to have already taken place. And accordingly, *ἔλαβον* is to be explained of the having attained in *ideal* anticipation, in which the individual is as sure and certain of the future attainment of the *βραβεῖον*, as if it were already an accomplished fact. What therefore Paul here denies of himself is the same imagination with which he reproaches the Corinthians in 1 Cor. iv. 8 (see *in loc.*). The reference to the *βραβεῖον* (so Chrysostom, Oecumenius, Theophylact, Erasmus, Bengel, Heinrichs, Rilliet, and others) is not proleptic;<sup>1</sup> on the contrary, it is *suggested* by the idea of the *race* just introduced in ver. 12, and is *prepared for* by the preceding *καταντήσω εἰς τὴν ἐξανάστασιν τ. νεκρ.*, in which the Messianic *σωτηρία* makes its appearance, and the grasping of the *βραβεῖον* is realized; hence it is so accordant with the context that all other references are excluded. Accordingly, we must neither supply *metam* generally (Beza, comp. Ewald); nor *τὴν ἀνάστασιν* (Rheinwald); nor *τὸν Χριστὸν* (Theodoret; comp. Weiss); nor *moral perfection* (Hoelemann, following Ambrosiaster and others); nor the *right of resurrection* (Grotius); nor even "the *knowledge of Christ* which appropriates, imitates, and strives to follow Him" (de Wette);<sup>2</sup> nor yet the *καταντῶν* of ver. 11 (Matthies).—*ἡ ἤδη τετελείωμαι*] or—in order to express without a figure that which had been figuratively denoted by *ἡ ὁδη ἔλαβον*—were already perfected.<sup>3</sup> [XVIII b. c.] For only the ethically *perfected* Christian, who has entirely become and is (observe the *perfect*) what he was intended to become and be, would be able to say with truth that he had already grasped the *βραβεῖον*, however infallibly certain might be to him, looking at his inward moral frame of life, the future *σωτηρία*. He who is not yet perfect has still always to *run* after it; see the sequel. The words *ἡ ὁδη δεδικαίωμα*, introduced in considerable authorities before *ἡ*, form a correct gloss, when understood in an *ethical* sense. For instances of *τελειοῦσθαι*—which is not, with Hofmann, to be here taken in the indefinite generality of *being ready*—in the sense of *spiritual perfection* (comp. Heb. ii. 10, v. 9, xii. 23), see Ast, *Lex. Plat.* III. p. 369; comp. Philo, *Alleg.* p. 74 C, where the *βραβεῖα* are adjudged to the soul, when it is *perfected*. To be at the goal (Hammond, Wolf, Loesner, Heinrichs, Flatt, Rilliet, and others), is a sense, which *τετελ.* might have according to the context. In opposition to it, however, we may urge, not that the figure of the race-contest only comes in distinctly in the sequel, for it is already introduced in ver. 12, but that Paul would thus have expressed himself quite tautologically, and that *τέλειοι* in ver. 15 is correlative with *τετελείωμαι*.—*διώκω δέ*] [XVIII d.] but I pursue it, i.e. I strive after

<sup>1</sup> As also Hofmann objects, who finds the notion of the verb alone sufficient for expressing what is to be negated, but yet likewise ultimately comes to *eternal life* as a supplement; for that which is not yet attained is one and the same with that which is one day to be attained.

<sup>2</sup> Comp. Ambrosiaster, Calvin, Vatablus, van Hengel, Wiesinger.

<sup>3</sup> This being perfected is not the *result* of the *ἔλαβον* (Wiesinger, Weiss), but the *moral condition* of him who can say *ἔλαβον*. Note that *ἡ* is used, and not *καί*; *καί* might have been taken as annexing the *result*.

it with strenuous running; see ver. 14. The idea of urgent *haste* is conveyed.<sup>1</sup> The *δέ* has the force of an *ἀλλὰ* in the sense of *on the other hand*; Baumlein, *Partik.* p. 95, and comp. on Eph. iv. 15. We must understand τὸ βραβεῖον as *object* to διώκω, just as in the case of ἔλαβον and καταλάβω; hence διώκω is not to be taken *absolutely* (Rilliet; comp. Rheinwald, de Wette, Hofmann), although this in itself would be linguistically admissible (in opposition to van Hengel), see on ver. 14.<sup>2</sup>—εἰ καὶ καταλάβω] This εἰ is, as in εἰ πῶς, ver. 11, deliberative: *if* I also, etc., the idea of σκοπεῖν or some similar word being before his mind; the compound καταλάβω is more (in opposition to Weiss) than ἔλαβον, and denotes the *apprehension* which takes possession;<sup>3</sup> and καὶ implies: I not merely *grasp* (ἐλαβον), but *also actually apprehend*.<sup>4</sup>—ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χ.]<sup>5</sup> *because I was also apprehended by Christ*. This is the *determining ground* of the διώκω, and of the thought thereto annexed, εἰ καὶ καταλάβω. Theophylact (comp. Chrysostom and Theodoret) aptly remarks: δεικνὺς, ὅτι ὑπέβη ἐστὶ τὸ πρᾶγμα, φησί· διότι καὶ κατελήφθ. ὑπὸ Χ. Otherwise, in fact, this having been apprehended would not have been responded to on my part.<sup>6</sup> Respecting ἐφ' ᾧ, *on the ground of this, that*, i.e. *propterea quod*, see on Rom. v. 12; 2 Cor. v. 4. [XVIII e.] The interpretation: *for which, on which behalf* (Oecumenius, Beza, Grotius, Rheinwald, Rilliet, Weiss, and others), just as in iv. 10, is indeed linguistically correct and simple; but it assigns the conversion of Paul, not to the general object which it had (Gal. i. 16), but to a personal object. In this case, moreover, Rilliet, de Wette, Wiesinger supply τοῦτο previously, which is not in accordance with the objectless ἔλαβον. More artificial are the explanations: *whereunto*, in the sense of *obligation* (Hoelemann); *under which condition* (Matthies); *in so far as* (Castalio, Ewald); *in the presupposition, that* (Baur); *which is certain from the fact, that* (subjective ground of knowledge; so Ernesti, *Urspr. d. Sünde*, II. p. 217). According to Hofmann, Paul desires to give the reason *why, and for what purpose, he contemplates an apprehension*. But thus the reference of ἐφ' ᾧ κ.τ.λ. would be limited to εἰ κ. καταλάβω, although the positive leading thought has been introduced in διώκω δέ. 'Εφ' ᾧ κ.τ.λ. serves this *leading thought along with* that of its accessory definition εἰ κ. καταλάβω.—καὶ] *also, subjoins* to the active καταλάβω the ingeniously corresponding passive relation κατελήφθην. And by κατελήφθ. Paul expresses what *at his conversion* he experienced from Christ (hence the *aorist*); there is no need for suggesting the idea, foreign to the context, of an apprehended *fugitive* (Chrysostom, Theophylact,

<sup>1</sup> Abresch, *ad Aesch. Sept.* 90; Blomfield, *Gloss. Pers.* 86.

<sup>2</sup> Phavorinus: διώκειν ἐνίοτε τὸ ἀπλῶς κατὰ σπουδὴν ἐλαύνειν; also Eustathius, *ad Il.* xxiii. 344.

<sup>3</sup> Comp. on Rom. ix. 30, 1 Cor. ix. 24, where we have the same progression from λαμβ. to καταλαμβ.; Herod ix. 58: διωκτέοι εἰς ὃ καταλαμψθέντες.

<sup>4</sup> 2 Tim. iv. 7 does not conflict with our passage, but is the confession *at the end of the*

course, "exemplum accipientis jam jamque," Bengel.

<sup>5</sup> Comp. Plat. *Tim.* p. 38 D: ὅθεν καταλαμβάνουσί τε καὶ καταλαμβάνονται, 1 Cor. xiii. 12· ἐπιγνώσσομαι καθὼς καὶ ἐπεγνώσθην, Ignatius, *Rom.* 8: θελήσατε, ἵνα καὶ ὑμεῖς θεληθῆτε, Trall. 5: πολλὰ γὰρ ἡμῖν λείπει, ἵνα Θεοῦ μὴ λειπώμεθα.

<sup>6</sup> Paul is conscious that, being apprehended by Christ, he may not and cannot do otherwise. Comp. Bengel: *quoniam; sensus virtutis Christi accendit Christianum.*

Theodoret, and others, including Flatt and van Hengel). The fact that at that time Christ *laid hold* of him on his pre-Christian career, and took him into His power and gracious guidance as His own, is vividly illustrated by the figure, to which the context gave occasion, κατελήφθ. ὑπὸ Χ.

Vv. 13, 14. [XVIII f.] Once more, and with loving earnestness (ἀδελφοί), Paul says what he had already said in ver. 12 with οὐχ ὅτι . . . καταλάβω; and in doing so, he brings more into relief in the first portion the element of *self-estimation*, which in his own case he denies; and, in the second part, he sets forth more in detail the idea: δίδωκω δὲ εἰ κ. καταλ.—ἐγὼ ἑμαυτὸν] *ego me ipsum*, an emphatic mode of indicating one's own estimation, in which one is both subject and object of the judgment. Comp. John v. 30 f., vii. 17, viii. 54; Acts xxvi. 9, *et al.* A reference to the judgment of *others* about him (Bengel, Weiss, and others; comp. also Hofmann) is here out of place.—λογίζομαι] *I judge*, I am of opinion,<sup>1</sup> Rom. iii. 28, viii. 18, xiv. 14; 2 Cor. xi. 5, *et al.*; Xen. *Anab.* ii. 2. 13; Dem. lxiii. 12.—ἐν δέ] Comp. Anthol. Pal. vii. 455: ἐν δ' ἀντὶ πάντων, also the frequent ἐν μόνον; see Stallbaum, *ad. Plat. Symp.* p. 184 C, *Rep.* p. 548 C. It is here usually supplemented by ποιῶ (Chrysostom appears to have understood ποιῶν). So also Winer, Buttmann, de Wette, Wiesinger, Ellicott. But how arbitrarily, seeing that the context by what immediately precedes suggests simply the supplying of λογίζομαι [XVIII g.] (not λογίζ. κατεληφέναι, Oecumenius, Weiss), and this is in perfect harmony with the sense! Hence we take it thus: "but one thing *I think*, *unum censeo*." This one thing which Paul thinks regarding the matter in question, in contrast to the previous negative (δέ, as in ver. 12), is then directly expressed by all that follows from τὰ μὲν ὀπίσω to ἐν Χ. 'I. Nearest to this contextual supplement comes the Syriac, which has added οἶδα, and Luther, who has added λέγω. The supplying of λογίζομαι is confirmed by the cognate φρονῶμεν, ver. 15. Without supplying anything, ἐν δέ has either been connected with δίδωκω (thus Augustine, *Serm. de divers.* i. 6, Pierce, Storr, van Hengel, and others), or has been taken *absolutely*: "*unum contra!*" see Hoelemann, comp. Rheinwald. But the *former* is to be rejected, because the subsequent δίδωκω carries its own complete definiteness; and the *latter* would render the discourse abrupt without reason, since it is not written under emotional excitement, and would, withal, require a supplement, such as Beza gives by ἐστὶ. Hofmann also comes at length in substance to this latter supplement, mixing up an imaginary contrast to that which the *adversaries* imputed to the apostle: over-against this, his conduct subsequently described *was the only thing which was quite right* (?).—τὰ μὲν ὀπίσω] *what is behind*, cannot be referred to what *has been mentioned* in vv. 5 and 6 and the *category* of those pre-Christian advantages generally (so in substance, Pelagius; τινές in Theodoret, Vatablus, Zeger, Wolf, and others, also Ewald and Hofmann); this would be at variance with the context, for τὰ μὲν ὀπίσω ἐπὶ λανθ. corresponds to the negation of the having already

<sup>1</sup> Οὐ belongs to λογίζομαι. The erroneous reference to κατεληφέναι produced the read-

ing οὐπω (A D 8 min. vss. and Fathers), which Tischendorf 8. has adopted.



attained or being perfect in ver. 12, and must therefore apply to the *previous achievements of the Christian life*, to the degrees of *Christian moral perfection* already reached, which are conceived as the spaces already left behind in the *stadium* of the runner still pressing forward; and not to what had belonged to his *pre-Christian* conduct (Hofmann). Comp. Chrysostom, Oecumenius, Theophylact.—ἐπιζῆτασθαι.] *forgetting*, like the runner who dismisses from his mind the space already traversed, and fixes his thoughts only on what still lies before him. This is surely no break in the internal connection (as Hofmann objects); on the contrary, like the runner pressing forward, Paul in his continuous restless striving *overlooks* the degree of moral perfection already attained, which he would not do, if he reckoned it already as itself perfection. ἐπιζῆτασθαι is joined with the genitive and accusative; the simple verb, on the contrary, only with the genitive. See Kühner, II. 1, p. 313. On the use of the word in the sense of *intentional* forgetting, comp. Herod. iii. 75, iv. 43; 1 Macc. i. 49. It thus amounts to the sense of *nullam rationem habere*.<sup>1</sup>—τοῖς δὲ ἐμπροσθεν ἵπκεταινόμεν.] *but stretching myself out towards that which is before*. The dative is governed by the verb compounded with ἐπί,<sup>2</sup> the ἐπί intimating the *direction*. In the case of such an one running “prono et quasi praecepiti corpore” (Beza), “oculus manum, manus pedem praevertit et trahit,” Bengel.<sup>3</sup> Τὰ ἐμπρ. represent the higher stages of Christian perfection not yet attained.<sup>4</sup>—κατὰ σκοπὸν διώκω] *I hasten towards the goal*, therefore in a straight course towards the prize of victory. The opposite: ἀπὸ σκοποῦ, Hom. Od. xi. 344, xxii. 6; Plat. Theaet. p. 179 C, Tim. p. 25 E; Xen. Conv. ii. 10; Lucian, Icarom. 2; and παρὰ σκοπὸν, Pind. Ol. xiii. 144. On διώκω without an accusative of the object (in opposition to van Hengel), comp. Xen. Anab. vii. 2. 20, vi. 5. 25 (δρόμῳ διώκειν); Aesch. Sept. 89; Buttmann, Lexil. p. 219; Jacobs, ad Anthol. IX. p. 213. Comp. on ver. 12. The *prize of victory* (τὸ βραβεῖον, see on 1 Cor. ix. 24; Clem. Cor. I. 5; Schol. min. ad Soph. El. 680; Oppian, Cyneg. iv. 196; Lycophr. 1154) represents the *salvation of the Messiah's kingdom* (see on ver. 12), to which God has called man. Hence: τῆς ἄνω κλήσεως, a *genitive* which is to be taken not as appositional (de Wette, Schenkel), but as the *genitive of the subject*: the βραβεῖον, to which the calling relates. Comp. Luther: “which the heavenly calling holds out.” This is therefore the object of the ἐλπίς τῆς κλήσεως (Eph. i. 18, iv. 4).<sup>5</sup>—ἡ ἄνω κλήσις τοῦ Θεοῦ [XVIII h.] is the *calling which issued from God above in heaven* (on ἄνω, comp. Col. iii. 2. Gal. iv. 26; and on the subject-matter, Heb. iii. 1), by which He has called us to the σωτηρία of His kingdom. The general form of expression, not even limited by a pronoun (such as τῆς ἐμῆς), does not allow us to think only of the miracu-

<sup>1</sup> Sturz, Lex. Xen. II. p. 294.

<sup>2</sup> Krüger, § 48. 11. 5; Nägelsbach, zur Ilias, p. 30, ed. 3.

<sup>3</sup> On the verb, comp. Strabo, xvii. p. 800; Aristot. Poet. 21; Plut. Mor. p. 1147 A.

<sup>4</sup> Τὰ ἐμπροσθεν, is thus conceived by the apostle as *that which still lies further in prospect after every advance in the ethical course*; not as

*that which lay before him in consequence of his conversion* (contrasting with his *pre-Christian* efforts), as Hofmann thinks. It is the ever new, greater, and loftier task which he sees before him, step after step.

<sup>5</sup> Comp. the Platonic καλὸν τὸ ἀθλον καὶ ἡ ἐλπίς μεγάλη, Phaed. p. 114 C.

lous calling of the apostle himself; this is rather included under the general category of the *ἄνω κλήσις τοῦ Θεοῦ*, which in the individual cases may have taken historically very different forms. The *ἄνω*, which in itself is not necessary, is added, because Paul is thoroughly filled with the consciousness of the divine nature of the *κλήσις* in its exaltedness above everything that is earthly. Lastly, the *κλήσις* itself is, as always (even in 2 Thess. i. 11), the act of calling; not *that whereto one is called* (de Wette), or “le bonheur céleste même” (Rilliet); and the general currency of the idea and expression forbids us also, since no indication of the kind is given, to conceive of God as *βραβευτής* or *βραβεύς*, as the judge of the contest,<sup>1</sup> who through the herald summons the runners to the race (Grotius, Wolf, Rosenmüller, am Ende, Hoelemann, van Hengel, Wiesinger); *τῆς ἄνω κλ.* τ. Θε. serves to define more accurately that which is figuratively denoted by *βραβεῖον*, but does not itself form a part of the allegory.—*ἐν Χ. 'Ι.*] is rightly (so also Weiss) joined by Chrysostom to *διώκω*<sup>2</sup> [XVIII i.]. This thought, that the *διώκειν* just described is done by him *in Christ*, as the great upholding and impelling element of life in which amidst this activity he moves, is emphatically placed at the end as that which regulates all his efforts. The usual connection of these words with τ. *ἄνω κλήσεως τ. Θεοῦ*, in which the calling is understood as brought about through Christ (rather: *having its causal ground in Christ*), yields a superfluous and self-obvious definition of the *κλήσις* already so accurately defined; although the connecting article would not be necessary, since, according to the construction *καλεῖν ἐν Χ.* (1 Cor. vii. 22; 1 Pet. v. 10), *ἐν Χ. 'Ι.* might be joined with *κλήσεως* so as to form one idea.<sup>3</sup> A contrast to the calling issued to *Israel* to be God's people *on earth*, is groundlessly suggested by Hofmann.

Ver. 15. Application of the passage vv. 12–14 for the benefit of the Philippians, down to ver. 17.—*τέλειοι*] [XVIII j.] denotes not *perfection*, like *τετελείωμαι* in ver. 12, but the *moral ripeness* which, with differences of degree in the case of individuals, belongs to the true Christian state that has advanced beyond the novitiate—that Christian *maturity* in which one is no longer *νήπιος ἐν Χριστῷ*; comp. on 1 Cor. ii. 6, iii. 1; Eph. iv. 13. The *τετελείωμαι* is the ideal goal of the development of this *τέλειον εἶναι*, contradistinguished from the *νηπιότης*. The special aspect of this maturity, which Paul had in view in using *τέλειοι*, is to be regarded, not as *theoretical knowledge*,—the doctrine of *righteousness by faith* being conceived to be specially referred to (Erasmus, Wolf, Rheinwald, and others),—but as the *moral* character and striving of believers, as appears from ver. 13 f., along with which the corresponding relation of practical insight is self-evident as a necessary presupposition (comp. Col. iv. 12, i. 28); although there is no reason to suppose that particular questions in this domain (such as those relating to sacrificial flesh, fasts, feasts, and the like) had arisen in Philippi and occasioned division, of which no trace

<sup>1</sup>Pollux, iii. 145; Blomf. Gloss. ad Aesch. Pers. 307.

<sup>2</sup>ἐν Χριστῷ Ἰησοῦ τοῦτο ποιῶ, φησίν. οὐ γάρ

ἐνὶ χωρὶς τῆς ἐκείνου ῥοπῆς τοσοῦτον διελθεῖν διάστημα. Comp. Theodoret and Oecumenius.

<sup>3</sup>Comp. Clem. Cor. I. 46.

exists. The jealousy and partial disunion in the church arose from a *moral conceit*, which was prejudicial to mutual humility (ii. 3 ff.) and to personal genuine striving after holiness (ii. 12 ff.). In using *δοῦ*—with which we are to supply *sumus* simply, and not *volumus esse*—Paul leaves it to the conscientious judgment of every reader whether he, on his part, belongs to the number of the *τέλειοι*; but by including *himself* in this predicate, and yet having previously negatived the *ἡδὴ τετελείωμαι* in his own case (ver. 12), the apostle removes all idle misunderstanding and abuse of his words which might tend to moral pride, and then by *τοῦτο φρονῶμεν* leaves room only for the consciousness: *ὡς τελείου τὸ μὴ νομίζειν ἑαυτὸν τέλειον εἶναι*, Chrysostom. A tone of *irony* (Schenkel) is utterly alien to the heartfelt character of the whole discourse, which is, moreover, in this application, ver. 15, so expressed as to include the apostle in common with his readers. To the Catholic fictions of a state of perfection the passage is in direct opposition.—*τοῦτο φρονῶμεν*] [XVIII k.] *let us have this frame of mind*, namely, which I, in ver. 13 f., have just expressed as mine; the frame of humble self-estimation, and at the same time incessant pressing forward. Grotius holds quite arbitrarily that Paul reverts to what he had said in ver. 3. But it is also wrong to seek the reference of *τοῦτο φρον.* in the passage from ver. 4 onwards: “renunciandum esse splendidis virtutibus Judd. (vv. 4-7), contra in solo Christo acquiescendum (vv. 8-10) et ad victricem palmam studio indefesso annitendum (vv. 12-14),” Hoelemann;<sup>1</sup> similarly Hofmann, who makes it refer to the entire presentation—joining on to ver. 3—of a frame of mind which is opposed to the disposition of those against whom they are to be on their guard. Vv. 4-11 are certainly said by way of warning against the *false teachers*, and are opposed to *these*; but this opposition is of a *dogmatic* nature, for the upholding of the Pauline fundamental doctrine against Judaism, and it is only ver. 12 that begins what has regard to the *moral progress of the Church* in the right way pressing onward to the goal, in which respect Paul desires to serve for their *model* (ver. 17),—as which he has sketched himself in ver. 13 f., when he begins with *ἀδελφοί* and introduces his *ἐγώ*. Besides, the *φρονῶμεν*, which is correlative with the *λογίζομαι*, does not point back beyond ver. 13 f. Therefore, not even the appropriation of Christ, vv. 8-11, is to be included in the reference of the *τοῦτο* (in opposition to de Wette and Wiesinger). Van Hengel is inclined to refer *τοῦτο* to τὸ βραβεῖον; but the readers needed the exhortation to the *right mode of striving* after the βραβεῖον, and not the summons generally, that they should have the βραβ. in view. This applies also against the similar, although more exact, interpretation of Fritzsche (*Diss. II. in 2 Cor. p. 92*): “*hac mente simus* sc. ut. τὸ βραβ. τῆς ἡμῶν κλήσεως consecremur.”—καὶ εἰ τι ἑτέρως φρον.] and if as to any point (τι, accusative of the object) *ye be otherwise minded*, take up another way of thinking, varying, namely, from that specified in *τοῦτο φρονῶμεν*. A man may, forsooth, have in general the

<sup>1</sup> Comp. Calvin, Wolf, Heinrichs, and others, including Matthies, Baumgarten-Crusius, Rilliet, and Reiche.



same frame of mind which Paul has represented in himself, and to which he has summoned his readers; but at the same time an isolated concrete case ( $\tau\iota$ ) may occur, which a man cannot fit into the  $\phi\rho\nu\epsilon\acute{\iota}\nu$  in question, and regarding which he is of opinion that he ought to be differently minded, so that in such a state of things he becomes *morally inconsistent* in his frame of mind, inasmuch as he lacks the befitting  $\epsilon\pi\acute{\iota}\gamma\eta\nu\sigma\iota\varsigma$  and  $\alpha\iota\sigma\theta\eta\sigma\iota\varsigma$  εἰς τὸ δοκιμάζειν κ.τ.λ., i. 9, in the moral judgment which determines the  $\phi\rho\nu\epsilon\acute{\iota}\nu$ . Hofmann arbitrarily limits the  $\tau\iota$  to some matter *independent of the essential disposition of the Christian life*. This sense would have required a more precise definition, in order to be found. And the hope which is uttered in the apodosis, is in perfect harmony with the prayer in i. 9 f.; hence Hofmann's objection, that the readers *must have themselves corrected* the fault which according to our view here emerges, is quite groundless. The *subject addressed* is the *readers generally* (see ver. 17), not the  $\nu\acute{\eta}\pi\iota\omega\iota$  (Hunnius, Wolf, Bengel, Storr, and others, including Flatt, Rheinwald, Hoelemann, Riliet, Reiche), whom several expositors have regarded as those who had not yet raised themselves to the pure righteousness of faith excluding the law (see Rheinwald and Reiche), or who had allowed themselves to be led away by false teachers (see Hunnius, Grotius, Storr). But setting aside the arbitrariness generally with which this contrast is introduced, it is opposed by the fact, that Paul does not assume any thorough and essential diversity in the  $\phi\rho\nu\epsilon\acute{\iota}\nu$ , but only such a variation as might affect some one or other isolated point ( $\tau\iota$ ), and that not in the doctrinal, but in the moral province of Christian conduct. Moreover, if *persons led astray* were here in question, nothing would be less in harmony with the character of the apostle than the hopeful tolerance which is expressed in the words καὶ τοῦτο . . . ἀποκαλύψει. Lastly, the change of person (in opposition to Bengel) was necessary, because Paul, speaking of a partial  $\acute{\epsilon}\tau\epsilon\rho\omega\varsigma$   $\phi\rho\nu\epsilon\acute{\iota}\nu$ , could not include himself.—In  $\acute{\epsilon}\tau\epsilon\rho\omega\varsigma$ , otherwise (not occurring elsewhere in the N. T.), there is implied, according to the context, an *unfavorable* sense, the notion of *incorrectness*, *secius quam oportet*;<sup>1</sup> just as  $\acute{\epsilon}\tau\epsilon\rho\omega\varsigma$  (comp. on ἄλλο, Gal. v. 10) may denote even that which is bad or hostile.<sup>2</sup> It is here the  $\acute{\epsilon}\tau\epsilon\rho\omicron\delta\omicron\chi\epsilon\acute{\iota}\nu$  (Plat. *Theut.* pp. 190 E, 193 D), as *frame of mind*. This has not been attended to by van Hengel, when he takes with equal unsuitableness  $\tau\iota$  in an emphatic sense, and  $\phi\rho\nu\epsilon\acute{\iota}\nu$  as to *strive for*: “*si quid boni per aliam viam expetitis, quam ego persequor.*”—καὶ τοῦτο ὁ θεὸς ἡμ. ἀποκ.] Expression of the *hope* that such variations will not fail to be rectified, on the part of God, by His revealing operation. Certainly, therefore, the variations, which Paul so forbearingly and confidently and without polemical handling commits to revealing correction on the part of God, were not on matters of principle or of an anti-Pauline character.—καὶ τοῦτο] *this also*, like other things which He has already revealed unto you; so that in καὶ is contained the

<sup>1</sup> Comp. Hom. *Od.* i. 234; Dem. 298. 22, 597. 3; Eustath. *ad Od.* p. 1448. 2; Soph. *Phil.* 503; Valckenaer, *Diatr.* p. 112.

<sup>2</sup> Wisd. xix. 3; Dissen. *ad Pind. Nem.* viii. 3, *Pyth.* iii. 54; Wytttenbach, *ad Plat. Phaed.* p. 321.

idea also still (Hartung, *Partikell.* I. p. 135). Hofmann erroneously says that *kai* implies: *there, where the disposition is present, which I require*. It in fact belongs to τοῦτο. This τοῦτο, however, is not: *that ye*,<sup>1</sup> but *what ye wrongly think; the frame of mind in question, as it ought to be* instead of the ἐτέρως φρονεῖν, not: “whether you are right or I” (Ewald).<sup>2</sup> The passage is very far from betraying uncertainty or want of firmness (Baur).—The ἀποκαλύψει, which is to be taken as purely future, is conceived by Paul as taking place *through the Holy Spirit* (see Eph. i. 17; Col. i. 10), not by human instruction (Beza). He might also have written διδάξει (comp. θεοδιδάκτοι, 1 Thess. iv. 9; also John vi. 45), by which, however, the special *kind* of instruction which he means would not have been indicated. This is the inward divine unveiling of ethical truth, which is needed for the practical reason of *him* who in any respect otherwise φρονεῖ than Paul has shown in his own example: for οὐ περὶ δογμάτων πάντα εἰρηται, ἀλλ’ ἅ περὶ βίου τελειότητος καὶ τοῦ μὴ νομίζειν ἑαυτοῦς τελείους εἶναι, Chrysostom. Wherever in this moral respect the right frame of mind is not yet completely present in one or the other, Paul trusts to the disclosing operation of God Himself, whose Spirit rules and works in the Church and its individual members.<sup>3</sup>

Ver. 16. [XVIII c.] A caution added to the precept given in ver. 15, and the promise coupled with it: Only let there be no deviation in the prosecution of the development of your Christian life from the point to which we have attained! Neither to the right nor to the left, but forward in the same direction! This warning Paul expresses briefly and precisely thus: “*Only whereto we have attained,—according to the same to direct your walk!*”—that is, “however ye may be in some point otherwise minded and, therefore, may have to await further revelation, at all events *ye ought not to deviate*—this must in every case be your fundamental rule—from *that whereto we have already attained in the Christian life; but, on the contrary, should let the further direction of your moral walk be determined by that same.*” Such a general precept addressed to the Philippians conveys an honorable testimony to the state of their moral constitution on the whole, however different in individuals we may conceive the point to be from which Paul says εἰς ὃ ἐφθ., as is evident from the very fact that he includes himself in the εἰς ὃ ἐφθ., which could not but honor and stimulate the readers. On πρῆν, *nisi quod*, comp. i. 18; on φθᾶν εἰς, *to attain to anything*, comp. Matt. xii. 28; Luke xi. 26; 1 Thess. ii. 16 (ἐπι); Rom. ix. 31; Dan. iv. 19; Tob. v. 18; Plut. *Mor.* p. 338 A; Apollod. xii. 242. It denotes the having come *forward*, the having *advanced*. Ewald takes it: if we *had the advantage* (see 1 Thess. iv. 15, and the common classical usage), that is: “in what we already possess much better and higher than Judaism.” But this reference to Judaism is not given in the text, which aims to

<sup>1</sup>Oecumenius, Grotius, Cornelius a Lapide, Fritzsche, *l. c.* p. 93.

<sup>2</sup>Calvin aptly says: “Nemo ita loqui jure posset, nisi cui certa constat suae doctrinae

ratio et veritas.”

<sup>3</sup>1 Cor. ii. 14, iii. 16; Eph. i. 17, ii. 21 f.; Rom. viii. 9, 15, 26; Gal. v. 22, 25, *et al.*

secure generally their further progress in the development of Christian life. On στοιχεῖν with the dative of the rule: to advance (march) according to something, that is, to direct oneself in one's constant conduct by something, see on Gal. v. 16, 25. The infinitive, however, as the expression of a briefly measured wish or command, without supplying λέγω, δεῖ, or the like (which Buttmann requires, *Neut. Gr.* p. 233 [E. T. 272]), stands in place of the imperative, as in Rom. xii. 15;<sup>1</sup> Fritzsche, *ad Rom.* III. p. 86. Fritzsche, however, *Diss.* II. 2 Cor. p. 93, has erroneously made the infinitive dependent on ἀποκαλύψει: "praeterea instituet vos, ut, quam ego consecutus sum τῷ βραβεῖω τῆς ἀνω κλήσεως intentam mentem, ejusdem participes fieri ipsi annitami." Comp. Oecumenius. Decisive against this view is the plural ἐφθάσαμεν, which, according to the context (ver. 15), cannot apply merely to Paul, as well as the fact that the antithesis of persons (*ego . . . ipsi*) is gratuitously introduced. Michaelis, who is followed by Rilliet, closely unites ver. 16 with the sequel,<sup>2</sup> but in such a way that only an awkward arrangement of the sentences is attained, and the nervous vigor of the concise command is taken away.—The εἰς ὃ ἐφθάσ.—which cannot in accordance with the context denote the having attained to Christianity, to the being Christian (Hofmann's view, which yields a meaning much too vague and general)—has been rightly explained by Chrysostom and Theophylact as relating to the attainments in the Christian life, which are to be maintained, and in the further development of which constant progress is to be made (ὁ κατωρθώσαμεν, κατέχωμεν, Theophylact). Comp. Schinz and van Hengel. This view is corroborated by the sequel, in which Paul represents himself as model of the walk; and therefore it is not to be referred merely to the measure of the right frame of mind attained (Weiss). Most expositors understand the words as signifying the measure of Christian knowledge acquired (so also Heinrichs, Flatt, Rheinwald, Matthies, Hoelemann, de Wette, Wiesinger), in conformity with which one ought to live. In connection with this, various arbitrary definitions of the object of the knowledge have been suggested, as, for instance, by Grotius: "de circumcisione et ritibus;" Heinrichs and de Wette: concerning the main substance of the Christian faith apart from secondary matters; Schneckenburger: "that man is justified by faith, and not by the works of the law;" along with which de Wette lays stress on the point that it is not the individual more or less perfect knowledge (so usually; see Flatt, Rheinwald, Matthies) that is meant, but the collective conviction, the truths generally recognized. But the whole interpretation which refers it to knowledge is not in keeping with the text; for ἐφθάσαμεν, correlative with στοιχεῖν, presents together with the latter a unity of figurative

<sup>1</sup> See Hom. *Il.* i. 20, and Nägelsbach in *loc.*; Stallbaum, *ad Plat. Rep.* p. 473 A; Pflugk, *ad Eur. Heracl.* 314.

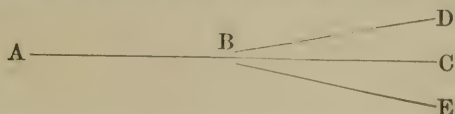
<sup>2</sup> This is thrown out as a suggestion also by Hofmann, according to whom the infinitive clause ought "perhaps more correctly" to be coupled with συμμηται κ.τ.λ., and taken as

a prefixed designation of that in doing which they are to be his imitators and to have their attention directed to those, etc. Thus the infinitive would come to stand as infinitive of the aim. But even thus the whole attempt would be an artificial twisting of the passage without reason or use.



view, the former denoting the point of the way already attained, and  $\tau\tilde{\omega}$   $\alpha\tilde{\nu}\tau\tilde{\omega}$   $\sigma\tau\alpha\iota\chi\epsilon\iota\nu$ , perseverance in the direction indicated by that attainment. Therefore, if by  $\sigma\tau\alpha\iota\chi\epsilon\iota\nu$  there is clearly (see ver. 17) intended the moral conduct of life, this also must be denoted by  $\epsilon\iota\varsigma$   $\delta$   $\epsilon\phi\theta$ , as respects its quality attained up to the present time. Moreover, if  $\epsilon\iota\varsigma$   $\delta$   $\epsilon\phi\theta$  is to be understood as referring to *knowledge*, there would be no motive for the prominence given to the identity by  $\tau\tilde{\omega}$   $\alpha\tilde{\nu}\tau\tilde{\omega}$ .

REMARK.—What Paul means in ver. 16 may be illustrated thus :



Here B is the point of the development of Christian life  $\epsilon\iota\varsigma$   $\delta$   $\epsilon\phi\theta\acute{\alpha}\sigma\alpha\mu\epsilon\nu$ , which, in the case of different individuals, may be more or less advanced. The  $\tau\tilde{\omega}$   $\alpha\tilde{\nu}\tau\tilde{\omega}$   $\sigma\tau\alpha\iota\chi\epsilon\iota\nu$  takes place, when the path traversed from A to B is continued in the direction of C. If any one should move from B in the direction of either D or E, he would not  $\tau\tilde{\omega}$   $\alpha\tilde{\nu}\tau\tilde{\omega}$   $\sigma\tau\alpha\iota\chi\epsilon\iota\nu$ . The reproach of *uncertainty* which Wiesinger brings against this canon, because a  $\acute{\epsilon}\tau\epsilon\rho\omega\varsigma$   $\phi\rho\omicron\nu\epsilon\iota\nu$  may take place which does not lie in the same direction, and generally because the power of sin might hinder the following out of this direction, would also apply in opposition to every other explanation of the  $\epsilon\iota\varsigma$   $\delta$   $\epsilon\phi\theta$ , and particularly to that of the *knowledge* attained; but it is altogether unfounded, first, because the  $\acute{\epsilon}\tau\epsilon\rho\omega\varsigma$   $\phi\rho\omicron\nu\epsilon\iota\nu$  only refers to one or another concrete *single point* ( $\tau\epsilon$ ), so that the *whole* of moral attainment—the collective development—which has been reached is not thereby disturbed; and, secondly, because Paul in this case has to do with a church already *highly advanced* in a moral point of view (i. 5 ff.), which he might, at all events generally, enjoin to continue in the same direction as the path in which they had already travelled. Very groundless is also the objection urged by Hofmann, that the  $\epsilon\iota\varsigma$   $\delta$   $\epsilon\phi\theta$  must necessarily be *one and the same for all*. This is simply to be denied; it is an utterly arbitrary assumption.

Ver. 17. [On Vv. 17–21, see Note XIX. pages 157, 158.] In carrying out this command they are to follow his example, which he has previously held up to their view, especially from ver. 12 onwards.— $\sigma\upsilon\mu\mu\upsilon\mu\eta\tau\alpha\iota$  [XIX a.] *co-imitators*, is a word not elsewhere preserved. Comp., however,  $\sigma\upsilon\mu\mu\upsilon\mu\omicron\upsilon\mu\epsilon\nu\omicron\iota$ , Plat. Polit. p. 274 D.  $\sigma\upsilon\nu$  is neither *superfluous* (Heinrichs, comp. Hofmann), nor does it refer to the imitation of *Christ* in common with the apostle (Bengel, Ewald),—a reference which cannot be derived from the remote i. 30–ii. 8, and which would be expressed somewhat as in 1 Cor. xi. 1; 1 Thess. i. 6. Neither does it refer to the obligation of his readers *collectively* to imitate him (Beza, Grotius, and others, including Matthies, Hoelemann, van Hengel, de Wette), so that “*omnes uno consensu et una mente*” (Calvin) would be meant; but it means, as is required by the context that follows: “*una cum aliis, qui me imitantur*” (Estius; comp. Erasmus, Annot., Vatablus, Cornelius a Lapide, Wiesinger, Weiss, Ellicott, and

others). Theophylact aptly remarks: συγκολλᾷ αὐτοὺς τοῖς καλῶς περιπατοῦσι, whereby the weight of the exhortation is *strengthened*.—σκοπεῖτε] *direct your view* to those who, etc., namely, in order to become imitators of me in like manner as they are. Other Christians, not Philippians, are meant, just as ver. 18 also applies to those of other places.—καθῶς] [XIX b.] does not correspond to the οὕτω, as most expositors think, but is the *argumentative* “as” (see on i. 7), by which the two previous requirements, συμμιμηταὶ κ.τ.λ. and σκοπεῖτε κ.τ.λ., are established: *in measure as* ye have us for an example. This interpretation (which Wiesinger and Weiss adopt) is, notwithstanding the subtle distinction of thought which Hofmann suggests, required both by the second person ἔχετε (not ἔχονσι) and by the plural ἡμᾶς (not ἐμέ). This ἡμᾶς refers not to the *apostle alone* [XIX c.] (so many, and still de Wette; but in this case, as before, the *singular* would have been used), nor yet generally to the apostle *and his companions* (van Hengel, Baumgarten-Crusius, Lightfoot), especially *Timothy* (Hofmann), or to all *tried Christians* (Matthies); but to *him and those οὕτω* (*in this manner, imitative of me*) περιπατοῦντας. This view is not at variance with τύπον in the *singular* (de Wette); for the several τύποι of individuals are conceived *collectively* as τύπος. Comp. 1 Thess. i. 7 (Lachmann, Lünemann).<sup>1</sup> This predicative τύπον, which is therefore placed *before* ἡμᾶς, is emphatic.

Ver. 18. [XIX d.] Admonitory confirmation of the injunction in ver. 17.—περιπατοῦν] is not to be defined by κακῶς (Oecumenius), or *longe aliter* (Grotius; comp. Syr.); nor is it to be taken as *circulantur* (comp. 1 Pet. v. 8) (Storr, Heinrichs, Flatt), which is at variance with the context in ver. 17. Calvin, unnaturally breaking up the plan of the discourse, makes the connection: “*ambulant terrena cogitantes*” (which is prohibited by the very article before ἐπίγ. φρον.), and puts in a parenthesis what intervenes (so also Erasmus, Schmid, and Wolf); whilst Estius quite arbitrarily overlaps the first relative clause, and takes περιπ. along with ὧν τὸ τέλος κ.τ.λ. Erasmus (see his *Annot.*) and others, including Rheinwald, van Hengel, Rilliet, de Wette, Wiesinger, and Weiss, consider the discourse as broken off, the introduction of the relative clauses inducing the writer to leave out the modal definition of περιπ. Hofmann transforms the simple λέγειν (comp. Gal. i. 9) into the idea of *naming*, and takes τοὺς ἐχθροὺς as its *object-predicate*, in which case, however, the *mode* of the περιπατεῖν would not be stated. On the contrary, the construction is a genuine Greek mode of attraction,<sup>2</sup> so framed, that instead of saying: *many walk as the enemies of the cross*, this predicative definition of mode is drawn into the relative clause οὓς πολλὰκις κ.τ.λ.<sup>3</sup> and *assimilated* to the relative; comp. Plat. *Rep.* p. 402 C., and Stallbaum *in loc.* It is therefore to be interpreted: *Many, of whom I have said that to you often, and now tell you even weeping, walk as the enemies*, etc. The πολλὰκις, emphatically corresponding with the πολλοί (2

<sup>1</sup> See also 2 Thess. iii. 9; comp. generally, Bernhardt, p. 58 f.; Kühner, II. 1, p. 12 f.

<sup>2</sup> See Wolf, *ad Dem. Lept.* 15; Pflugk, *ad Eur. Hec.* 771; Kühner, II. 2, p. 925; Buttm. *Neut. Gr.* p. 68 [E. T. 77].

<sup>3</sup> Hence also the conjecture of Laurent (*Neut. Stud.* p. 21 f.), that οὓς πολλὰκις . . . ἀπώλεια is a supplementary marginal note inserted by the apostle, is unwarranted.

Cor. viii. 22), refers to the apostle's *presence* in Philippi; whether, at an earlier date in an *epistle* (see on iii. 1), he had thus characterized these enemies of the cross (Flatt, Ewald), must be left undecided. But it is incorrect to make these words include a reference (Matthies) to ver. 2, as in the two passages *different persons* (see below) must be described.—*οὖν δὲ καὶ κλαίων*] δὲ τί; ὅτι ἐπέτεινε τὸ κακὸν, ὅτι δακρύων ἄξιοι οἱ τοιοῦτοι . . . οὕτως ἐστὶ συμπαθητικός, οὕτω φροντίζει πάντων ἀνθρώπων, Chrysostom. The deterioration of these men, which had in the meanwhile increased, now extorts *tears* from the apostle on account of their own ruin and of their ruinous influence.—*τοὺς ἐχθρ. τ. στ. τ. X.*] The article denotes the class of men characteristically defined. We must explain the designation as referring, not to enemies of the *doctrine* of the cross (Theodoret: ὡς διδάσκοντας ὅτι δίχα τῆς νομικῆς πολιτείας ἀδύνατον σωτηρίας τελεῖν, so in substance Luther, Erasmus, Estius, Calovius, Cornelius a Lapide, Wolf, and many others; also Heinrichs, Rheinwald, Matthies), so that passages such as Gal. v. 11, vi. 12, would have to be compared; but, as required by the context which follows, to *Christians of Epicurean tendencies* (ἐν ἀνέσει ζῶντες κ. τρυφή, Chrysostom; comp. Theophylact and Oecumenius), who, as such, are hostile to the fellowship of the cross of Christ (comp. iii. 10), whose maxims of life are opposed to the *παθήματα τοῦ Χριστοῦ* (2 Cor. i. 5), so that it is hateful to them *to suffer with Christ* (Rom. viii. 17). Comp. ver. 10, also Gal. vi. 14. In opposition to the context, Rilliet and Weiss understand *non-Christians*, who reject Christianity with hostile disdain, because its founder was crucified (comp. 1 Cor. i. 18, 23), or because the preaching of the cross required the crucifixion of their own lusts (Weiss); Calvin interpreted it generally of hypocritical *enemies of the gospel*. This misunderstanding ought to have been precluded by the very use of the tragic *πολλοί*, the melancholy force of which lies in the very fact that they are *Christians*, but Christians whose conduct is the deterrent contrast to that which is required in ver. 17.<sup>1</sup> We have still to notice that the persons here depicted are *not the same* as those who *were described* in ver. 2 (contrary to the usual view, which is also followed by Schinz and Hilgenfeld); for *those were teachers*, while these *πολλοί* are *Christians generally*. The former might indeed be characterized as *ἐχθροὶ τ. σαρκοῦ τ. X.*, according to Gal. vi. 12, but their Judaistic standpoint does not correspond to the Epicureanism which is affirmed of the *latter* in the words *ὡν ὁ Θεὸς ἡ κοιλία*, ver. 19. Hoelemann, de Wette, Lünemann, Wiesinger, Schenkel, and Hofmann have justly pronounced against the identity of the two; Weiss, however, following out his wrong interpretation of *κίνες* in ver. 2 (of the *heathen*), maintains the identity to a certain extent by assuming that the conduct of those *κίνες* is here described; while Baur makes use of the passage to deny freshness, naturalness, and objectivity to the polemic attack here made on the false teachers.

Ver. 19. A more precise deterrent delineation of these persons, having the most *deterrent* element put *foremost*, and then those points by which it

<sup>1</sup> See, besides, in opposition to Weiss, Huther in the *Mecklenb. Zeitschr.* 1862, p. 630 ff.



was brought about.—ὡν τὸ τέλος ἀπώλ.] By this is meant *Messianic* perdition, eternal condemnation (comp. i. 28), which is the *ultimate destiny* appointed (τῷ) for them (τέλος is not: *recompense*, see Rom. vi. 21; 2 Cor. xi. 15; Heb. vi. 8). For corresponding Rabbinical passages, see Wetstein and Schoettgen, *Hor.* p. 801.—ὡν ὁ Θεὸς ἡ κοιλία] λατρεύουσι γὰρ ὡς Θεῷ ταύτην καὶ πᾶσαν θεραπείαν προσάγουσι, Theophylact. Comp. Rom. xvi. 18; Eur. *Cycl.* 334 f.; Senec. *de benef.* vii. 26; and the maxim of those whose highest good is eating and drinking, 1 Cor. xv. 32. It is the γαστριμαργία (Plat. *Phaed.* p. 81 E; Lucian, *Amor.* 42) in its *godless* nature.<sup>1</sup>—καὶ ἡ δόξα κ.τ.λ.] also dependent on ὡν: and *whose honor is in their shame*, that is, who find their honor in that which redounds to their shame, as for instance, in revelling, haughty behavior, and the like, in which the immoral man is fond of making a show. ἡ δόξα is *subjective*, viewed from the opinion of those men, and τῇ αἰσχύνῃ is *objective*, viewed according to the reality of the ethical relation.<sup>2</sup> On εἶναι ἐν, *versari in*, to be found in, to be contained in something, comp. Plat. *Gorg.* p. 470 E: ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν, Eur. *Phoen.* 1310: οὐκ ἐν αἰσχύνῃ τὰ σά. The view, foreign to the context, which refers the words to *circumcision*, making αἰσχ. signify the *genitals* (*Schol. Ar. Equ.* 364; Ambrosiaster; Hilary; Pelagius; Augustine, *de verb. apost.* xv. 5; Bengel; Michaelis; Storr), is already rejected by Chrysostom and his successors.—οἱ τὰ ἐπίγεια φρονοῦντες] [XIX e.] who *bear the earthly* (that which is on the earth; the opposite in ver. 20) *in their mind* (as the goal of their interest and effort). Comp. Col. iii. 2. Thus Paul closes his delineation with a *summary* designation of their fundamental immoral tendency, and he puts this, not in the *genitive* (uniformly with the ὡν), but more independently and emphatically in the *nominative*, having in view the *logical* subject of what precedes (comp. on i. 30), and that with the individualizing (*ii, qui*) article of apposition.<sup>3</sup>

Ver. 20. After Paul has, by way of confirmation and warning, subjoined to his exhortation given in ver. 17 the deterrent example of the enemies of the cross of Christ in ver. 18 f., he now sketches by the side of that deterrent delineation—in outlines few, but how clear!—the *inviting picture* of those whom, in ver. 17, he had proposed as *τύπος*.—γάρ] [XIX f.] The train of thought runs thus: “Justly I characterize their whole nature by the words οἱ τὰ ἐπίγεια φρονοῦντες; for it is the direct opposite of *ours*; *our* πολίτευμα, the goal of *our* aspiration, is not on earth, but in heaven.” γάρ therefore introduces a *confirmatory reason*, but not for his having said that the earthly *mind* of the πολλοὶ necessarily *involves* such a *walk* (Hofmann); for he has not said this, and what follows would not be a proof of it. The apostle gives, rather, an *experimental proof e contrario*, and that for what immediately precedes, not for the remote ὡν τὸ τέλος ἀπώλεια (Weiss).—ἡμῶν]

<sup>1</sup> They were κοιλοδαίμονες (Eupolis in *Athen.* iii. p. 100 B), τὰς τῆς γαστρὸς ἡδονὰς πθέμενοι μέτρον εὐδαιμονίας (Lucian, *Patr. enc.* 10); τῇ γαστρὶ μετροῦντες καὶ τοῖς αἰσχίστοις τὴν εὐδαιμονίαν (Dem. 524. 24.)

<sup>2</sup> Comp. Polyb. xv. 23. 5: ἐφ' οἷς ἐχρῆν αἰσχύ-

νεσθαι καθ' ὑπερβολὴν, ἐπὶ τούτοις ὡς καλοῖς σεμνύεσθαι καὶ μεγαλυνεῖν, and also Plat. *Theaet.* p. 176 D; ἀγάλλονται γὰρ τῷ ὀνειδεῖ.

<sup>3</sup> Comp. Winer, p. 172 [E. T. 183]; Buttmann, *Neut. Gr.* p. 69 [E. T. 79].

emphatically placed first; contrast of the persons. These *ἡμεῖς*, however, are the same as the *ἡμᾶς* in ver. 17, consequently Paul himself and the οὐτὼ περιπατοῦντες.—τὸ πολίτευμα] *the commonwealth*, which may bear the sense either of: *the state*;<sup>1</sup> or *the state-administration*;<sup>2</sup> or its *principles*;<sup>3</sup> or the *state-constitution*.<sup>4</sup> Here, in the first sense: *our commonwealth*, that is, the state to which we belong, is in heaven. By this is meant the *Messiah's kingdom which had not yet appeared*, which will only at Christ's Parousia (comp. ἔξ ὧ κ.τ.λ. which follows) come down from heaven and manifest itself in its glory on earth. It is the state of the *heavenly Jerusalem* (see on Gal. iv. 26; comp. Usteri, *Lehrbegr.* p. 190; Ritschl, *altkath. Kirche*, p. 59.), of which true Christians are citizens (Eph. ii. 19) even now before the Parousia in a proleptic and ideal sense (ἐπ' ἐλπίδι τῆς δόξης, Rom. v. 2; comp. viii. 24), in order that one day, at the ἐπιφάνεια τῆς παρουσίας τοῦ κυρίου (2 Thess. ii. 8), they may be so in complete reality (comp. Heb. xii. 22 f., xiii. 14), as κοινωνοὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης (1 Pet. v. 1; Col. iii. 4), nay, as συμβασιλεύοντες (2 Tim. ii. 12; comp. Rom. viii. 17; 1 Cor. iv. 8). Hence, according to the necessary psychological relation, "where your treasure is, there will your heart be also" (Matt. vi. 21), they *φρονοῦσιν*, not τὰ ἐπίγεια, but τὰ ἄνω (Col. iii. 1 f.), which serves to explain the logical correctness of the γάρ in its relation to αἱ τὰ ἐπίγ. φρον. Others, following the Vulgate (*conversatio*), render it: *our walk*, making the sense, "tota vita nostra quasi jam nunc apud Deum naturasque coelestes puriores versatur, longe remota a τοῖς ἐπιγείοις eorumque captatione" (Hoelemann). So Luther (who up till 1528 rendered it "citizenship"), Castalio, Erasmus, Calvin, Grotius, and many others, including Matthies, van Hengel, de Wette; while Rheinwald mixes up interpretations of various kinds. This rendering is not justified by linguistic usage, which indeed vouches for πολίτευεσθαι (i. 27) in this sense, and for πολίτεια (Clem. Cor. I. 54: πολίτευεσθαι πολίτειαν Θεοῦ, Ep. ad Diogn. 5), but not for πολίτευμα, not even in Eus. *H. E.* v. *prooem.* Nor does linguistic usage even permit the interpretation: *citizenship*. So Luther, in the *Postil. Epist. D. 3, post f. pasch.*: "Here on earth we are in fact not citizens . . .; *our citizenship* is with Christ in heaven . . ., there we are to remain for ever citizens and lords;" comp. Beza, Balduin, Erasmus Schmid, Zachariae, Flatt, Wiesinger, Ewald, Weiss, and others. This would be πολίτεια.<sup>5</sup> Theophylact's explanation, τὴν πατρίδα (which is used also for *heaven* by Anaxagoras in Diog. L. ii. 7), must be referred to the correct rendering *state* (comp. Hammond, Clericus, and others<sup>6</sup>), while Chrysostom gives no decided opinion, but Theodoret (τὸν αἰρᾶν ὅν πανταζήμεθα) and Oecumenius (σπαρατρώμεθα) appear to follow the rendering *conversatio*.—ἔξ ὧ καὶ κ.τ.λ.] And what a happy change is before

<sup>1</sup> 2 Macc. xii. 7; Polyb. i. 13. 12, ii. 41. 6; Lucian, *Prom.* 15; Philo, *de opif.* p. 33 A, *de Jos.* p. 536 D.

<sup>2</sup> Plat. *Legg.* 12, p. 945 D; Aristot. *Pol.* iii. 4; Polyb. iv. 23. 9; Lucian, *Dem. enc.* 16.

<sup>3</sup> Dem. 107. 25, 262. 27; Isoer. p. 156 A.

<sup>4</sup> Plut. *Them.* 4; Arist. *Pol.* iii. 4. 1; Polyb.

v. 9. 9, iv. 25. 7; see generally Raphel, *Polyb. in loc.*; Schweigh, *Lex. Polyb.* p. 486; Schoemann, *ad Plut. Cleom.* p. 208.

<sup>5</sup> Acts xxii. 28; Thuc. vi. 104. 3; Dem. 161. 11; Polyb. vi. 2. 12; 3 Macc. iii. 21.

<sup>6</sup> The Gothic Version has: "unsara báuáins" (that is, *building, dwelling*).

us, in consequence of our thus belonging to the heavenly state! From the heaven (scil. *ἡξάρτα*, comp. 1 Thess. i. 10) we expect, etc. The neuter *οἷ*, which is certainly to be taken in a strictly *local* sense (in opposition to Calovius), is not to be referred to *πολιτ.* (Wolf, Schoettgen, Bengel, Hofmann); but is correctly rendered by the Vulgate: "*unde*." Comp. on *ἐξ οἷ*, Col. ii. 19, and Bornemann, *ad Xen. Anab.* i. 2. 20: *ἡμίρας τρεῖς, ἐν ᾧ*.—*καὶ*, also, denotes the relation *corresponding* to the foregoing (namely, that our *πολίτευμα* is to be found in heaven), not a *second one to be added* (Hofmann).—*σωτήριᾳ* [XIX g.] placed first with great emphasis, and that not as the accusative of the *object* (Hofmann), but—hence without the article—as *predicative* accusative: as *Saviour*, namely, from all the sufferings and conflicts involved in our fellowship with the cross of Christ (ver. 18), not from the *ἀπώλεια* (Weiss), which, indeed, the *ἡμεῖς* have not at all to fear. Comp. on the subject-matter, Luke xviii. 7 f., xxi. 28; Tit. ii. 13; 2 Tim. iv. 18.—*ἀπεκδεχ.*] comp. 1 Cor. i. 7; Tit. ii. 13. As to the signification of the word: *perseveranter expectare*, see on Rom. viii. 19; Gal. v. 5.

Ver. 21. As a special feature of the Lord's saving activity at His Parousia, Paul mentions the *bodily transfiguration* of the *ἡμεῖς*, in significant relation to what was said in ver. 19 of the enemies of the cross. The latter now lead an Epicurean life, whilst the *ἡμεῖς* are in a condition of bodily humiliation through affliction and persecution. But at the Parousia—what a change in the state of things! what a glorification of these bodies now so borne down!—*μετασχηματ.*] *shall transform*.<sup>1</sup> What is meant is the *ἀλλιάσσειν* of the body (1 Cor. xv. 51 f.) at the Parousia, which in this passage, just as in 1 Cor. xv. 52, Paul assumes that the *ἡμεῖς* will *live to see*. [XIX h.] To understand it at the same time of the resurrection of the dead (so most expositors, including de Wette, Wiesinger, Weiss), is inappropriate both to *ἀπεκδεχόμεθα* and to the definition of the quality of the body to be remodelled: *τῆς ταπεινῆς ἡμῶν*, both these expressions being used under the conviction of being still alive in the present state when the change occurs. Moreover, the resurrection is something more than a *μετασχημάτισις*; it is also an investiture with a new body out of the germ of the old (1 Cor. xv. 36–38, 42–44.—*τῆς ταπεινώσεως ἡμῶν*) [XIX i.] Genitive of the *subject*. Instead of saying *ἡμῶν* merely (*our* body), he expresses it with more specific definition: the body *of our humiliation*, that is, the body *which is the vehicle* of the state *of our humiliation*, namely, through the privations, persecutions, and afflictions which affect the body and are exhibited in it, thereby reducing us into our present oppressed and lowly

<sup>1</sup> As to the nature of this transformation, see 1 Cor. xv. 53. The older dogmatic exegeses maintained in it the identity of substance. Calovius: "Ille μετασχηματισμός non substantialem mutationem, sed accidentalem, non ratione quidditatis corporis nostri, sed ratione qualitatum salva quidditate importat." This is correct only so far as the future body, although an organism without *σάρξ* and *αἷμα*, 1 Cor. xv. 50, will not only be again specifical-

ly human, but will also belong to the identity of the persons. See 1 Cor. xv. 35 ff. Comp. Ernesti, *Urspr. d. Sünde*, I. p. 127 f. More precise definitions, such as those in Delitzsch's *Psychol.* p. 459 ff., lose themselves in the misty region of hypothesis. The inappropriateness of the expression employed in the *Confession*: Resurrection of the flesh, has been rightly pointed out by Luther in the Larger Catechism, p. 501.



position; πολλὰ πάσχει νῦν τὸ σῶμα, δεσμεῖται, μαστίζεται, μὲν πάσχει δεινά, Chrysostom. This definite reference of τ. ταπ. ἡμ. is required by the context through the contrast of the ἡμεῖς to the ἐχθροὺς τοῦ σταυροῦ τ. Χ., so that the sufferings which are meant by the *cross of Christ* constitute the ταπεινώσις of the ἡμεῖς (comp. Acts viii. 33); in which case there is no ground for our taking ταπεινώσις, contrary to Greek usage (Plat. *Legg.* vii. p. 815 A; Polyb. ix. 33. 10; Jas. i. 10), as equivalent to ταπεινότης, *lowliness*, as in Luke i. 48 (Hofmann). On this account, and also because ἡμῶν applies to subjects *distinctly defined* in conformity with the context, it was incorrect to explain ταπειν. generally of the *constitution of our life* (Hofmann), of *weakness and frailty* (Luther, Calvin, Grotius, Estius, and many others; including Rheinwald, Matthies, Hoelemann, Schrader, Riliet, Wiesinger, Weiss); comparison being made with such passages as Col. i. 22; Rom. vii. 24; 1 Cor. xv. 44. The contrast lies in the *states*, namely, of humiliation on the one hand and of δόξα on the other; hence ἡμῶν and αὐτοῦ are neither to be joined with σῶμα (in opposition of Hoelemann), nor with τ. σῶμα τ. ταπ. and τ. σ. τῆς δόξης as ideas forming an unity (Hofmann), which Paul would necessarily have marked by separating the genitives in position (Winer, p. 180 [E. T. 192]).—σύμμορφον] Result of the μετασχημ., so that the reading εἰς τὸ γενέσθαι αὐτό is a correct gloss.<sup>1</sup> The thing itself forms a part of the συνδοξάζεσθαι, Rom. viii. 17. Comp. also 1 Cor. xv. 48 f.; Rom. viii. 29.<sup>2</sup>—τῆς δόξ. αὐτοῦ] to be explained like τῆς ταπ. ἡμ.: in which His heavenly glory is shown forth. Comp. ἐγείρεται ἐν δόξῃ, 1 Cor. xv. 44.—κατὰ τ. ἐνέργ. κ.τ.λ.] removes every doubt as to the possibility; *according to the working of His being able* (comp. Eph. i. 19) *also to subdue all things unto Himself*; that is, in consequence of the *energetic efficacy which belongs to His power of also subduing all things to Himself*. Comp. κατὰ τ. ἐνέργ. τῆς δυνάμ. αὐτοῦ, Eph. iii. 7, also Eph. i. 19; as to the subject-matter, comp. 1 Cor. xv. 25 f.; as to the expression *with the genitive of the infinitive*, Onosand. I. p. 12: ἡ τοῦ δύνασθαι ποιεῖν ἐξουσία.—καί ] adds the general element ὑποτάξαι αὐτῷ τὰ π. to the μετασχηματ. κ.τ.λ.<sup>3</sup> Bengel aptly says: “non modo conforme facere corpus nostrum suo.”—τὰ πάντα] *all things collectively*, is not to be limited; *nothing* can withstand His power; a statement which to the Christian consciousness refers, as a matter of course, to *created things and powers*, not to God also, from whom Christ has *received* that power (Matt. xxviii. 18; 1 Cor. xv. 27), and to whom He will ultimately deliver up again the dominion (1 Cor. xv. 24, 28). Chrysostom and Theophylact have already with reason noticed the argumentum *a majori ad minus*.

<sup>1</sup> See on Matt. xii. 13 and 1 Cor. i. 8; Fritzsche, *Diss. II.* in 2 Cor. p. 159; Lübecker, *grammat. Stud.* p. 33 f.

<sup>2</sup> We may add Theodore's appropriate remark: οὐ κατὰ τὴν ποσότητα τῆς δόξης, ἀλλὰ κατὰ τὴν ποιότητα.

<sup>3</sup> Hoelemann takes καί as *and*, so that the sense would be, “that Christ *can do* all things, and *subdues* all things to Himself.” The very aorist ὑποτάξαι should have withheld him from making this heterogeneous combination, as it betrays itself to be dependent on δύνασθαι.

## NOTES BY AMERICAN EDITOR.

## XV. Ver. 1.

(a) τὸ λοιπὸν evidently indicates that the writer's intention was to close his epistle shortly, but it is not necessary to infer from this fact, that χαίρετε means *farewell*, as some hold. The addition of ἐν κυρίῳ and the corresponding phrase in iv. 4 make it more probable that it means *rejoice* (so R. V.)—(b) τὰ αὐτὰ κ.τ.λ.—The things referred to in these words must be things which the Apostle had already written to the Philippians (γράψεν); they must have such an exact correspondence with what he had written, as to allow of the application of τὰ αὐτὰ to them; and they must be of such a character that he could use respecting the renewed mention of them the expressions “to me, not irksome,” “for you, safe.” The last of these points is fatal to the view that they refer to the exhortation to Christian joy. Neither of the two adjectives would be expected with such a reference. The first point is exclusive of the idea that he is repeating what he had said to the church when personally present with them. As Meyer remarks, had this been his idea, he must, at least, have placed a καί before γράψεν. We are compelled, therefore, either to suppose, that he is speaking of some previous letter to the Philippians (so Meyer), or of something in this letter which can appropriately suggest the words ὁκνηρόν and ἀσφαλές. In either case, the reference must be to some evil connected with the life of the Church. Meyer holds that this evil is indicated in what follows—ver. 2, or vv 2, 3, or vv. 2 ff. Lightf. holds that it is the dissensions alluded to in ii. 1 ff., which related to social rather than doctrinal questions. The former view is favored by the fact that vv. 2 ff. immediately follow these words, and might, thus, naturally be explanatory of them. The latter, by the fact that there seems to be no satisfactory evidence that the Judaizing party had been active in Philippi. Indeed, if they had been thus active, so that he was obliged to give a renewed and repeated warning against them, it is improbable that he would have passed over the subject with so brief an allusion to it. On the whole, it must be regarded as doubtful whether this passage proves the existence of an earlier letter.

## XVI. Vv. 2 ff.

(a) The persons alluded to in ver. 2 (comp. ver. 3) are of the Judaizing faction. This is evident from the word κατατομή, as contrasted with περιτομή of ver. 3,—see, also, Gal. v. 12; Gal. vi. 12–14; Rom. ii. 28, 29,—and from the words τοὺς κακοὺς ἐργάτας, which, in connection with 2 Cor. xi. 13, can hardly refer to any other class. As two of the three descriptive phrases have this reference, the third must, undoubtedly, have the same.—(b) With respect to the question whether these persons are the only ones alluded to in the chapter, the words of ver. 19 seem to be decisive. The descriptive phrases, *whose god is the belly*, and *whose glory is in their shame*, point rather to persons of Gentile than Jewish origin.

(c) The progress of thought, however, is such that the passing from the reference to the one party to the mention of the other is not strongly marked or abrupt. Vv. 12–14 belong, in a sense, to both sections of the chapter, and form the transition from the one to the other. The following points in the development

may be noticed:—(1) There is evidently a very close connection between ver. 3 and ver. 4 through the words “confidence in the flesh,” common to both. (2) The suggestion of this as belonging to the Judaizing party leads to a presentation of the emphatic contrast between righteousness by faith and by the law, and of the blessed result to be attained through the former. So far we have the direct reference to the Judaizers, first introduced in ver. 2. (3) In immediate union with the allusion to the result, the Apostle adds some words, ver. 12 ff., for the purpose of guarding himself against a misapprehension as to what he claimed to have already attained—a misapprehension which, he feared, might arise in view of the self-commendatory expressions of vv. 4 ff. (4) These verses (12 ff.), at the same time, become, and are intended to become, through their setting forth of his determination to press forward to the attainment of what lies yet before him, preparatory to, and a foundation for, the exhortation of ver. 17, to imitate him. (5) This exhortation is then given, but it is urged upon the readers in view of a new and additional reason (ver. 18), namely, the fact that “many walk,” etc. The warning against the one class (ver. 2), which is designed to lead them to an imitation of himself, passes over thus, naturally and easily, to the call to such imitation of himself in contrast with the course and actions of another class.

(d) In the earlier part of this section the Epistle draws near in its thought to Gal. and 2 Cor. It is evident, however, that the Apostle neither has it in mind to enter upon a doctrinal discussion, as in the former of those epistles, nor makes allusion to his claims as a Jew in the same way and for the same purpose as in the latter. In 2 Cor. xi. he plunges earnestly into conflict with the Judaizing teachers who bitterly opposed him, and sets forth his superiority to them even in the region of their own self-glorying. It is a personal controversy. Here, on the other hand, his mind is looking forward, from the beginning, to the exhortations of vv. 15, 17. He has everything—every ground of confidence in the flesh—which any of the Judaizers have, but he has counted these as nothing and sought a better course, and he would have the Philippians think with him and follow him. The peculiar personal element of 2 Cor. is thus wanting, and the passage is free from the vehemence and irony belonging to the similar verses in that epistle.—(e) The friendly and loving character of the letter accordingly does not disappear, even in this section which introduces the adversaries. Here, as elsewhere, he tries to bring the readers into a union with himself in Christian living; and, to the end of accomplishing this, he sets before them his own example. His example, moreover, is presented in a loving and Christian way—with a presentation of what he had given up for faith and Christ, and yet a renouncing of all claims to an attained perfection.—(f) The prominence in his mind of the exhortation, as compared with the mere opposition to the Judaizers, accounts for the fact that he passes beyond the statement of what he had done (ver. 7) to a setting forth of the great thought and endeavor of his Christian life (vv. 8–11).

#### XVII. Vv. 4–11.

With reference to individual words and phrases in this passage, the following points may be noticed: (a) That *νόμος*, as here used (ver. 6), means not *law*, but the (Mosaic) *law*, is indicated (1) by the fact that the persons with whom the Apostle is contrasting himself are Judaizers; (2) by the allusions to circumcision, concision, confidence in the flesh, etc.; (3) by the fact that in all the words con-



nected with νόμος of ver. 5 there is an immediate and direct reference to the Jewish race and ideas; (4) by the correspondence of the phrase δικαιοσύνην ἐκ νόμου with similar phrases in Gal. and Rom., where the Mosaic law is referred to (e.g. Gal. iii. 11, 12); (5) by the fact that what Paul had so fully devoted himself to as to become blameless in it, and what he had abandoned for the righteousness of faith, was the righteousness of the Mosaic system.—(b) ἄμεμπτος is determined in its meaning by the character of the sentence in which it stands. In all the phrases the Apostle is, evidently, speaking of himself from the Jewish standpoint. He was blameless as viewed from the same standpoint, i. e. in the more external sense, and according to the ordinary manner of human judging.—(c) ἀλλά of ver. 7 (which is read by W. and H., and placed in brackets by Lachm., but omitted by Tisch. 8), presents this verse in a direct contrast to the preceding; ἀλλά of ver. 8, on the other hand, is that which affirms even more than the preceding statement has contained.

(d) Meyer justly holds that πάντα is not limited in its reference to ταῦτα of ver. 7. The contrast in the tenses in ἡγήμαι and ἡγοῦμαι, however, can hardly be without emphasis, and the former must, therefore, have an especial, though not, indeed, an exclusive, reference to the period of his conversion. Beyond the estimate which he then put upon what had been gain to him, and which he has continued to put upon it until the present, the permanent state of his mind as a Christian is to place a similar estimate on all things, because he has come to see the surpassingness of the knowledge of that Divine Friend for whose sake he gave up all that he had before. τὰ πάντα is to be referred, with Meyer, to the things mentioned in vv. 5-7. If we make πάντα equivalent to ταῦτα, and τὰ πάντα universal, or if we make the sole difference between ver. 7 and ver. 8 to lie in ταῦτα—πάντα, and not at all in the different tenses of the verb, we lose the force and progress of the thought.—(e) A large portion of the recent commentators agree with Meyer that the words καὶ ἡγοῦμαι σκίβαλα are to be taken as dependent on δι' ὅν. The sentence becomes less cumbersome and repetitious, if they are connected with the preceding καὶ ἡγοῦμαι—"I count all things as loss on account of the excellency of the knowledge of Christ Jesus, my Lord, for whom, etc.; and I count them as refuse (worthless and not worthy of a thought) in order that I may gain Him and be found in Him." (Comp. Weiss, Farrar, W. and H. appy.).—(f) εἰρεσθῶ is, probably, explained correctly by Meyer as not limited to the time of the final judgment, because the result at the end seems to be first spoken of in ver. 11.—(g) Meyer's view of ἐπὶ τῇ πίστει, on the other hand, is improbable. The reader could not be expected readily to join these words with a participle which was merely implied in one so remote as μὴ ἔχων—a repeated ἔχων would be almost necessary to make the connection clear to him. Moreover, while, if the words are united with τὴν ἐκ θεοῦ δακ., the doubling of the phrase which describes the righteousness is after the manner of Paul, such a sentence as "having on the ground of faith the righteousness through faith" is harsh and unnatural.—(h) τοῦ γινῶναι αὐτόν (ver. 10) is taken up again from τῆς γνώσεως of ver. 8, but is now set forth, in two of its most important aspects (καί, as in Gal. iv. 2, being explanatory rather than strictly additional) as the end in view of εἰρεσθῶ κ.τ.λ. The selection of these two, rather than others, was probably due to the present experience and hopes of the Apostle, which are brought before us in the Epistle. His experience of affliction and imprisonment suggested the fellowship of Christ's sufferings; his confident hope of the future, in case the imprisonment should terminate in his death, carried his thought

to the power of Christ's resurrection. In the words *συμμορφ. τ. θαν. αὐτ.* may, perhaps, be found a combining of the two ideas of Rom. vi. 5 and 2 Cor. iv. 10, and there is, probably, some suggestion in them of the present dangers.

(i) The resurrection to which Paul desires to attain is so plainly the rising of the followers of Christ to the perfected life of the future,—as indicated by the whole context,—that the readers could have had no doubt respecting the meaning. The element of doubt or uncertainty suggested by *πῶς* cannot, therefore, be regarded as showing that there is no resurrection of others than Christ's followers. Nor can this verse, in any view of it, be made to contradict the statement of Acts xxiv. 15, where Paul declares the resurrection of the wicked as well as the righteous. In the epistles he makes no such general statement, and no distinct declaration that the unrighteous will be raised from the dead, except in 1 Cor. xv., and possibly not even in that passage. But this may be accounted for by the fact that his allusions to the subject of the resurrection occur, ordinarily, in an incidental way, and in the course of expressions respecting the Christian life and hopes.

#### XVIII. Vv. 12-16.

(a) The emphasis and fullness with which the Apostle sets forth, in opposition to any wrong inference which might be drawn from vv. 4 ff., the fact that he does not claim to have obtained perfection, but that, on the other hand, he is ever pressing forward earnestly to attain it, is satisfactorily explained as we see in these verses a transitional passage, looking forward, also, to the following context.—(b) The change of tenses from *ἐλαβον* to *τετελειωται* is generally regarded by comm. as of no special significance, or it is explained, as by Winer (Gram. E. T. p. 276)—the former denoting merely the attaining of the goal as an honorable achievement, the latter denoting its consequences; or as by Meyer—the latter expressing without a figure that which had been figuratively denoted by the former. Lightf., on the contrary, regards the former verb as referring to the time of Paul's conversion and the latter as describing his present state. The repeated *ἤδη* may be urged as an objection to this view, but it is not a decisive one. The adverb means *already*; that is, it covers what is before and up to the present. The former of the two verbs may single out a particular time within this period, and the latter extend over the whole:—In what I have said, I do not maintain that the thing is already accomplished, either by a receiving of the prize at once, at the moment of my entrance upon the new course, or by a progress which, beginning then, has now reached its end. This seems to be the most satisfactory explanation.—(c) The object of *ἐλαβον* is, probably, *τὸ βραβεῖον*. He has not obtained this as yet, but he presses on towards the goal to obtain it.—(d) As *δύναμις* of ver. 14 is used absolutely, without an objective word, it is better to take it in the same way in ver. 12, than to hold that it governs a pronoun referring to *τὸ βραβεῖον*, as Meyer does.

(e) Meyer admits that the more common explanation of *ἐφ' ᾧ*, as meaning *for which* or *on which behalf*, is linguistically simple and correct. He objects to it only on the ground that it assigns the conversion of Paul, not to the general object which it had (Gal. i. 16: "that I might preach Him among the Gentiles"), but to a personal object. This objection, however, has little weight, for (1) it is evident that his conversion had a personal, as well as a general, object; (2) this being so, he might naturally, on one occasion, make special allusion to the former, and, on another, to the latter; (3) the context here deals altogether with what is per-

sonal to himself. R. V. places *that for which* in the text, and gives Meyer's rendering in the margin. This course, adopted by the Revisers, recognizes, in the best manner, both the possibilities and the probabilities of the case.—(*f*) The turn of the thought towards the following context is found in the ἀδελφοί of ver. 13, and in the emphasis on ἐγὼ ἐμμαντόν. By the repetition of what he had already stated with sufficient definiteness, and by calling the attention of the readers to himself as an example, he shows that he is preparing for a new exhortation.—(*g*) Meyer holds that λογίζομαι is to be supplied with ἐν δέ. But, as what follows is not, like what precedes, a matter of *thinking*, but of *doing*, it is better, with Winer, Buttm., and most comm., to supply ποιῶ.—(*h*) τῆς ἀνω κλήσεως. The simplest explanation of these words, grammatically, is as a gen. possess. The prize appertains to the calling in the sense that it is offered when the call comes, and secured when the final result of the call is reached. As κλήσις everywhere appears to mean (as Meyer also says), the act of calling on God's part, ἀνω is best taken as equivalent to ἐπουράνιος;—it is heavenly, as it comes from God. But, as it offers the prize which it has in its possession, it summons the man, of course, to press onward earnestly towards the heavenly life. This heavenly life, viewed in its blessedness and as a reward, is the βραβεῖον.—(*i*) The connection of ἐν Χρ. Ἰησοῦ with διώκω, which Meyer favors, seems less probable than that which is more commonly adopted (with κλήσεως), both because of the position of the words, and because, if ἐν Χρ. Ἰ. were intended to indicate “the great upholding and impelling element of life” in which he presses on (as Mey. holds), it would seem to demand a position of emphasis nearer to διώκω.

(*j*) τέλειοι, in accordance with the general usage of Paul, describes those who are mature in the Christian life, in contrast with νήπιοι. They are of the class designated by πνευματικοί in 1 Cor. iii. 1, cf. 1 Cor. ii. 13–16. In 1 Cor., however, they are spoken of with reference to the possession or comprehension of the Divine σοφία, as exhibited in the deeper parts of the plan of salvation. Here, on the other hand, the primary, if not exclusive, reference is to a course of action founded on the due estimate of the Christian's present attainments.—(*k*) φρονῶμεν, ver. 15. This verb seems to refer here, first, to the thought of the mind with respect to the true view of the Christian life as indicated in the preceding verses, and secondly to a setting of the mind upon the course of action to which it leads. If the readers, or any of them—having this state of mind as their prevailing and permanent one—do not find themselves able to see, and therefore to act, altogether as he does, he has confidence that God will make the right view and right course plain to them in due time. It would appear to be almost necessary to hold that the φρονῶμεν lies, in a certain sense, back of the φρονεῖτε, or, in other words, that the Apostle conceives that every mature Christian must have, in all its essentials, the same view with himself, and only supposes that there may be cases where, in minor points, a different one could be held. He can hardly have in mind, therefore, as he writes this verse, an opposition to his own ideas of so vital a character, as that which would be involved in adopting the doctrine of salvation by works. Ver. 15 belongs with vv. 12–14, and does not bear upon vv. 2, 3. This exhortation of this verse, with its accompanying word of assurance and the appeal in ver. 16, is expressed in the gentle and friendly style of the whole Epistle.—(*l*) The explanation of the thought and purpose of ver. 16 is given, in the most simple and satisfactory way, by Meyer in the first twenty lines of his note on the verse. See, also, his “Remark” at the close of his note.



## XIX. Vv. 17-21.

(a) Συμμεμητοί is better taken as meaning, *be one and all, unitedly, imitators of me* (so Eadie, Lightf., Alf., De W., v. Heng.), than as Meyer, Weiss, Ell., and others hold, *co-imitators with others who imitate me*. Meyer claims that the latter view is rendered necessary by the following context, but evidently this is not the case, for it is a perfectly natural and legitimate form of exhortation, to say: *Unite together in imitating me and attentively observe those who walk as you see me walking.*—(b) It is also a much more simple construction of the καθώς clause, as well as of the whole sentence, if that word is made to correspond with οὕτω, than if it is taken, with Meyer, as having an argumentative force, “establishing the two requirements συμμ. and σκοπ.” They were to imitate him and those who lived in accordance with what they knew, from their long-continued knowledge of him, to be his example.—(c) ἡμᾶς, if καθώς is explained according to Meyer’s view, may not improbably refer to Paul and those who walked as he walked; but, if καθώς is connected with οὕτω, ἡμᾶς probably refers to his associates, such as Timothy and Epaphroditus, who were or had been with him in Rome. These associates in his missionary labors sympathized with his Christian thinking, and naturally modeled their lives after the pattern of his in the great things here alluded to.

(d) The πόλαιοι of ver. 18, as apparently indicated by the use of the verb περιπατοῦσιν, are members of the Christian churches, not persons outside of the Christian body. The descriptive words which follow are partly consistent with the supposition that they are of the same general class with those who are spoken of in ver. 2, but partly not so. The view of Meyer and others that they were persons of Epicurean tendency, and not of the Judaizing party, is, accordingly, to be adopted. Whether they were of the number of those who abused the Pauline doctrine of liberty, as Lightf. holds—like those alluded to in 1 Cor., but more extreme in their antinomianism—is uncertain. Some of this class may have been in Philippi. The earnestness of feeling manifested in the language used would seem, indeed, to indicate that this was the fact.—(e) οἱ τὰ ἐπίγεια φρονούντες (ver. 19). These words are intended, as we may believe, to present a marked contrast with that φρονώμεν which had been urged upon the readers in ver. 15, and which would lead them to press on towards the attainment of the prize of their heavenly calling. To bring out this contrast, as well as to mark them in distinction from the ἡμῶν of the following verse, the words are put in the nominative. They mind the earthly things, we the heavenly (τὰ ἐπίγεια, ἄνω, ἐν οὐρανοῖς).

(f) The use of γάρ (ver. 20) is similar to that in Gal. v. 5, proving the statement respecting one party by showing that the other party pursue an opposite course, or have an opposite character. This peculiarity in the γάρ, and the emphasis just mentioned as connected with οἱ τ. ἐπ. φρον., show clearly that Meyer is correct in making the γάρ give the proof of that last preceding clause alone.—(g) σωτήρα is better taken as a predicate accusative, as Meyer and others hold, than as an accusative of the object. The word *Saviour* is to be explained in its special reference here, by the suggestions of the context. We may notice with respect to these, (1) that the next verse concentrates the thought on the change in the body. This, according to Rom. viii. 23, is the final consummation of the work of redemption. The verb ἀπεκδέχουαι is, also, used in that passage; (2) that the distinguishing characteristic of the enemies of the cross alluded to in ver. 19 is their giving themselves up to fleshly indulgences. They make a god, as it were, of this fleshly ele-

ment connected with the body; (3) that the end to which the course of life of these enemies will bring them, is ἀπώλεια. The thought of the Apostle, in view of these facts, would seem to be this: that he is waiting for the appearance of the Lord Jesus Christ, as one who shall perfect the great work of salvation from sin, and its consequences, by that wonderful transformation of the body which delivers it from the fleshly element and carnal passions, and makes it like His own—a spiritual body fitted for the uses and the abode of the glorified spirit.—(h) Meyer holds that ἀπεδεχόμεθα (ver. 20) and the words of ver. 21 are to be understood as implying that Paul expected the ἡμεῖς to live until the Parousia. Alf. holds the same view. The words are undoubtedly consistent with this view, and they have an especial fitness (as e. g. ταπεινώσεως) if this view is adopted, but they do not, in themselves, prove beyond question that such was the Apostle's expectation.—(i) τῆς ταπεινώσεως is opposed to τῆς δόξης. It describes the body as appertaining to this earthly condition of humiliation, as contrasted with the future body appertaining to the glorified state of the heavenly life. The change takes the body out of the bondage to corruption and the law of decay, and brings it into the freedom from that law which belongs to the glorified state of the children of God (Rom. viii. 21). The humiliation is not the "fleshly" element, and it does not by any means involve the necessity of coming under the dominion of the fleshly power. But so long as the body of our humiliation continues, there is an exposure to the assaults of that power, and we earnestly look for the Saviour who shall transform it.—(j) The closing words of ver. 21 are added, not improbably, as showing the ground of confidence which the follower of Christ has, in his pressing on towards the reward, and in his triumphant hope of the final completeness of his redemption. The readers might well, therefore, stand fast in the Lord.

# CHAPTER IV.

Ver. 3. Instead of *καὶ* Elz. has *καί*, against decisive witnesses.—Instead of *σέζηγε γνήσιε, γνήσιε σέζηγε* should be written, with Lachm. and Tisch., upon preponderating evidence.—On decisive testimony, in ver. 12, instead of *οἶδα δὲ ταπ.* (Elz.) *οἶδα καὶ ταπ.* is to be received. The *δὲ* has taken its rise from the last syllable of *οἶδα*; hence we also find the reading *δὲ καί*.—Ver. 13. After *με* Elz. has *Χριστῶ*, in opposition to A B D\* 8, vss. (also Vulgate) and Fathers. Defended by Reiche, but it is an addition from 1 Tim. i. 12, from which passage also are found the amplifications in Or., X. *Ἰησοῦ* and X. *Ἰ. τῷ κυρίῳ ἡμῶν*.—Ver. 16. *εἰς*] wanting in A D\* E\*\*, min. vss. and Fathers. Bracketed by Lachm. But after *δῖς*, *εἰς* might the more readily be omitted, as it seemed superfluous, and might, indeed, on account of the absence of an object for *ἐπέμψ.*, appear offensive.—Ver. 19. With Lachm. and Tisch., the form *τὸ πλοῦτος* is to be adopted upon decisive testimony. See on 2 Cor. viii. 2.—Ver. 23. *πάντων ἡμῶν*] A B D E F G P 8\*\*, min. Copt. Sahid. Aeth. Arm. Vulg. It. Damasc. Ambrosiast. Pel. have *τοῦ πνεύματος ἡμῶν*. So Lachm. and Tisch. Taken from Gal. vi. 18, whence also in Elz. *ἡμῶν* has likewise crept in after *κυρίου*.

Ver. 1. [On vv. 1–3, see Note XX, pages 188, 189.] Conclusion drawn from what precedes, from ver. 17 onwards. We are not justified in going further back (de Wette refers it to the whole exhortation, iii. 2 ff., comp. also Wiesinger, Weiss, Hofmann), because the direct address to the readers in the second person is only introduced at ver. 17, and that with *ἀδελφοί*, as in the passage now before us; secondly, because the predicates *ἀγαπητοὶ . . . στέφανός μου* place the summons in that close personal relation to the apostle, which entirely corresponds with the words *συμμιμηταί μου γίνεσθε* in ver. 17; thirdly, because *ὥστε* finds its logical reference in that which immediately precedes, and this in its turn is connected with the exhortation *συμμιμηταί κ.τ.λ.* in ver. 17; and lastly, because *οὕτω* in ver. 1 is correlative to the *οὕτω* in iii. 17.<sup>1</sup>—*ὥστε*] [XX a.] *accordingly*; the ethical actual result, which what has been said of the *ἡμεῖς* in iii. 20 f. ought to have with the readers. Comp. ii. 12; 1 Cor. xv. 58.—*ἀγαπητοὶ κ.τ.λ.*] “blandis appellationibus in eorum affectus se insinuat, quae tamen non sunt adulationis, sed sinceri amoris,” Calvin.—How might they disappoint and grieve such love as this by non-compliance!—*ἐπιποθήτοι*] *longed for*, for whom I yearn (comp. i. 8); not occurring elsewhere in the N. T.;<sup>2</sup>—*στέφανος*] comp. 1 Thess. ii. 19; Eccles. i. 9, vi. 31, xv. 6; Ez. xvi.

<sup>1</sup> In opposition to which Hofmann quite groundlessly urges the objection, that Paul in that case would have written *περιπατεῖτε* instead of *στήκετε*. As if he must have

thought and spoken thus mechanically! The *στήκετε* is in fact substantially just a *περιπατεῖν* which maintains its ground.

<sup>2</sup> Comp. App. Hisp. 43; East. Opusc. p. 357.



12, xxiii. 42; Prov. xvi. 31, xvii. 6; Job xix. 9. The *honor*, which accrued to the apostle from the excellent Christian condition of the church, is represented by him under the figure of a *crown of victory*.<sup>1</sup> The reference of *ἀπὸ* to the present time, and of *σπίθ.* to the future *judgment* (Calvin and others, comp. Pelagius), introduces arbitrarily a reflective distinction of ideas, which is not in keeping with the fervor of the emotion.—*οὕτω*] [XX b.] corresponding to the *τύπος* that has just been set forth and recommended to you (iii. 17 ff.). Chrysostom, Theophylact, Oecumenius, Erasmus, Calvin, Bengel, and others, interpret: so, *as ye stand*, so that Paul “*praesentem statum laudando ad perseverantiam eos hortetur*,” Calvin. This is at variance with the context, for he has just adduced *others* as a model for his readers; and the exhortation would not agree with *συμμιμ.* *μ. γίνεσθε*, iii. 17, which, notwithstanding all the praise of the morally advanced community, still does not presuppose the existence already of a normal Christian state.—*ἐν κυρίῳ*] Comp. 1 Thess. iii. 8. *Christ* is to be the element *in which* the standing fast required of them is to have its specific character, so that in no case can the moral life ever act *apart from* the fellowship of Christ.—*ἀγαπητοί*] “*περιπαθής* haec vocis hujus *ἀναφορά*,” Grotius. In no other epistle so much as in this has Paul multiplied the expressions of love and praise of his readers; a strong testimony certainly as to the praiseworthy condition of the church, from which, however, Weiss infers too much. Here, as always (Rom. xii. 19; 2 Cor. vii. 1, xii. 19; Phil. ii. 12; 1 Cor. x. 14; Heb. vi. 9, *et al.*), moreover, *ἀγαπητοί* stands as an address without any more precise self-evident definition, and is not to be connected (as Hofmann holds) with *ἐν κυρίῳ*.

Ver. 2 f. [XX c.] After this general exhortation, ver. 1, the apostle, still deeply concerned for the community that is so dear to him, finds it requisite to give a special admonition to and for *two meritorious women*,<sup>2</sup> through whose disagreement, the details of which are unknown to us, but which probably turned on differences of their working in the church, a scandal had occurred, and the *στήκειν ἐν κυρίῳ* might more or less be imperilled. Whether they were *deaconesses* in Philippi (as many conjecture), must remain undecided. Grotius has erroneously considered both names, Hammond and Calmet only the second, to be *masculine*,<sup>3</sup> and in that case

39; Aq. Ez. xxiii. 11 (*ἐπιπόθησις*); Ps. cxxix. 9 (*ἐπιπόθημα*); Ael. N. A. vii. 3 (*ποθητός*).

<sup>1</sup> Comp. *στέφανον εὐκλείας μέγαν*, Soph. *Aj.* 465; Eur. *Suppl.* 313; *Iph. A.* 193, *Herc. F.* 1334; Thuc. ii. 46; Jacobs, *ad Anthol.* IX. p. 30; Lobeck *ad Aj. l. c.*; also *στέφανον* (Wesseling, *ad Diod. Sic.* I. p. 684), *στέφανωμα*, Pind. *Pyth.* i. 96, xii. 9, *στέφανηφορεῖν*, Wisd. iv. 2, and Grimm *in loc.*

<sup>2</sup> According to Baur, indeed, they are alleged to be two *parties* rather than two *women*; and Schwegler (*nachapostol. Zeitalt.* II. p. 135) makes out that *Euodia* represents the *Jewish-Christian*, and *Syntychē* the *Gentile-Christian* party, and that *γνήσιος σύζυγος* applies to *Peter*! On the basis of *Constitut.*

*ap.* vii. 46. 1 (according to which Peter appointed an *Euodius*, and Paul Ignatius, as Bishop of Antioch), this discovery has been amplified with further caprice by Volkmar in the *Theol. Jahrb.* 1857, p. 147 ff. But exegetical fiction in connection with the two feminine names has been pushed to the utmost by Hitzig, *z. Krit. Paulin. Br.* p. 5 ff., according to whom they are supposed to have their origin in Gen. xxx. 9 ff.; he represents our author as having changed *Asher* and *Gad* into *women* in order to represent figuratively two parties, and both of them *Gentile-Christian*.

<sup>3</sup> Theodore of Mopsuestia quotes the opinion that the two were *husband and wife*.

*αἰταις* in ver. 3 is made to apply to others (viz. *αἰτνες κ.τ.λ.*). For the two *feminine* names on inscriptions, see Gruter and Muratori. With Tischendorf and Lipsius (*Gramm. Unters.* p. 31), *Σεπτιμή* is to be treated as oxytone. Comp. generally Kühner, I. p. 256. The *twice used* *παρὰκ.* : "quasi coram adiutoribus seorsum utramvis, idque summa cum acquitate," Bengel. An earnestly individualizing *ἐπιμονή* (Bremi, *ad Aeschin.* p. 400).—*τὸ αὐτὸ φρον.*] see on ii. 2.—*ἐν κρ.*] characterizes the specifically *Christian* concord, the moral nature and effort of which are grounded on Christ as their determining vital principle. Paul does not desire a union of minds *apart from* Christ.—Whether the disunion, which must be assumed, had its deeper root in *moral pride* on account of services in the cause of the gospel (Schinz) is not clear.

Ver. 3. *Indeed, I entreat thee also*, etc. This bringing in of a third party is a *confirmation* of the previous admonition as regards its necessity and urgency; hence the *καί*; comp. Philem. 20. See also on Matt. xv. 27.—*σὺν* [XX d.] is erroneously understood by Clemens Alexandrinus, Isidorus, Erasmus, Musculus, Cajetanus, Flacius, and others, as referring to the *wife* of the apostle; an idea which, according to 1 Cor. vii. 8, compared with ix. 5, is at variance with history (see, already, Chrysostom, Theodoret, Oecumenius, Theophylact), and at the same time at variance with grammar, as the adjective must in that case have stood in the feminine.<sup>1</sup> Others understand the *husband of one of the two women* (so, although with hesitation, Chrysostom, also Theophylact, according to whom, however, he might have been a *brother*, and Camerarius; not disapproved by Beza); but what a strangely artificial designation would "genuine *conjux*" be! Weiss prefers to leave *undecided* the nature of the bond which connected the individual in question with the two women. But if, in general, a relation to the *women* were intended, and that apart from the bond of matrimony, by the term *σὺν* Paul would have expressed himself very awkwardly; for the current use of the word *σὺν*, and also of *συνήγος* (3 Macc. iv. 8) and *σύν* (Eur. *Alc.* 924), in the sense of *conjux* (comp. *συνεργήσαι*, Xen. *Oec.* 7. 30; Herodian, iii. 10. 14), must have been well known to the reader. The usual mode of interpreting this passage<sup>2</sup> has been to refer it to some distinguished *fellow-laborer of the apostle*, well known, as a matter of course, to the readers of the epistle, who had his abode in Philippi and deserved well of the church there by special services. Some have arbitrarily fixed on *Silas* (Bengel), and others quite unsuitably on *Timothy* (Estius), and even on *Epaphroditus* (Vatablus, Grotius, Calovius, Michaelis, van Hengel, and Baumgarten-Crusius), whom Hofmann also would have us understand as referred to, inasmuch as he regards him as the *amanuensis* of the epistle, who had therefore heard it dictated by the apostle, and then heard it again when it came to be read in the church, so that *he knew himself to be the person addressed*. What accumulated invention, in order to fasten upon Epaphroditus the, after all, unsuitable

<sup>1</sup> *Test. XII. Patr.* p. 526; Eur. *Alc.* 314, 342, 385.

<sup>2</sup> So Flatt, Rheinwald, Hoelemann, Mat-

thies, de Wette, following Pelagius and Theodoret.

confession before the church that he was himself the person thus distinguished by the apostle! According to Luther's gloss, Paul means "*the most distinguished bishop in Philippi.*" Comp. also Ewald, who compares *συμπρεσβύτερος*, 1 Pet. v. 1. But how strange would such a nameless designation be in itself! How easily might the preferential designation by *γνήσιος* have seemed even to slight other fellow-laborers in Philippi! Besides, Paul, in describing his official colleagues, never makes use of this term, *σύνυγος*, which does not occur elsewhere in the N. T., and which would involve the assumption that the unknown individual stood in quite a special relation to the apostle corresponding to this purposely-chosen predicate. Laying aside arbitrariness, and seeing that this address is surrounded by proper names (vv. 2, 3), we can only find in *σύνυγε* a *proper name*, in which case the attribute *γνήσιε* corresponds in a delicate and winning way to the *appellative* sense of the name (comp. Philem. 11); *genuine Syzygus*, that is, thou who art in reality and substantially that which thy name expresses: "*fellow-in-yoke,*" i. e. *yoke-fellow*, fellow-laborer. We may assume that Syzygus had rendered considerable services to Christianity in Philippi in joint labor with the apostle, and that Paul, in his appellative interpretation of the name, followed the figurative conception of *animals in the yoke* ploughing or thrashing (1 Cor. ix. 9; 1 Tim. v. 18), a conception which was suggested to him by the very *name itself*. The opposite of *γνήσιος* would be: *οὐκ ὄντως ὦν* (comp. Plat. *Polit.* p. 293 E), so that the man with his name *Syzygus* would not be *ἐπώνυμος* (Eur. *Phoen.* 1500; Soph. *Aj.* 430), Jacobs, *ad Del. Epigr.* p. 272 f. He bore this his name, however, as *ὄνομα ἐτήτυμον* (*Del. Epigr.* v. 42). This view of the word being a proper name—to which Wiesinger inclines, which Laurent decidedly defends<sup>1</sup> in his *Neut. Stud.* p. 134 ff. and Grimm approves of in his *Lexicon*, and which Hofmann, without reason, rejects<sup>2</sup> simply on account of the *usus loquendi* of *γνήσιος* not being proved—was already held by *τινές* in Chrysostom; comp. Niceph. Call. ii. p. 212 D; Oecumenius permits a choice between it and the explanation in the sense of the *husband* of one of the two women. It is true that the name is not preserved elsewhere; but with how many names is that the case? Hence it was unwarranted to assume (Storr) a translation of the name *Κολληγᾶς* (Joseph. *Bell.* vii. 3. 4), in connection with which, moreover, it would be hard to see why Paul should have chosen the word *σύνυγος* elsewhere not used by him, and not *συνεργός*, or the like.<sup>3</sup> To refer the word to *Christ*,

<sup>1</sup> In doing so, Laurent takes the reference of *σύν* contained in the name as *general*: "helper of *all* labor in the vineyard of the Lord." More thoughtful, however, is the reference to *the apostle himself*, whose true yoke-fellow is to supply his place with *his former female fellow-strivers* (*συνήθλ. μοι*); comp. also subsequently *συνεργῶν μου*.

<sup>2</sup> According to our view, *γνήσιος* is, in fact, taken in no other sense than that which is current in all Greek authors, viz. *ἀληθινός, verus*, as Hofmann himself takes it. Whether

we refer it thus to *σύνυγε* as an *appellative* word, or as the *appellative contents* of a name—is a matter which leaves the linguistic use of *γνήσιος* altogether untouched. As is well known, *νόθος* has the same general linguistic usage in the *opposite* sense (see e. g. Plat. *Rep.* p. 536 A; Jacobs, *ad Del. Epigr.* i. 103. 3).

<sup>3</sup> This holds at the same time against the view of Pelagius: "*Germanus dictus est nomine, qui erat compar officii.*" He is followed by Lyra.



who helps every one to bear his yoke (Wieseler), was a mistake.—*συνλαβ. αὐταῖς*] lay hold along with them, that is, assist them,<sup>1</sup> namely, for their reconciliation and for restoring their harmonious action.—*αἰτῶν*] *utpote quæ*, giving the motive, comp. i. 28; see on Rom. i. 25, ii. 15, vi. 2, *et al.*—*ἐν τῷ ἐνῷ γ.*] the domain, in which they, etc. Comp. Rom. i. 9; 1 Thess. iii. 2. It was among women that the gospel had first struck root in Philippi (Acts xvi. 13), and it is to be assumed that the two women named had rendered special service in the spread and confirmation of Christianity among their sex, and therein had shared the conflict of affliction and persecution with Paul (1 Thess. ii. 2). On *συνήθηνσαν*, comp. i. 27.—*μετὰ καὶ Κλήμεντος κ.τ.λ.*] and in what fellowship, so honorable to them, have they shared my conflict for Christ's sake? in association also with Clement and, etc. The reference of the *καὶ* is to *μοι*; their joint-striving with Paul had been a fellowship in striving also with Clement, etc.; they had therein stood side by side with these men also.<sup>2</sup> The connection of *μετὰ κ. Κλ. κ.τ.λ.* with *συνέλαβ. αὐταῖς* (Coccejus, Michaelis, Storr, Flatt, J. B. Lightfoot, Hofmann) is opposed by the facts, that Paul has committed the service of mediation to an individual, with which the general impress now given to this commission is not in keeping, and that the subsequent *ὡν τὰ ὀνόματα κ.τ.λ.*, in the absence of any specification of the churches, would neither be based on any motive nor intelligible to the readers, and would be strangest of all in the event of Paul's having intended, as Hofmann thinks, to indicate here the *presbyters and deacons* mentioned in i. 1. The *λοιποὶ συνεργοί*, as well as generally the more special circumstances of which Paul here reminds his readers, were—if *μετὰ καὶ κ.τ.λ.* be joined with *συνήθηνσαν μοι* beside which it stands—historically known to these readers, although unknown to us.—That Clement was a teacher in Philippi (so most modern expositors; according to Grotius, a *presbyter* in Philippi, but “*Romanus aliquis in Macedonia negotians*”), must be maintained in accordance with the context, seeing that with him those two *Philippian women* labored as sharing the conflict of the apostle; and of a *traveling companion* of this name, who had labored with the apostle in Macedonia, there is no trace to be found; and seeing that the *λοιποὶ συνεργοί* also are to be regarded as *Philippians*, because thus only does the laudatory expression *ὡν τὰ ὀνόματα κ.τ.λ.* appear in its vivid and direct set purpose of bespeaking for the two women the esteem of the church. The more frequent, however, in general the name of Clement was, the more arbitrary is the old view, although not yet known to Irenæus (iii. 3. 3), that Clement of Rome is the person meant.<sup>3</sup> So most Catholic expositors (not

<sup>1</sup> Luke v. 7; Herod. vi. 125; Xen. *Ages*. 2.31; Wunder, *ad Soph. Phil.* 280; *Lex. Plat.* III. p. 294.

<sup>2</sup> On *καὶ . . . καὶ*, the first *καὶ* meaning *also*, comp. Ellendt, *Lex. Soph.* I. p. 891; on its rarer position, however, between preposition and noun, see Schaefer, *Ind. ad Gregor. Cor.* p. 1064; Hartung, *Partikell.* I. p. 143; Kühner, II. 1, p. 480 f.

<sup>3</sup> Nevertheless, upon this hypothesis Baur

builds up a whole fabric of combinations, which are intended to transfer the date of our epistle to the post-apostolic age, when the *Flavius Clemens* known in Roman history, who was a *patrueilis* of Domitian (Suet. *Dom.* 15), and a Christian (Lami, *de erud. apost.* p. 104; Baur, II. p. 68), had already become the well-known Clement of Roman tradition. Comp. Volkmar in the *Theolog. Jahrb.* 1856, p. 309,

Döllinger), following Origen, *ad Joh.* i. 29; Eusebius, *II. E.* iii. 15; Epiphanius, *Haer.* xxvii. 6; Jerome, Pelagius, and others; so also Francke, in the *Zeitschr. f. Luth. Theol.* 1841, iii. p. 73 ff., and van Hengel, who conjectures Euodia and Syntyche to have been Roman women who had assisted the apostle in Rome, and had traveled with Epaphroditus to Philippi. See generally, besides Lünemann and Brückner, Lipsius, *de Clem. Rom. ep.* p. 167 ff.; J. B. Lightfoot, p. 166 ff.; and Hilgenfeld, *Apost. Väter*, p. 92 ff.—*ὃν τὰ ὀνόμ. κ.τ.λ.*] refers merely to τὸν λοιπὸν κ.τ.λ., whom Paul does not adduce *by name*, but instead of this *affirms* of their names something so great and honorable. God has recorded their names in His book, in which are written down the future partakers of the everlasting Messianic life; so *surely and irrevocably is this life assigned to them*. What Paul thus expresses by this solemn figure, he *knew* from their whole Christian character and action, in which he recognized by experience “*quasi electionis<sup>1</sup> absconditae sigilla*” (Calvin). See, moreover, on Luke x. 20, and Wetstein on our passage; it is different in Heb. xii. 23 (see Lünemann *in loc.*) *ἴσ.ι* must be supplied, not the *optative*, as Bengel thinks; and it must remain an open question, whether the persons referred to (among whom Ewald reckons Clement) are to be regarded as already dead (Bengel, Ewald), which is not to be inferred from *ὃν τὰ ὀνόματα κ.τ.λ.*; see Luke x. 20; Hermas, *Pastor* i. 1. 3. It is at all events certain that this predicate, which Paul nowhere else uses, is an *especially honorable* one, and does not simply convey what holds true of *all Christians* (so Hofmann in connection with his erroneous reference of μετὰ καὶ κ.τ.λ.). At Luke x. 20, and Rev. xiii. 8 also, it is a *mark of distinction*.

Ver. 4 f. [On vv. 4–9, see Note XXI, pages 189, 190.] Without any particle of transition, we have once more *general* concluding admonitions, which begin by taking up again the encouraging address broken off in iii. 1, and now strengthened by πάντοτε—the key-note of the epistle. [XXI a.] They extend as far as ver. 9; after which Paul again speaks of the assistance which he had received.—πάντοτε] not to be connected with πάλιν ἐρῶ (Hofmann), which would make the πάλιν very superfluous, is an essential element of the Christian χαίρειν; comp. 1 Thess. v. 16; 2 Cor. vi. 10. Just at the close of his epistle the apostle brings it in significantly. Paul desires joyfulness *at all times* on the part of the believer, to whom even tribulation is grace (i. 7, 29) and glory (Rom. v. 3), and in whom the pain of sin is overcome by the certainty of atonement (Rom. viii. 1); to whom everything must serve for good (Rom. viii. 28; 1

according to whom the Roman Clement is to be here already assumed as a *martyr*. Indeed, according to Schwegger and Hitzig, *z. Krit. paulin. Br.* p. 13, a first attempt is made here to connect this Clement also with *Peter* (for no other in their view is the σύνυγος). Thus, no doubt, the way is readily prepared for bringing down our epistle to the days of Trajan. Round the welcome name of Clement all possible fictions crystallize.

<sup>1</sup> The detailed discussion of the question as to the *ground* of the divine *electio* here portrayed (the Reformed theologians, “the *decretum absolutum*,” the Lutherans, “the *praevisa fides*,” the Catholics, “the *praevisa opera*”) is out of place here. Flacius, *Clar. s. v.* “*liber*,” justly observes that it is not *fatalis quaedam electio* which is pointed to, but *ob veram iustitiam, qualis Christi est, credentes eo referri et inscribi*.

Cor. iii. 21 f.), and nothing can separate him from the love of God (Rom. viii. 38 f.).—*παῖν ἑπὶ* *once more I will say*. Observe the *future*, which exhibits the *consideration* given to the matter by the writer; consequently not equivalent to *παῖν ζήω*, 2 Cor. xi. 16; Gal. i. 9.<sup>1</sup>—*τὸ ἐπιεικὲς ἰμῶν* [XXI b.] *your mildness* [*Lindigkeit*, Luther], that is, *your gentle character*, as opposed to undue sternness.<sup>2</sup> As to the neuter of the adjective taken as a substantive, see on iii. 8; comp. Soph. O. C. 1127. It might also mean: *your becoming behavior*.<sup>3</sup> But how indefinite would be such a requirement as this! The *general duty of the Christian walk* (which Matthies finds in the words) is not set forth till ver. 8. And in the N. T. *ἐπιεικ* always occurs in the above-named special sense.—*γνωσθήτω πᾶσιν ἄνθρωποις*] *let it be known by all men*, through the acquaintance of experience with your conduct. Comp. Matt. v. 16. The *universality* of the expression (which, moreover, is to be taken *popularly*: “let no man come to know you in a harsh, rigorous aspect”) prohibits our referring it to their relation to the *enemies of the cross of Christ*, against whom they should not be hatefully disposed (Chrysostom, Oecumenius, Theophylact), or to the *enemies of Christianity* (Pelagius, Theodoret, Erasmus, and others), or to the *Judaists* (Rheinwald), although none of these are excluded, and the *motive* for the exhortation is in part to be found in the outward circumstances full of tribulation, face to face with an inclination to moral pride.—The *succession* of exhortations without any outward link may be psychologically explained by the fact, that the disposition of Christian joyfulness must elevate men quite as much above strict insisting upon rights and claims as above solicitude (ver. 6). Neither with the former nor with the latter could the Christian fundamental disposition of the *χαίρειν ἐν κυρίῳ* subsist, in which the heart enlarges itself to yielding love and casts all care upon God.—*ὁ κύριος ἐγγύς*] [XXI c.] *points to the nearness of Christ's Parousia*, 1 Cor. xvi. 22. Comp. on ἐγγύς, Matt. xxiv. 32 f.; Luke xxi. 31; Rev. i. 3, xii. 10; Rom. xiii. 11. The reference to *God*, by which Paul would bring home to their hearts, as Calvin expresses it, “*divinae providentiae fiduciam*,”<sup>4</sup> is not suggested in vv. 1, 2, 4 by the context, which, on the contrary, does not refer to *God* until ver. 6. Usually and rightly, following Chrysostom and Erasmus, the words have been attached to *what precedes*.<sup>5</sup> If the Lord is at hand, who is coming as the *Vindex* of every injustice endured and as the *σωτήρ* of the faithful,

<sup>1</sup> Καλῶς ἐδιπλασίωσεν, ἐπεὶ τῶν πραγμάτων ἡ φύσις λύπην ἐτίκτε, διὰ τοῦ διπλασιασμοῦ δέκνουν, ὅτι πάντως δεῖ χαίρειν, Chrysostom.

<sup>2</sup> Polyb. v. 10. 1: ἡ ἐπιείκεια καὶ φιλανθρωπία, Lucian Phal. pr. 2: ἐπιεικὴς κ. μέτριος, Herodian, ii. 14. 5, ix. 12; 1 Tim. iii. 3; Tit. iii. 2; Jas. iii. 17; 1 Pet. ii. 18; Ps. lxxxv. 5; Add. to Esth. vi. 8; 2 Macc. ix. 27). Comp. on 2 Cor. x. 1. The opposite: ἀκριβοδίκαιος, Arist. Eth. Nic. v. 10. 8, σκληρὸς.

<sup>3</sup> See e.g. the passages from Plato in Ast, Lex. I. p. 775.

<sup>4</sup> Comp. Ps. xxxiv. 18, cxix. 151, cxlv. 18; so

also Pelagius, Luther, Calovius, Zanchius, Wolf, Rheinwald, Matthies, Rilliet, Cornelius Müller, and others.

<sup>5</sup> They do not belong, by way of introduction, to *what follows*, as Hofmann thinks, who understands “the helpful nearness of the Lord” (Matt. xxviii. 20; Jas. iv. 8) in the present, and consequently the assurance of being heard in the individual case. Comp., rather, on the ἐγγύς habitually used of the future final coming, in addition to the above passages, Matt. iii. 2, iv. 17, x. 7; Mark i. 15; Luke xxi. 8, 28; Rom. xiii. 12; Heb. x. 25;



how should they not, in this prospect of approaching victory and blessedness (iii. 20), willingly and cheerfully renounce everything opposed to Christian *ἐπιείκεια*! The words therefore convey an *encouragement* to the latter. What follows has its complete reference, and that to God, pointed out by the antithesis ἀλλ' ἐν παντὶ κ.τ.λ.

Ver. 6. The *μεριμνᾶτε* is not to be limited in an arbitrary way (as by Grotius, Flatt, Weiss, and others, to *anxious care*); *about nothing* (neither want, nor persecution, nor a threatening future, etc.) are they at all to give themselves concern, but on the contrary, etc.; *μηδέν*, which is emphatically prefixed, is the accusative of the *object* (1 Cor. vii. 32 ff., xii. 25; Phil. ii. 20).<sup>1</sup> [XXI d.] Caring is here, as in Matt. vi., the contrast to full confidence in God. Comp. 1 Pet. v. 7. "Curare et orare plus inter se pugnant quam aqua et ignis," Bengel.—ἐν παντί] opposed to the *μηδέν*; hence: *in every case* or *affair* (comp. Eph. v. 24; 2 Cor. iv. 8; 1 Thess. v. 18; Plat. *Euthyd.* p. 301 A), not: *at all times* (Syriac, Grotius, Bos, Flatt, Rheinwald).—τῇ προσευχῇ κ. τῇ δεήσει] *by prayer and supplication*. On the distinction between the two (the former being *general*, the latter *supplicating* prayer), see on Eph. vi. 18. The *article* indicates the prayer, *which ye make*; and the *repetition* of the article, otherwise not required, puts forward the two elements the more emphatically (Kühner, II. 1, p. 529).—μετὰ εὐχαρ.] belongs to γυριζ. κ.τ.λ., which, excluding all *solicitude* in the prayer, should never take place (comp. 1 Thess. v. 18; Col. iii. 17) without *thanksgiving* for the proofs of divine love already received and continually being experienced, of which the Christian is conscious *under all circumstances* (Rom. viii. 28). In the thanksgiving of the suppliant there is expressed entire surrender to God's will, the very opposite of solicitude.—τὰ αἰτήματα ὑμ.] *what ye desire*,<sup>2</sup> that is, in accordance with the context: your *petitions*.<sup>3</sup>—γνωρίζεσθαι πρὸς τ. Θεόν] *must be made known towards God*; πρὸς, *versus*; it is the *coram* of the direction.<sup>4</sup> The expression is more *graphic* than the mere dative would be; and the conception itself (γυριζ.) is popularly anthropopathic; Matt. vi. 8. Bengel, moreover, aptly remarks on the subject-matter: "qui desideria sua praepostero pudore ac diffidenti modestia . . . velant, suffocant ac retinent, curis anguntur; qui filiali et liberali fiducia erga Deum expro-munt, expediuntur. Confessionibus ejusmodi scatent Psalmi."

Ver. 7. The blessed *result*, which the compliance with ver. 6 will have for the inner man. How independent is this blessing of the concrete granting or non-granting of what is prayed for!—ἡ εἰρήνη τ. Θεοῦ] the *peace of soul* produced by God (through the Holy Spirit; comp. χαρὰ ἐν πνεύματι ἀγίῳ, Rom. xiv. 17), the repose and satisfaction of the mind in God's

Jas. v. 8; 1 Pet. iv. 7; and the ἐρχομαι ταχύ of the Apocalypse. The simply correct rendering is given after Chrysostom by Erasmus ("instat enim adventus Christi"), Grotius, and others.

<sup>1</sup> Comp. Xen. *Cyrop.* viii. 7. 12: τὸ πολλὰ μεριμνᾶν καὶ τὸ μὴ δύνασθαι ἡσυχίαν ἔχειν.

<sup>2</sup> Plat. *Rep.* viii. p. 566 B; Dionys. Hal. *Antt.* vi. 74; Luke xxiii. 24.

<sup>3</sup> 1 John v. 15; Dan. vi. 7, 13; Ps. xix. 6, xxxvi. 4, et al.; Schleusner, *Thes.* I. p. 100.

<sup>4</sup> Comp. Bernhardt, p. 265; Schoem. *ad Is.* iii. 25.

counsel and love, whereby all inward discord, doubt, and variance are excluded, such as it is expressed *e.g.* in Rom. viii. 18, 28. So in substance most expositors.<sup>1</sup> This view—and not (in opposition to Theodoret and Pelagius) that explanation of peace in the sense of *harmony with the brethren* (Rom. xv. 33, xvi. 20; 2 Cor. xiii. 11; 1 Thess. v. 23; 2 Thess. iii. 16), which corresponds to the ordinary use of the correlative ὁ Θεὸς τῆς εἰρήνης in ver. 9—is here required on the part of the context, both by the contrast of μεριμνᾶτε in ver. 6, and by the predicate ἡ ὑπερέχουσα πάντα νοῦν. The latter, if applicable to the *peace of harmony*, would express too much and too general an idea; it is, on the other hand, admirably adapted to the holy peace of the soul which God produces, as contrasted with the μέριμνα, to which the feeble τοῖς by itself is liable; as, indeed, in the classical authors also (Plat. *Rep.* p. 329 C, p. 372 D), and elsewhere (Wisd. iii. 3), εἰρήνη denotes the *tranquillitas* and *securitas*, the mental *γαλήνη* (Plat. *Legg.* vii. p. 791 A) and ἡσυχία—a rest, which here is invested by τοῦ Θεοῦ with the consecration of divine life. Comp. εἰρήνη τοῦ Χριστοῦ, Col. iii. 15; John xiv. 33; and, on the other hand, the false εἰρήνη κ. ἀσφάλεια, 1 Thess. v. 3. It is therefore not to be understood, according to Rom. v. 1, as “*pax, qua reconciliati estis Deo*” (Erasmus, *Paraphr.*);<sup>2</sup> which would be too general and foreign to the context. The peace of reconciliation is the *presupposition* of the divinely produced moral feeling which is here meant; the former is εἰρήνη πρὸς τὸν Θεόν, the latter εἰρήνη τοῦ Θεοῦ.—ἡ ὑπερέχουσα πάντα νοῦν [XXI c.] *which surpasses every reason*, namely, in regard to its salutary power and efficacy; that is, *which is able more than any reason to elevate above all solicitude*, to comfort and to strengthen. Because the reason in its moral thinking, willing, and feeling is of itself too weak to confront the power of the σάραξ (Rom. vii. 23, 25; Gal. v. 17), *no* reason is in a position to give this clear holy elevation and strength against the world and its afflictions. This can be effected by nothing but the agency of the divine peace, which is given by means of the Spirit in the believing heart, when by its prayer and supplication with thanksgiving it has elevated itself to God and has confided to Him all its concerns, 1 Pet. v. 7. Then, in virtue of this blessed peace, the heart *experiences* what it could not have experienced by means of its own thinking, feeling, and willing. According to de Wette, the *doubting* and heart-disquieting τοῖς is meant, which is surpassed by the peace of God, because the latter is based upon faith and feeling. In opposition to this, however, stands the πάντα, according to which not merely all *doubting* reason, but *every* reason is meant. *No one*, not even the believer and regenerate, has through his reason and its action what he has through the peace of God. Others have explained it in the sense of the *incomprehensibleness* of the peace of God, “the greatness of which the understanding cannot even grasp” (Wiesinger).<sup>3</sup> Comp.

<sup>1</sup> Including Rheinwald, Flatt, Baumgarten-Crusius, Hoelmann, Rilliet, de Wette, Wiesinger, Ewald, Weiss, Hofmann, and Winer.

<sup>2</sup> So Chrysostom, ἡ καταλλαγὴ, ἡ ἀγάπη τ. Θεοῦ; and Theophylact, Oecumenius, Beza,

Estius, Wetstein, and others, including Storr, Matthies, and van Hengel.

<sup>3</sup> So Chrysostom, Oecumenius, Theophylact, Erasmus, Luther, Calvin, Grotius, also Hoelmann and Weiss.

Eph. iii. 20. But the context, both in the foregoing *μηδὲν μεριμνᾶτε* and in the *φρουρήσει* κ.τ.λ. which follows, points only to the blessed *influence*, in respect of which the peace of God surpasses every kind of reason whatever, and consequently is *more efficacious* than it. It is a *υπερέχειν τῇ δυνάμει*; Paul had no occasion to bring into prominence the *incomprehensibleness* of the *εἰρήνη* Θεοῦ.<sup>1</sup>—*φρουρήσει* κ.τ.λ.] [XXI f.] not *custodiat* (Vulgate, Chrysostom, Theodoret, Theophylact: *ἀσφαλίσαιτο*, Luther, Calovius, Cornelius a Lapide, and others, including Storr, Heinrichs, Flatt), but *custodiet* (Castalio, Beza, Calvin), whereby *protection against all injurious influences* (comp. 1 Pet. i. 5) is *promised*.<sup>2</sup> This protecting vigilance is more precisely defined by *ἐν Χ. 'Ι.*, which expresses its specific character, so far as this peace of God is *in Christ* as the element of its nature and life, and therefore its influence, protecting and keeping men's hearts, is not otherwise realized and carried out than in this its holy sphere of life, which is Christ. The *φρουρά* which the peace of God exercises implies in Christ, as it were, the *φρουραρχία* (Xen. *Mem.* iv. 4. 17). Comp. Col. iii. 15, where the *εἰρήνη τοῦ Χριστοῦ* βραβεύει in men's hearts. Others consider *ἐν Χ. 'Ι.* as that which takes place on the part of the *readers*, wherein the peace of God would *keep* them, namely "*in unity with Christ*, in His divinely-blessed, holy life," de Wette; or *ὥστε μένειν καὶ μὴ ἐκπεσεῖν αὐτοῦ* Oecumenius, comp. Chrysostom, Theophylact, Luther, Zanchius, and others, including Heinrichs, Storr, Flatt, Rheinwald, van Hengel, Matthies, Rillict, Wiesinger, Weiss. But the words do not affirm *wherein* watchful activity is to *keep* or *preserve* the readers (Paul does not write *τηρήσει*; comp. John xvii. 11), but wherein it will *take place*; therefore the inaccurate rendering *per Christum* (Erasmus, Grotius, Estius, and others) is so far more correct. The artificial suggestion of Hoelemann ("Christo fere cinguli instar τὰς καρδίας ὑμῶν κ.τ.λ. circumcludente," etc.) is all the less warranted, the more familiar the idea *ἐν Χριστῷ* was to the apostle as representing the element in which the life and action, as Christian, move.—The *pernicious influences* themselves, the withholding and warding off of which are meant by *φρουρήσει* κ.τ.λ., are not to be arbitrarily limited, *e.g.* to *opponents* (Heinrichs), or to *Satan* (Beza, Grotius, and others), or *sin* (Theophylact), or *pravas cogitationes* (Calvin), or "*omnes insultus et curas*" (Bengel), and the like; but to be left quite general, comprehending all such special aspects. Erasmus well says (*Paraphr.*): "*adversus omnia, quae hic possunt incidere formidanda.*"—τὰς καρδ. ὑμ. κ. τὰ νοήμ. ὑμῶν.] emphatically kept apart. It is enough to add Bengel's note: "*cor sedes cogitationum.*"<sup>3</sup> The heart is the organ of self-consciousness, and therefore the moral seat of the activity of thought and will. As to the *νοήματα* (2 Cor. iii. 14) as the internal products of the theoretical and practical reason, and therefore includ-

<sup>1</sup> On *υπερέχειν* with the *accusative* (usually with the *genitive*, ii. 3), see Valckenaer, *ad Eur. Hippol.* 1365; Kühner, II. 1, p. 337.

<sup>2</sup> Comp. Plat. *Rep.* p. 560 B.: οἱ . . . ἄριστοι φρουροί τε καὶ φύλακες ἐν ἀνδρῶν θεοφιλῶν εἰσὶ

διανοίαις. Eur. *Suppl.* 902: ἐφρούρει (πολλοὺς) μηδὲν ἐξαμαρτάνειν. "*Animat eos hac fiducia,*" Erasmus, *Annot.*

<sup>3</sup> Comp. Roos, *Fundam. psychol. ex sacr. script.* III. § 6: "*causa cogitationum interna eaque libera.*"



ing purposes and plans (Plat. *Polit.* p. 260 D; 2 Cor. ii. 11), comp. Beck, *bibl. Societ.* p. 59, and Delitzsch, *Psychol.* p. 179. The distinction is an arbitrary one, which applies τ. καρδ. to the emotions and will, and τ. νοῦ. to the intelligence (Beza, Calvin).

Ver. 8 f. [XXI g.] A summary closing summons to a Christian mode of thought and (ver. 9) action, compressing everything closely and succinctly into a few pregnant words, introduced by τὸ λοιπὸν, with which Paul had already, at iii. 1, wished to pass on to the conclusion. See on iii. 1. This τὸ λοιπὸν is not, however, resumptive (Matthies, Ewald, following the old expositors), or concluding the exhortation begun in iii. 1 (Hofmann), for in that passage it introduced quite a *different* summons; but, without any reference to iii. 1, it conveys the transition of thought: "what over and above all the foregoing I have to urge upon you in general still is: *everything that*," etc. According to de Wette, it is intended to bring out what remained for *man* to do, in addition to that which *God* does, ver. 7. But in that case there must have been *expressed*, at least by ἐπεὶ before ἀδελφοί or in some other way, an antithetic statement of that which had to be done on the *part of man*.—ὅσα] nothing being excepted, expressed asyndetically six times with the emphasis of an earnest ἐπιμονή. Comp. ii. 1, iii. 2; Buttmann, *Neut. Gr.* p. 341 [E. T. 398].—ἀληθῆ] The thoroughly *ethical* contents of the whole summons requires us to understand, not *theoretical* truth (van Hengel), but that which is *morally true*; that is, *that which is in harmony with the objective standard of morality contained in the gospel*.<sup>1</sup> See 1 John i. 6; John iii. 21; Eph. v. 9; 1 Cor. v. 8. To limit it to truth in *speaking* (Theodoret, Bengel) is in itself arbitrary, and not in keeping with the general character of the predicates which follow, in accordance with which we must not even understand specially *unfeigned sincerity* (Erasmus, Grotius, Estius, and others);<sup>2</sup> though this essentially belongs to the morally true.—σεμνά] *worthy of honor*, for it is in accordance with *God*.<sup>3</sup>—δίκαια] *upright*, as it ought to be; not to be limited to the relations "erga alios" (Bengel, Heumann, and others), so that justice in the narrower sense would be meant (so Calvin: "ne quem laedamus, ne quem fraudemus;" Estius, Grotius, Calovius, and others). Comp., on the contrary, Theogn. 147: ἐν δικαιοσύνῃ συνζήσθην πᾶς ἀρετὴ ἵστι.—ἀγνά] *pure, unstained*, not: *chaste* in the narrower sense of the word (2 Cor. xi. 2; Dem. 1371. 22; Plut. *Mor.* p. 268 E, 438 C, *et al.*), as Grotius, Calovius, Estius, Heumann, and others would explain it. Calvin well says: "castimoniam denotat in omnibus vitae partibus." Comp. 2 Cor. vi. 6, vii. 11; 1 Tim. v. 22; Jas. iii. 17; 1 Pet. iii. 2; 1 John iii. 3; often so used in Greek authors.<sup>4</sup>—προσφιῆ] *dear, that which is loved*. This is just once more

<sup>1</sup> Chrysostom: ἡ ἀρετὴ ψεῦδος δὲ ἡ κακία. Oecumenius: ἀληθὴ δέ φησι τὰ ἐνάρετα. Comp. also Theophylact.

<sup>2</sup> Comp. Eph. iv. 21; Plat. *Phil.* p. 59 C: τὸ ἀληθές καὶ ὁ δὴ λέγομεν εἰλικρινές.

<sup>3</sup> Comp. 1 Tim. ii. 2: εὐσεβεία καὶ σεμνότητι. Plat. *Soph.* p. 249 A: σεμνὸν καὶ ἄγιον νοῦν.

Xen. *Oec.* vi. 14: τὸ σεμνὸν ὄνομα τὸ καλὸν τὴν κάγαθόν. Dem. 385. 11; Hierodan, i. 2. 6; Ael. *V. H.* ii. 13, viii. 36; Polyb. ix. 36. C, xv. 22. 1, xxii. 6. 10.

<sup>4</sup> Comp. Menand. in Clem. *Strom.* vii. p. 841: πᾶς ἄγνός ἐστιν ὁ μηδὲν ἐαυτῷ κακὸν συνιδών.

*Christian morality*, which, in its whole nature as the ethical καλόν, is *worthy of love*.<sup>1</sup> The opposite is the αἰσχρόν, which deserves hate (Rom. vii. 15). Chrysostom suggests the supplying τοῖς πιστοῖς κ. τῷ Θεῷ; Theodoret only τῷ Θεῷ. Others, as Calovius, Estius, Heinrichs, and many: "amabilia hominibus." But there is no necessity for any such supplement. The word does not occur elsewhere in the N. T., although frequently in classical authors, and at Eccus. iv. 8, xx. 13. Others understand *kindliness*, *benevolence*, *friendliness*, and the like. So Grotius; comp. Erasmus, *Paraphr.*: "quaecumque ad alendam concordiam accommoda." Linguistically faultless (Eccus. l. c.; Herod. i. 125; Thuc. vii. 86; Polyb. x. 5. 6), but not in keeping with the context, which does not adduce any *special* virtues.—εἶφημα] not occurring elsewhere either in the N. T., or in the LXX., or Apocrypha; it does not mean: "quaecumque bonam famam conciliant" (Erasmus; comp. Calvin, Grotius, Cornelius a Lapide, Estius, Heinrichs, and others, also Rheinwald); but: *that which sounds well* (Luther) *which has an auspicious* (faustum) *sound*, i. e. that which, when it is named, sounds significant of happiness, as, for instance, *brave, honest, honorable*, etc. The opposite would be: δίσφημα.<sup>2</sup> Storr, who is followed by Flatt, renders it: "sermones, qui bene aliis precantur." So used in later Greek authors (also Symmachus, Ps. lxii. 6); but this meaning is here too special.—εἰ τις κ. τ. λ.] *comprehending* all the points mentioned: *if there be any virtue, and if there be any praise*; not *if there be yet another*, etc. (de Wette).—ἀρετή used by Paul here only, and in the rest of the N. T. only in 1 Pet. ii. 9, 2 Pet. i. 3, 5,<sup>3</sup> in the ethical sense: *moral aptitude in disposition and action* (the opposite to it, κακία: Plat. Rep. 444 D, 445 C, 1, p. 348 C). Comp. from the Apocrypha, Wisd. iv. 1, v. 13, and frequent instances of its use in the books of Macc.—ἐπαινος] not: *res laudabilis* (Calvin, Grotius, Estius, Flatt, Matthies, van Hengel, and many others; comp. Weiss), but *praise* (Erasmus: "laus virtutis comes"), which the reader could not understand in the apostle's sense otherwise than of a laudatory judgment actually corresponding to the moral value of the object. Thus, for instance, Paul's commendation of love in 1 Cor. xiii. is an ἐπαινος; or when Christ pronounces a blessing on the humble, the peacemakers, the merciful, etc., or the like. "Vera laus uni virtuti debetur," Cic. de orat. ii. 84. 342; virtue is κατ' αὐτὴν ἐπαινετή, Plat. Def. p.

<sup>1</sup> Plat. Rep. p. 444 E; Soph. El. 972: φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν. "Nihil est amabilius virtute, nihil quod magis alliciat ad diligendum," Cic. Lael. 28. Comp. ad Famil. ix. 14; Xen. Mem. ii. 1. 33. Luther well renders it: "lieblich," and the Gothic: "liubaleik;" the Vulgate: "amabilia."

<sup>2</sup> Comp. Soph. Aj. 362; Eur. Iph. T. 687: εὐφῆμα φώνει. Plat. Leg. vii. p. 801 A: τὸ τῆς φῆδης γένος εὐφῆμον ἡμῖν. Aesch. Suppl. 694, Agam. 1168; Polyb. xxxi. 14. 4; Lucian, Prom. 3.

<sup>3</sup> We are not entitled to assume (with Beza)

as the reason why Paul does not use this word elsewhere, that it is "verbum nimium humile, si cum donis Spiritus Sancti comparetur." The very passage before us shows the contrary, as it means no other than *Christian morality*. Certainly in Paul's case, as with the N. T. authors generally and even Christ Himself, the *specific* designations of the idea of virtue, which correspond more closely to the sphere of theocratic O. T. ideas, such as δικαιοσύνη, ὑπακοή, ἀγιότης, ἁγιοσύνη, ὁσιότης, κ. τ. λ., too necessarily suggested themselves to his mind to allow him to use the

411 C. Mistaken, therefore, were such additions as ἐπιστήμης (D\* E\* F G) or *discipline* (Vulg., It., Ambrosiaster, Pelagius).—ταῦτα λογίζεσθε] *consider these things*, take them to heart, in order (see ver. 9) to determine your conduct accordingly. “*Meditatio praeceedit, deinde sequitur opus*,” Calvin.<sup>1</sup>—Ver. 9. The Christian morality, which Paul in ver. 8 has commended to his readers by a series of predicates, he now again urges upon them in special reference to their relation to himself, their teacher and example, as that *which they had also learned*, etc. The first καί is therefore *also*, prefixing to the subsequent ταῦτα πράσσετε an element corresponding to this requirement, and *imposing an obligation* to its fulfillment. “Whatsoever also has been the object and purport of your instruction, etc., that do.” To take the four times repeated καί as a double *as well . . . as also* (Hofmann and others), would yield an inappropriate formal scheme of separation. Καί in the last three cases is the simple *and*, but so that the whole is to be looked upon as *bipartite*: “Duo priora verba ad doctrinam pertinent, reliqua duo ad exemplum” (Estius).—ἤ not ὅσα again; for no further *categories* of morality are to be given, but what they are bound to do generally is to be described under the point of view of what is *known* to the readers, as that *which they also have learned*, etc.—παρελάβετε] *have accepted*. Comp. 1 Cor. xv. 1; John i. 11; Polyb. xxxiii. 16. 9. The interpretation: “*have received*,”<sup>2</sup> which makes it denote the *instruction* communicated (1 Thess. ii. 13, iv. 1; 2 Thess. iii. 6; 1 Cor. xi. 23; Gal. i. 9, 12; Col. ii. 6)<sup>3</sup> would yield a *twofold* designation for the *one* element,<sup>4</sup> and on the other hand would *omit* the point of the *assensus*, which is so important as a motive; moreover, from a logical point of view, we should necessarily expect to find the position of the two words reversed (comp. Gal. i. 12).—ἠκούσατε] does not refer to the proper *preaching and teaching* of the apostle (Erasmus, Calvin, Elsner, Rheinwald, Matthies), which is already fully embraced in the two previous points; nor does it denote: “*audistis de me absente*” (Estius and others, including Hoelemann, Rilliet, Hofmann), for all the other points refer to the time of the apostle’s *presence*, and consequently not merely the “*de me*,” but also the “*absente*” would be purely imported. No, by the words ἠκούσατε and εἶδετε, to both of which ἐν ἐμοί belongs, he represents to his readers *his own example of Christian morality*, which he had given them when he was present, in *its two portions*, in so far as they had perceived it in him (ἐν ἐμοί, comp. i. 30)

general term for morality, ἀρετή, as familiar, however worthily and nobly the Platonic doctrine, in particular, had grasped the idea of it (εἰς ὅσον δυνατόν ἀνθρώπων ὁμοιοῦσθαι θεῷ, Plat. Rep. p. 613 A, 500 C, et al.).

<sup>1</sup> On λογίζεσθαι, comp. Ps. lii. 2; Jer. xxvi. 3; Nah. i. 9; Ps. xxxv. 4; xxxvi. 4; 3 Macc. iv. 4; Soph. O. R. 461; Herod. viii. 53; Dem. 63, 12; Sturz, Lex. Xen. III. p. 42; the opposite: θηγά λογίζεσθαι, Anthol. Pal. xi. 56. 3.

<sup>2</sup> Vulgate, Erasmus, Luther, Beza, and most expositors, including Rheinwald, Rilliet,

Hoelemann, de Wette, Weiss, Hofmann.

<sup>3</sup> Comp. Plat. Theat. p. 198 B: παραλαμβάνοντα δὲ μανθάνειν.

<sup>4</sup> Real distinctions have, indeed, been made, but how purely arbitrary they are! Thus Grotius (comp. Hammond) makes ἐμάθ. apply to the *primam institutionem*, and παρελάβ. to the *exactionem doctrinam*. Rilliet explains it differently, making the former denote: “*son enseignement direct*,” and the latter: “*les instructions, qu’il leur a transmises sous une forme quelconque*.”



partly by *hearing*, in his whole *oral* behavior and intercourse with them, partly by *seeing*, in his *manner of action* among them; or, in other words, his example both in *word* and *deed*.—ταῦτα πράσσει] *these things do*, is not related to ταῦτα λογίζεσθε, ver. 8, as excluding it, in such a way that for what is said in ver. 8 the λογίζεσθαι merely would be required, and for what is indicated in ver. 9 the πράσσειν; on the contrary, the two operations, which *in substance* belong jointly to the contents of both verses, are *formally* separated in accordance with the mode of expression of the parallelism. Comp. on ii. 8 and Rom. x. 10.—καὶ ὁ Θεὸς κ.τ.λ.] in substance the same promise as was given in ver. 7. *God, who works peace* (that holy peace of soul, ver. 7), *will be with you*, whereby is meant the help given through the Holy Spirit; and His *special* agency, which Paul here has in view, is unmistakably indicated by the very predicate τῆς εἰρήνης.

REMARK.—It is to be noticed that the predicates in ver. 8, ἀληθῆ . . . εὐφημα do not denote different *individual virtues*, but that each represents the *Christian moral character generally*, so that in reality the *same thing* is described, but according to the various aspects which commended it. Comp. Diog. Laert. ii. 106: ἐν τῷ ἀγαθὸν πολλοῖς ὀνόμασι καλούμενον. Cic. de fin. iii. 4. 14: “una virtus unum istud, quod honestum appellas, rectum, laudabile, decorum.” That it is *Christian morality* which Paul has in view, is clearly evident from ver. 9 and from the whole preceding context. Hence the passage cannot avail for placing the morality of the moral law of nature (Rom. ii. 14 f.) on an equality with the gospel field of duty, which has its specific definition and consecration—as also, for the reconciled whom it embraces, the assurance of the divine keeping (vv. 7, 9)—in the revealed word (ver. 9), and in the enlightening and ethically transforming power of the Spirit (comp. Rom. xii. 2).

Ver. 10. [On Vv. 10–19, see Note XXII. pages 190, 191.] Carrying on his discourse with δέ, Paul now in conclusion adds, down to ver. 20, some *courteous expressions*, as dignified as they are delicate, *concerning the aid which he had received*. Hitherto, indeed, he had only mentioned this work of love briefly and casually (ii. 25, 30). In the aid itself Baur discovers a contradiction of 1 Cor. ix. 15, and conjectures that the author of the epistle had 2 Cor. xi. 9 in view, and had inferred too much from that passage. But, in fact, Baur himself has inferred too much, and incorrectly, from 1 Cor. ix. 15; for in this passage Paul speaks of *payment for his preaching*, not of loving gifts from persons at a distance, which in point of fact put him in the position to preach gratuitously in Achaia, 2 Cor. xi. 8 ff. There is, besides, in our passage no mention of regular sendings of money.—ἐν κυρίῳ] as in iii. 1, iv. 4. It was, indeed, not a joy felt *apart from Christ*; οὐ κοσμικῶς ἐχάρην, φησὶν, οὐδὲ βιωτικῶς, Chrysostom.—μεγάλως] *mightily*. Comp. LXX., 1 Chron. xxix. 9; Neh. xii. 42; Polyb. iii. 87. 5; Polye. Phil. 1. The position at the end is emphatic.<sup>1</sup>—ὅτι ἤδη ποτὲ κ.τ.λ.] is to be rendered: “*that ye have at length once again come into the flourishing condition of taking thought for my benefit, in behalf of which ye also took*

<sup>1</sup> See on Matt. ii. 10; and Stallbaum, *ad Plat. Phædr.* p. 256 E, *Menex.* p. 235 A.

thought, but had no favorable opportunity."—*ἡδὴ ποτὶ*] taken in itself may mean: *already once*; or, as in Rom. i. 10: *tandem aliquando*. The latter is the meaning here, as appears from *ἐφ' ᾧ κ.τ.λ.* Chrysostom justly observes (comp. Oecumenius and Theophylact) that it denotes *χρόνον μακρόν*, when namely that *θαλλεῖν* had not been present, which has now again (comp. ver. 15 f.) set in.<sup>1</sup> This view of *ἡδὴ ποτέ* is the less to be evaded, seeing that the *reproach* which some have discovered in the passage (*ἐπιτίμῃς*, Chrysostom) is not by any means conveyed in it, as indeed from the delicate feeling of the apostle we might expect that it would not, and as is apparent from the correct explanation of the sequel.—*ἀνεθάλλετε*] [XXII c.] *ye have again become green (refloruistis*, Vulgate), like a tree or an orchard which had been withered, and has again budded and put forth new shoots (*θαλλοίς*).<sup>2</sup> It cannot be the *revival* of their *care-taking love* which is meant, so that the readers would have previously been *ἀπομαρπαθέντες ἐν τῇ ἐλεημοσίῃ* (Oecumenius, also Chrysostom, Theophylact, Pelagius, Erasmus, Luther, Calvin, Beza, Estius, Cornelius a Lapide, Bengel, Flatt, Wiesinger, Ewald, and most expositors, who rightly take *ἀνεθάλ.* as *intransitive*, as well as all who take it *transitively*; see below); for how indelicate would be such an utterance, which one could not, with Weiss, acquit from implying an assumption that a different disposition previously existed; and how at variance with the *ἐφ' ᾧ ἐργονεῖτε κ.τ.λ.* which immediately follows, and by which the continuous care previously exercised is attested! No, it is the *flourishing anew of their prosperity* (comp. Rheinwald, Matthies, van Hengel, Baumgarten-Crusius, Schenkel, Hofmann, and others), the opposite of which is afterwards expressed by *ἡκαίρεισθε*, that is denoted, as prosperous circumstances are so often represented under the figure of becoming green and blooming.<sup>3</sup> It is therefore inconsistent, both with delicate feeling and with the context, to take *ἀνεθάλ.* *transitively*: "*revirescere sivistis solitam vestram rerum mearum procuracionem*" (Hoelemann; comp. Coccejus, Grotius, Heinrichs, Hammond, and others, including Rilliet, de Wette, Weiss), although the transitive use of *ἀναθάλλειν* in the LXX. and also in the Apocrypha is unquestionable (Ezek. xvii. 24; Ecclus. i. 16, xi. 20, 1. 10; see generally Schleusner, *Thes.* I. p. 220 f.); and that of *θάλλειν* is also current in classical authors.<sup>4</sup> An unfounded objection is brought against the view which explains it of the revival of *prosperity*, that it is inappropriate as a subject of joy in the Lord (see Weiss); it is appropriate at all events, when such a *use* is made of the revived prosperity.—*τὸ ἐπὲρ ἐμοῦ*

<sup>1</sup> Comp. Baumlein, *Partik.* p. 140.

<sup>2</sup> The conjecture, on the ground of this figurative expression, that the Philippians might have sent to the apostle in *spring*, and that *ἡκαίρεισθε* δέ applies to the *winter season* (Bengel), is far-fetched and arbitrary. The figurative *ἀνεθάλ.* does not even need to be an image of *spring*, as Calvin, Estius, Weiss, and others understand it.

<sup>3</sup> Comp. Ps. xxviii. 7: *ἀνεθαλεν ἡ σὰρξ μου*,

Wisd. iv. 3 f.; Hes. *Op.* 231: *τέθλε πόλις*, Pind. *Isth.* iii. 9: *ὄλβος . . . θάλλων*, *Pyth.* vii. 22: *θάλλουσαν εὐδαιμονίαν*. Plat. *Legg.* xii. p. 945 D: *ἡ πάντα οὕτω θάλλει τὸ καὶ εὐδαιμονεῖ χώρα κ. πόλις*. Of frequent occurrence in the tragedians; comp. also Jacobs, *ad Del. Epigr.* viii. 97.

<sup>4</sup> Pind. *Ol.* iii. 24; Aesch. *Pers.* 622 (608); Jacobs, *ad Anthol.* VII. p. 103; Kühner, II. 1, p. 265.

φρονεῖν] [XXII d.] is usually, with the correct intransitive rendering of ἀνεθάλ.,<sup>1</sup> so understood that τὸ is taken together with φρονεῖν, and this must be regarded as the *accusative of more precise definition*, which is only distinguished by its greater emphasis from the mere expegetical infinitive.<sup>2</sup> Comp. van Hengel: "negotium volo mihi consulendi." But the whole view which takes τὸ with φρονεῖν is set aside by the following ἐφ' ᾧ κ. ἐφρονεῖτε; seeing that ἐφ' ᾧ, unless it is to be rendered at variance with linguistic usage by *although* (Luther, Castalio, Michaelis, Storr), or *just as* (Vulgate, van Hengel), could only convey in its ᾧ the previous τὸ ὑπὲρ ἐμοῦ φρονεῖν, and would consequently yield the logically absurd conception: ἐφρονεῖτε ἐπὶ τῷ ὑπὲρ ἐμοῦ φρονεῖν, whether ἐφ' ᾧ be taken as equivalent to οὐ ἐνεκα (Beza) or *qua de re* (Rheinwald, Matthies, de Wette, Wiesinger, Ewald, and others), or *in eo quod* (Erasmus), *in qua re* (Cornelius a Lapide, Hoelemann), or *et post id* (Grotius), and the like. Recourse has been had, by way of helping the matter, to the suggestion that φρονεῖν ἐπὶ is a thinking *without action*, and φρονεῖν ὑπὲρ a thinking *with action* (de Wette, Wiesinger; comp. Ewald); but how purely arbitrary is this view! Less arbitrarily, Calvin and Rilliet ("vous pensiez bien à moi") have referred ᾧ to ἐμοῦ, by which, no doubt, that logical awkwardness is avoided; but, on the other hand, the objection arises, that ἐφ' ᾧ is elsewhere invariably used by Paul as *neuter* only, and that it is difficult to see why, if he desired to take up ὑπὲρ ἐμοῦ in a relative form, he should not have written ὑπὲρ οὗ, since otherwise in ἐπὶ, if it merely went back to ἐμοῦ, the more precise and definite reference which he must have had in view would not be expressed, and since the progress of the thought suggested not a change of *preposition*, but only the change of the *tenses* (καὶ ἐφρονεῖτε). Weiss, interpreting ἐφ' ᾧ as: *about which* to take thought, refers it back to ἀνεθάλ.ετε—a reference, however, which falls to the ground with the active interpretation of that word. Upon the whole, the only right course seems to be to take τὸ ὑπὲρ ἐμοῦ together (comp. τὰ περὶ ὑμῶν, ii. 20; also τὰ παρ' ὑμῶν, ver. 18;<sup>3</sup> and that as the *accusative of the object* to φρονεῖν (comp. Bengel, Schenkel, J. B. Lightfoot, Hofmann): "*to take into consideration that which serves for my good*," to think of my benefit; on ὑπὲρ, comp. i. 7. Only thus does the sequel obtain its literal, logical, and delicately-turned reference, namely, when ἐφ' ᾧ applies to τὸ ὑπὲρ ἐμοῦ. Taking this view, we have to notice: (1) that ἐπὶ is used in the sense of the aim (Lobeck, *ad Phrym.* p. 475; Kühner, II. 1, p. 435): *on behalf of which, for which*, comp. Soph. *O. R.* 569; (2) that Paul has not again written the mere *accusative* (ὃ καὶ ἐφρ.), because ἐφ' ᾧ is intended to refer not alone to κ. ἐφρονεῖτε, but also to the antithesis ἡκαρῆισθε δέ, consequently to the entire κ. ἐφρ., ἡκαρ. δέ;<sup>4</sup> (3) that the emphasis is placed on ἐφρον. as the

<sup>1</sup> In the *transitive* interpretation (see, against it, *supra*) the τὸ φρονεῖν, which would likewise be taken together, would be the *accusative* forming the *object* of ἀνεθάλ. See Buttmann, *Neut. Gr.* p. 226 [E. T. 263]; Kühner, II. 2, p. 603.

<sup>2</sup> See Bernhardt, p. 356; Schmalfeld, *Syntax d. Griech. Verb.* p. 401 f.; Ellendt, *Lex. Soph.* II. p. 222.

<sup>3</sup> And see generally, Krüger, § 50. 5. 12; Kühner, II. 1, p. 231 f.

<sup>4</sup> All the more groundless, therefore, is



*imperfect*, and *kai* indicates an element *to be added* to the *φρονεῖν* which has been just expressed; hence *kai* *ἔφρ.* intimates: "in behalf of which ye not only *are* taking thought (that is, *since* the ἀρεθάζετε), but also *were* taking thought (namely, προσθεν, *before* the ἀρεθάζετε);" lastly, (4) that after *ἔφρ.* there is no *μέν* inserted, because the antithesis is meant to emerge unprepared for, and so all the more vividly.—ἐγκαίρως] [XXII c.] *ye had no favorable time*; a word belonging to the later Greek.<sup>1</sup> Unsuitably and arbitrarily this is explained: "deerat vobis *opportunitas mittendi*" (Erasmus, Estius, Grotius, Bengel, Rosenmüller, and others). It refers, in keeping with the ἀρεθάζετε, not without delicacy of description, to the *unfavorable state of things as regards means* (Chrysostom: οὐκ εἶχετε ἐν χερσίν, οὐδὲ ἐν ἀπορίᾳ ἦτε; so also Theophylact; while Oecumenius adduces this interpretation *alongside* of the previous one) which had occurred among the Philippians, as Paul might have learned from Epaphroditus and otherwise.<sup>2</sup>

Ver. 11. [XXII f. g.] Obviating of a misunderstanding.—οὐχ ὄτι] as in iii. 12: *my meaning is not, that I say this in consequence of want*, that is, this my utterance of joy in ver. 10 f. is not meant as if it were the expression of felt want, from which your aid has delivered me. On κατά, *secundum*, in the sense of *propter*, see Kühner, II. 1, p. 413, and *ad Xen. Mem.* i. 3. 12. According to van Hengel's interpretation: "*ut more receptum est penuriae, s. hominibus penuria oppressis*," κατά, could not have been united with an *abstract noun* (Rom. iii. 5, *et al.*).—ἐγὼ γὰρ ἔμαθον κ.τ.λ.] *for I, as regards my part* (although it may be different with others), *have learned in the circumstances, in which I find myself, to be self-contented*, that is, to have enough independently without desiring aid from others. It is evident from the reason thus assigned that in οὐχ ὄτι καὶ ἴσθ. 2. he has meant not the objective, but the *subjective* state of need.—ἐγὼ] with noble self-consciousness, there being no need to supply, with Bengel, "in tot adversis."—ἔμαθον] signifies the having learned *by experience* (comp. Plat. *Symp.* p. 182 C: ἐργῶ δὲ τοῦτο ἔμαθον καὶ οἱ ἐπὶ ταύτῃ τέρπειν), and all that accordingly he *can*, he owes to the strengthening influence of *Christ*, ver.

Hofmann's objection, that φρονεῖν ἐπὶ τινι means: *to be proud about something*. This objection, put thus generally, is even in itself incorrect. For φρονεῖν ἐπὶ τινι does not, in itself mean: *to be proud about something*, but only receives this signification through the addition of μέγα, μεγάλη, or some similar more precise definition (Plat. *Theact.* p. 149 D, *Alc.* 1. p. 104 C, *Prot.* p. 342 D, *Sympos.* p. 217 A; Dem. 181. 16, 836, 10), either expressly specified or directly suggested by the context. Very artificial, and for the simple reader hardly discoverable, is the view under which Hofmann takes the fact expressed by καὶ ἐφρονεῖτε as the ground, "*upon, or on account of, which their re-emergence from an unfavorable position has been a revival unto care for him.*" If the reference of ἐφ' ᾧ to τὸ ὑπὲρ ἐμοῦ were

not directly given in the text, it would be much simpler to take ἐφ' ᾧ as in Rom. v. 12, Phil. iii. 12, 2 Cor. v. 4, in the sense of *propterea quod*, and that as a graceful and ingenious specification of the reason for the *great joy* of the apostle, that they had flourished again to take thought for his benefit; for their previous omission had been caused not by any lack of the φρονεῖν in question, but by the unfavorableness of the times.

<sup>1</sup> Diod. *exc. Mai.* p. 30; Phot., Suid. The opposite: *εὐκαίρως*, Lobeck, *ad Phrym.* p. 125.

<sup>2</sup> Comp. *εὐκαίρως τοῖς βίοις* in Polyb. xv. 21 2, xxxii. 21. 12; and also the mere *εὐκαίρως* in the same sense, iv. 60. 10; *εὐκαίρως*: xv. 31. 7, i. 59. 7; *ἀκαίρως*: Plat. *Legg.* iv. p. 709 A; Dem. 16. 4; Polyb. iv. 44. 11.

13.—*ἐν οἷς εἰμι*] *in the situation, in which I find myself.*<sup>1</sup> Not merely his position *then*, but, generally, *every* position in which he finds himself, is meant, although it is not exactly to be taken as: “*in quocunque statu sim*” (Raphel, Wetstein, and others), which would be ungrammatically expressed. In opposition to the context (see ver. 12), Luther: *among whom* (*οἷς*, masculine) *I am*. As to *αὐτάρκεια* as applied to persons, the *subjective* self-sufficing, by means of which a man does not make the satisfaction of his needs dependent upon others, but finds it in himself, comp. Ecclus. xl. 18; Xen. *Mem.* iv. 7. 1; Dem. 450. 14; Stob. v. 43; and see on 2 Cor. ix. 8.

Ver. 12. Paul now *specifies* this his *αὐτάρκεια* (in Plat. *Def.* p. 412 B, termed *τελείωτης κτήσεως ἀγαθῶν*).—*οἶδα*] *I understand how* (1 Thess. iv. 4; Col. iv. 6; 1 Tim. iii. 5; Matt. vii. 11; Soph. *Aj.* 666 f.; Anth. Pal. vii. 440. 5 ff.);<sup>2</sup> result of the *ἐμαθον*.—*καὶ ταπειν.*] *also to be abased*, namely, by want, distress, and other allotted circumstances which place the person affected by them in the condition of abasement. Paul *understands* this, inasmuch as he knows how to bear himself in the right attitude to such allotted circumstances, namely, in such a way that, independently thereof, he finds his sufficiency in himself, and does not seek it in that which he lacks. We find a commentary on this in 2 Cor. iv. 8, vi. 9, 10. *οἶδα καὶ περισσεύειν* is to be understood analogously, of the right attitude to the matter, so that one is not led away by abundance to find his satisfaction in the latter instead of in himself. Pelagius well says: “*ut nec abundantia extollar, nec frangar inopia.*”—The first *καὶ* adds to the general *ἐν οἷς εἰμι* the *special* statement on the one side, to which thereupon the second “*also*” adds the counterpart. The *contrast*, however, is less *adequate* here than subsequently in *περισεύειν καὶ ὑπερεῖσθαι*, for *ταπεινοῦσθαι* is a *more comprehensive* idea than the counterpart of *περισεύειν*, and also contains a *figurative* conception. Some such expression as *ὑψοῦσθαι* would have been adequate as the contrast of *ταπειν.* (Matt. xxiii. 12; 2 Cor. xi. 7; Phil. ii. 8, 9; Polyb. v. 26. 12). There is a lively versatility of conception, from not perceiving which some have given to this *περισεύειν* (*to have a superfluity*) the explanation *excellere* (Erasmus, Vatablus, Calvin), or to *ταπειν.* the meaning *to be poor, to be in pitiful plight, ὀλίγοις κεχρησθαι*, Theophylact (Estius, and others; comp. also Cornelius a Lapide, Grotius, Rheinwald, Matthies, Baumgarten-Crusius, de Wette, Hofmann), which even the LXX., Lev. xxv. 39, does not justify. —In what follows, *ἐν παντὶ κ. ἐν πᾶσι* is not to be regarded as belonging to *ταπεινοῦσθαι* and *περισεύειν* (Hofmann), but is to be joined with *μεμύημαι*. We are dissuaded from the former connection by the very repetition of the *οἶδα*; and the latter is recommended by the great emphasis, which rests upon *ἐν παντὶ κ. ἐν πᾶσι* heading the last clause, as also by the correlative *πάντα* at the head of ver. 13. Further, *no comma is to be placed after μεμνημαι*, nor is *ἐν παντὶ . . . μεμνημαι* to be explained as meaning: “*into*

<sup>1</sup> See examples in Wetstein and Kypke; comp. also Mätzner, *ad Antiph.* p. 131.

<sup>2</sup> It is the *moral* understanding, having its

seat in the *character*. Comp. Ameis, *Anh. z. Hom. Od.* ix. 189.

*everything I am initiated,*" and then καὶ χορτάζεσθαι κ.τ.λ. as elucidating the notion of "*everything*": "cum re qualicunque omnibusque, tam saturitate et fame, quam abundantia et penuria, tantam contraxi familiaritatem, ut rationem teneam iis bene utendi," van Hengel; comp. de Wette, Rilliet, Wiesinger; so also, on the whole, Chrysostom, Erasmus, Estius, and many others, but with different interpretations of παντί and πᾶσι. This view is at variance with the fact, that μνησθαι has that into *which* one is initiated expressed not by means of ἐν, but—and that most usually—in the *accusative* (Herod. ii. 51; Plat. *Gorg.* p. 497 C, *Symp.* p. 209 E; Aristoph. *Plut.* 845 (ἐμμνησθαι); Lucian, *Philop.* 14), or in the *dative* (Lucian, *Demon.* 11), or *genitive* (Heliod. i. 17; Herodian, i. 13. 16); hence πᾶν κ. πάντα, or παντί κ. πᾶσι, or παντός κ. πάντων must have been written (in 3 Macc. ii. 30, it has κατὰ with the accusative). No; Paul says that *in everything and in all*, that is, under every relation that may occur and in all circumstances, *he is initiated into*, that is, made completely familiar with, *as well the being satisfied, as the being hungry, as well the having superfluity as want*; in all situations, without exception, he quite understands how to assume and maintain the right attitude to these different experiences, which in ver. 11 he characterizes by the words αὐτάρκης εἶναι. Ἐν παντί κ. ἐν πᾶσι is accordingly to be taken after the analogy of ἐν οἷς ἐγώ, ver. 11, and therefore as *neuter*. It was purely arbitrary to render ἐν παντί: *ubique* (Vulgate, Castalio, Beza, Calvin, and many others), or to refer it to *time* (Chrysostom, Grotius), or to *time and place* (Theophylact, Erasmus, and others, also Matthies). Luther and Bengel explain παντί correctly as *neuter*, but make πᾶσι (as in 2 Cor. xi. 6) *masculine* (Bengel: "respectu omnium hominum"). It is not necessary to supply anything to either of the two words; and as to the alternation of the singular and plural, which only indicates the total absence of any exception (comp. analogous expressions in Lobeck, *Paral.* p. 56 ff.), there is no occasion for artificial explanation.—In German we say: *in Allem und Jedem* [in all and each]. Comp. on ἐν πᾶσι on Col. i. 18. With strange arbitrariness Hofmann makes ἐν παντί κ. ἐν πᾶσι denote everything *that is a necessary of life* (in detail and in whole). In that case certainly the contrast of χορτάζ. and πεινᾶν is unsuitable!—μνησθαι] the proper word for the various grades of initiation into the mysteries<sup>1</sup> is here used in a figurative sense, like *initiatum esse*, of a special, unusual, not by every one attainable, *familiar acquaintance* with something.<sup>2</sup> The opposite is ἀμνηστος.—The climax should here be noticed, ἐμαθον . . . αἶδα . . . μνησθαι. Ver. 13 places beyond doubt to whom the apostle owes this lofty spiritual superiority over all outward circumstances. As to the later form πεινᾶν instead of πεινῆν, see Lobeck, *ad Phryn.* p. 61; Jacobs, *ad Ael.* II. p. 261.

Ver. 13. After the *special* statement, the consciousness of the αὐτάρκτης now finds fresh utterance *generally*; and in the grand brevity of the latter how marked is the assurance, and, at the same time, the humility!—ισχύω]

<sup>1</sup> Casanbon, *Exerc. Baron.* p. 390 ff.; Lobeck, *Agtaoph.* I. p. 38 ff.

<sup>2</sup> See Munthe, *Oss.* p. 383; Jacobs, *ad Anthol.* III. p. 488.



[XXII *h.*] of *moral* strength, homogeneous as to category with ἐμαθον in ver. 11, and with οἶδα and μεμύημαι in ver. 12, because these predicates also were *dynamically* meant, of the understanding of ethical practice. There is therefore the less reason for limiting πάντα in any way (van Hengel: "omnia memorata;" comp. Weiss); there is *nothing* for which Paul did not feel himself morally strong; for *every* relation he knew himself to be morally adequate. πάντα is the accusative of the *object*. Gal. v. 6; Jas. v. 16. The opposite to it: μηδὲν ἰσχύωσιν, Plat. Crit. p. 50 B, Ael. V. H. xii. 22, *et al.*—ἐν τῷ ἐνδυν. με] Not in his own human ability does Paul feel this power, but it has its basis in *Christ*, whose δύναμις the apostle experiences in his fellowship of life with Him (2 Cor. xii. 9). Comp. 1 Tim. i. 12; 2 Tim. ii. 1, iv. 17. Thus he is able to do all things ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ, Eph. vi. 10.

Ver. 14. Πῶς γὰρ] Nevertheless (1 Cor. xi. 11; Eph. v. 33), apart from the fact that with such moral power I am equal to all emergencies, and therefore, as far as want is concerned, do not need aid (comp. ver. 11). "Cavet, ne fortiter loquendo contempsisse ipsorum beneficium videatur," Calvin. Comp. Chrysostom and Theophylact.—καλῶς] in the *moral* sense.—συγκοιν. μου τῇ θλίψει.] characterizes the work according to its high *ethical value* (ὅρα σοφίαν, πῶς ἐπαίρει τὸ πᾶνμα, Theophylact): *that ye became partakers with me in my affliction*. [XXII *i.*] He who renders the aid enters into the relation of a participant in the position of the afflicted one, inasmuch as by his very work of love he, in common with the latter, shares and bears his θλίψις. Comp. Rom. xii. 13. It is a *practical* participation, and not merely that of feeling and emotion. Comp. Eph. v. 11; Rev. xviii. 4, i. 9. By τῇ θλίψει, Paul means his position at the time as a whole, not: *want* (which also in 2 Cor. viii. 13 it does not mean). The *dative* is governed by συγκοιν. (Eph. v. 11; Rev. xviii. 4; Rom. xii. 13, xv. 27, *et al.*); and μου is, in accordance with the well-known usage, to be taken as if μοι were in the text (comp. on ii. 2).<sup>1</sup> The *aorist* participle *coincides as to time* with ἐποιήσατε (see on Eph. i. 9); as to the *participle* with καλῶς ποιεῖν, see Winer, p. 323 f. [E. T. 345].

Ver. 15 f. A courteous recalling of the fact, *that in the very beginning of the gospel the Philippians had distinguished themselves by such manifestation of love towards Paul*.—δέ] carrying the discourse onward: But what ye have done connects itself with a relation into which, as ye also know, no other church, but yours only, placed itself to me at the very first!—οἶδατε δέ κ.τ.λ.] *but it is known also to you, Philippians, that, etc.* Hofmann very erroneously derives the *object* of οἶδατε from what *precedes*, and takes οὕτω in the sense of *because*. He makes the apostle say, namely, to the Philippians: *That they had done well* in helpfully taking part in his affliction *they knew also*, as other churches knew that it was well done; by *experience* they knew it, because it was *not the first time* that they had sent similar gifts to him, etc. This explanation is erroneous, because invariably where οἶδα (οἶδαμεν, οἶδατε, κ.τ.λ.) is accompanied, not with an accusative of the

<sup>1</sup> And Stallbaum, *ad Plat. Rep.* p. 518 C, *Symp.* p. 215 C.

object, but with *ὅτι*, the latter conveys the contents (*that*), and not the reason or the cause (*because*), of the *οἶδα* (comp. i. 19, 25; Rom. iii. 2; 1 Cor. iii. 16, xii. 2; Gal. iv. 13, and innumerable other passages); secondly, because the previously attested *καλῶς ἐποιήσατε*, while perfectly suitable to be expressed by the *grateful apostle*, was not so suited to be transferred to the consciousness of the donors, to which it was self-evident, and to be appealed to by them; thirdly, because the *καὶ* in the alleged reference to other churches would be very unsuitable, since the question here concerns merely a work of love of the *Philippians*, but other churches could only know *generally* that it was well done to aid the apostle, into which *general* idea, therefore, Hofmann insensibly transforms the object of *οἶδατε*, instead of abiding strictly by the concrete *καλῶς ἐποιήσατε* as its object; finally, it would be strange and not in keeping with the *thoughtful* manner of the apostle, to furnish the idea: "ye know that ye did well therein" (which *οἶδατε* is supposed to convey) with the altogether external specification of a ground for it: "because ye have already formerly and repeatedly supported me." The contents attributed by Hofmann to *οἶδατε* needed no assignment of a causal ground, or—if any—one internal, ethical, and in harmony with the subtle delicacy of the apostle.—Observe, moreover, in connection with *οἶδατε κ. ὑμεῖς*, that in that which the readers also know (consequently in *ὅτι κ.τ.λ.*) the stress lies upon the negative *οὐδενία κ.τ.λ.*—*καὶ ὑμεῖς*] *ye also*, as I.<sup>1</sup>—*Φιλιππησίου*] addressing them by name, not because he desires to assert something of them which no other church had done (Bengel: for in this case Paul would have written *ὅτι ὑμεῖς, Φιλιππ.*), but in his *increasing earnestness*. Comp. 2 Cor. vi. 11.—*ἐν ἀρχῇ τ. εὐαγγ.*] glancing back, certainly, to the second missionary journey (Weiss); but the *relative* expression is used from the standpoint of the *time then present*, behind which lay the founding of the Macedonian churches about ten years back; a long past which seemed, *in relation to the present* and to the *wider development* of the church now attained, as still belonging to the period of the *beginning* of the gospel. Comp. Clement. Cor. I. 47. An epexegetical more precise definition of this expression—which does not betray the hand of a later author (Hinsch)—for the date intended is: *ὅτε ἐξῆλθον ἀπὸ Μακεδ.*, when I departed from Macedonia, Acts xvii. 14. Paul, therefore, *immediately on leaving that country*, received aid from the infant church, when the brethren *τὸν Παῦλον ἐξαιστέειραν πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν* and *ἤγαγον εἰς Ἀθηνῶν*, Acts *i.e.* Doubtless the money which Paul subsequently received in Corinth (see 2 Cor. xi. 9) through Macedonian delegates was sent, if not exclusively, at least *jointly* by the Philippians, so that they thereby gave *continued* active proof of the fellowship *εἰς λόγον δόσ. κ. λήψ.*, into which they had *entered* with the apostle at his very departure. But this receipt of money *at Corinth* is not the fact meant by *ἐκοινωνήσεν κ.τ.λ.*, in which case *ἐξῆλθον* would have to

<sup>1</sup> To express this, Paul was not at all under the necessity of writing *οἶδατε αὐτοί*, as Hofmann objects. The latter would convey a

different conception, namely: ye know without my reminding you (Acts ii. 22; 1 Thess. ii. 1, iii. 3; 2 Thess. iii. 7).

be taken, with Estius, Flatt, van Hengel, de Wette, Wiesinger, Weiss, Hofmann, and others, in the sense of the pluperfect (Winer, p. 258 [E. T. 275]; for the latter would be the more unwarranted in the context, seeing that Paul himself by ἐν ἀρχῇ τοῦ εὐαγγ. carries them back to the earliest time possible, and indeed afterwards (ver. 16) to a period even antecedent to the ὅτε ἐξῆλθον. The *aorist*, however, has its justification in this purely historical statement of fact, although the imperfect also, but following a different conception, *might*—not, however (in opposition to Hofmann's objection), *must*—have been used.—κοινωνήσεν εἰς λόγον δόσεως κ. λήψ. [XXII. j.] *entered into fellowship with me in reference to account of giving and receiving*,—a euphemistic indication, calculated to meet the sense of delicacy in the readers, of the thought: "*has entered into the relation of furnishing aid towards me.*" On κοινωνεῖν εἰς, comp. on i. 5. The analysis of the figurative description is this: The *Philippians* keep an account of *expenditure* on Paul and *income* from him; and the *apostle* likewise keeps account of his *expenditure* on the *Philippians* and *income* from them. This *mutual* account-keeping, in which the δόσις on the one part, agrees with the λήψις on the other, is the κοινωνία εἰς λόγον κ.τ.λ. It is true that in this case no *money*-amount is entered in the account of the *Philippians* under the heading of λήψις, or the account of the *apostle* under the heading of δόσις; instead of this, however, comes in the *blessing*, which the readers were to receive *from their gifts of love*, according to ver. 17, as if it were an income corresponding to this expenditure, and coming in from it. We are therefore not justified in adopting the view, that δόσις and λήψ. apply to *Paul alone* (Schrader), or that δόσεως applies to the *Philippians* and λήψ. to *Paul* ("Ego sum in vestris expensi tabulis, vos in meis accepti," Grotius; comp. Erasmus, Camerarius, Casaubon, Castalio, and others, including Heinrichs, Storr, Flatt, Matthies, van Hengel, Rilliet, Ewald); for the words require the idea of an account under *both* headings on the side of *both* parties. Others, maintaining indeed this reciprocity, but arbitrarily introducing ideas from 1 Cor. xi. 11, comp. Rom. xv. 27, consider that the δόσις on the part of the *apostle*, and the λήψις on the part of the *Philippians*, consisted in the *spiritual benefits* brought about by the preaching of the gospel (so Chrysostom, Oecumenius, Theophylact, Pelagius, Calvin, Cornelius a Lapide, Zanchius, Zeger, Estius, Hammond, Wiesinger, Weiss, Hofmann, and others); whilst others, again, import into the words the thought: "Quae a Philippensibus accepit in rationes Dei remuneratoris refert Paulus" (Wetstein, Rosenmüller; comp. Wolf, Schoettgen, and already Ambrosiaster). Rheinwald finds the λήψις of the *Philippians* and the δόσις of the *apostle* even in the assumption that he also had assisted them, namely, out of the sums of money collected in the churches,—an error which is at variance with the context, and which ought to have been precluded both by the prominence given to the statement of the date, and also by the exclusion of all other churches, as well as by the inappropriateness of the mention just in this passage of such a λήψις on the part of the *Philippians*.—On λόγος, *ratio, account*, comp. Matt. xii. 36; Luke xvi. 2; Rom. xiv. 12; 1 Macc. x. 40; Dem. 227. 26; Diod.



Sic. i. 49; Polyb. xv. 34. 2. The rendering which takes *εις λόγον*: *in respect to* (Bengel, Heinrichs, Storr, Matthies, van Hengel, Rilliet, Lünemann), would no doubt be linguistically correct,<sup>1</sup> but is to be rejected on account of the context, as expressions of *accounting* follow (comp. Cic. *Lael.* 16: "*ratio acceptorum et datorum*"). For instances from Greek writers of *δόσις καὶ λήψις* (Ecclus. xli. 14, xlii. 7) as *expenditure and income*, see Wetstein.<sup>2</sup> As to the corresponding *נתן וקבל*, see Schoettgen, *Hor.* p. 804.

Ver. 16. [ὅτι] *since, indeed, ye also already in Thessalonica*, etc. It is *argumentative*, namely, obidding the *early* definition of date *ἐν ἀρχῇ . . . Μακεδονίας*, in ver. 15, by one even *antecedent*, and thus serving more amply to justify that specification of time,<sup>3</sup> for which purpose the *ὅτι* specifying the reason was quite sufficient, and (in opposition to Hofmann's objection) no *γάρ* was necessary. The opinion of Wiesinger, that *ὅτι κ.τ.λ.* is intended to explain that it was only with the aid sent after Paul at a distance that the readers had entered into such a connection with the apostle as is previously mentioned, is bound up with the untenable interpretation of *ἐξῆλθον* as pluperfect. The rendering of *ὅτι* by *that* (Rheinwald, Matthies, Hoolemann, van Hengel, Rilliet, de Wette, Lünemann, Weiss) is to be set aside, because, while the emphatic *οἴδατε καὶ ὑμεῖς*, ver. 15, accords doubtless with the exclusion of other churches in ver. 15, it does not accord with ver. 16 ("ye also know that ye have sent . . . to me!"), to which it would stand in an illogical relation, even apart from the uncalled-for *inversion of the order of time*, which would result. Hofmann's explanation, which makes *ὅτι* in ver. 16 parallel to the *ὅτι* in ver. 15 and places it in causal relation to *οἴδατε*, falls with his erroneous view of ver. 15.—The *καὶ* before *ἐν Θεσσαλ.*, for which Hinsch, following Baur, thinks that he finds a reference in 2 Cor. xi. 9, is the simple *also* in the sense of *also already*; a climax as regards *time*.<sup>4</sup>—*ἐν Θεσσαλ.*] is not used, in the sense of the bearers having arrived, for *εἰς*, for there is no certain instance of *ἀποστείλιν* or *πέμπειν* with *ἐν* in this sense (Thuc. vii. 17 must, with Becker and Krüger, be read: *ἐς τὴν Συκελίαν*); but the preposition is used from the standpoint of the *receiver*: "*also at Thessalonica* (when I was there) ye sent to me." Thus this sending took place *in Thessalonica*.<sup>5</sup>—*καὶ ἀπαξ καὶ δις*] Comp. 1 Thess. ii. 18. The conception is: "when the first *aid* arrived, the *ἐπιμύστε* had taken place *once*; when the second arrived, it had taken place *both once and twice*." Paul has not written *δις* merely, nor yet *ἀπαξ*

<sup>1</sup> Dem. 385. 11; 2 Macc. i. 14; and see Krüger on Thuc. iii. 46. 3.

<sup>2</sup> Comp. Plat. *Rep.* p. 332 A. B: ἡ ἀπόδοσις κ. ἡ λήψις.

<sup>3</sup> If Baur had noticed this correct logical connection, he would not have made an improper use of our passage to fortify his opinion of the affair of the aid being an *invented incident*.—The same assistance which is meant in ver. 15 cannot be meant in ver. 16, as some not attending to the *καὶ* (comp. Luther, Casta-

lio, and others) have thought. This view is also at variance with the specification of time *ὅτε ἐξῆλθον*, ver. 15; for Paul abode several weeks in Thessalonica (Acts xvii. 2), and then there still followed his sojourn in Beroea (Acts xvii. 10 ff.), ere he quitted Macedonia and traveled to Athens.

<sup>4</sup> See Hartung, *Partik.* I. p. 135; Kühner, II. 2, p. 797.

<sup>5</sup> Comp. on Matt. x. 16; Poppo and Krüger on Thuc. iv. 27. 1.

κ. δῖς (1 Macc. iii. 30; Xen. *Anab.* iv. 7. 10), but by καὶ ἅπ. κ. δῖς he sets forth the repetition of the matter *more emphatically*, to the praise of his readers (Hartung, *Partikell.* I. p. 144).<sup>1</sup>—εἰς τ. χρεῖαν] on behalf of the necessity, in order to satisfy it; comp. ii. 15. The article indicates the necessity that had been existing in Paul's case. On πέμψαι, used absolutely, comp. Acts xi. 29. *What they sent, they knew.*

Ver. 17. Just as in ver. 11 Paul anticipated a possible misunderstanding in respect to ver. 10, so here in reference to the praises contained in ver. 14 ff. This, he would say, is not the language of material desire, but, etc.—οὐχ ὅτι κ.τ.λ.] as in ver. 11: I do not mean by this to convey that my desire is directed towards the gift (the emphasis being laid on τὸ δόμα)—this, namely, taken in and by itself—in which case the article means the donation accruing to him as the case occurred, and the present ἐπιζητῶ denotes the constant and characteristic striving after (Bernhardy, p. 370): it is not my business, etc. The compound verb indicates by ἐπὶ the direction. Comp. on ἐπιποθῶ, i. 8, and on Matt. vi. 33; Rom. xi. 7. The view which regards it as strengthening the simple verb (*studiose quaero*, so Hoelemann and others) is not implied in the context any more than the sense: *insuper quaero* (Polyb. i. 5. 3); so van Hengel, who indelicately, and notwithstanding the article, explains τὸ δόμα as *still more gifts*.—ἀλλ' ἐπιζητῶ] The repetition of the verb after ἀλλὰ makes the contrast stand out independently with special emphasis; comp. Rom. viii. 15; 1 Cor. ii. 7; Fritzsche, *ad Rom.* II. p. 137.—τὸν καρπὸν κ.τ.λ.] This is what Paul desires, towards which his wishes and endeavors are directed: *the fruit which abounds to your account*; not, therefore, a gain which he wishes to have for himself, but gain for the Philippians. So completely is his ἐπιζητεῖν devoid of any selfish aim,—which, however, would not be the case, if the ἐπιζητῶ τὸ δόμα were true. This applies against Hofmann's objection, that the καρπός must be something which Paul himself desires to have; the notion of ἐπιζητῶ is *anquiro, appeto*, and this indeed applies to personal possession in the negative half of the sentence; but then the second half expresses the real state of the case, which *does away with* the notion of selfishness.—The καρπός itself cannot be the fruit of the gospel (Ewald), or of the labor of the apostle (Weiss); but, in accordance with the context, only the fruit of the δόμα, that is, the blessing which accrues from the gift to the givers; comp. on ver. 15. By this is meant<sup>2</sup> the divine recompense at the judgment (2 Cor. ix. 6), which they will then receive, as if it were the product of their account, for their labor of love (Matt. xxv. 34 ff.). This produce of their δόμα is figuratively conceived as fruit, which is largely placed to the credit of their account, in order to be drawn by them at the day of harvest (comp. also Gal. vi. 7 ff.). Comp.

<sup>1</sup> Comp. καὶ δις καὶ τρίς, Plat. *Phaed.* p. 63 D, *Phil.* p. 59 E; Herod. ii. 121, iii. 148. The opposite: οὐχ ἅπαξ οὐδὲ δις, Plat. *Clit.* p. 410 B.

<sup>2</sup> Not the active manifestation of the Christian life (Matthies, Rilliet, Hofmann; comp. Vata-

blus, Museulus, Piscator, Zanchius; Flatt and Rheinwald mingle together heterogeneous ideas); for only the fruit of the δόμα can be meant, not the δόμα itself as fruit, which is produced in the shape of the love gift (Hofmann).

ver. 19. In substance it is the *treasure in heaven* that is meant (Matt. xix. 21, vi. 20), which will be received at the Parousia. Comp. on Col. i. 5. The figurative *εἰς λόγον ὑμῶν*, which here also is not to be understood, with Bengel, Storr, Flatt, Rilliet, and others, as equivalent to *εἰς ὑμᾶς*, is the completion of the figure in ver. 15; although there is no need to explain *καρπός* as *interest* (Salmasius, Michaelis, who thinks in *πλεονάζ.* of *compound interest*, Zachariae, Heinrichs), because it is difficult to see why Paul, if he used *this* figure, should not have applied to it the proper term (*τόκος*), and because the idea of *interest* is quite alien to that of the *δόμα* (a *present*).—τ. *πλεονάζ. εἰς λόγον ὑμῶν*] [XXII k.] to be taken together (see above); *εἰς* states the *destination* of the *πλεονάζ.* Van Hengel and de Wette needlessly break up the passage by coupling *εἰς λόγ. ὑμ.* with *ἐπιζητῶ*, because *πλεονάζειν* with *εἰς* is not used elsewhere by Paul (not even 2 Thess. i. 3). The preposition is in fact not determined by the word in itself, but by its logical reference, and may therefore be *any one* which the reference requires.

Ver. 18. [XXII l.] Δε The train of thought is: “not the gift do I seek, but the fruit (ver. 17); and as regards what has been received from you in the present instance, I have everything already, and need nothing further.” That this refers to the desire of the church to know what he possibly still needed (Hofmann), is a very unnecessary assumption.—*ἄπεχω δὲ πάντα*] not: *habeo autem omnia* (Vulgate); not a mere *acknowledgment of receipt* (Erasmus, Beza, Grotius, Cornelius a Lapide, Heinrichs, and others); nor yet equivalent to *περισσεύω* (Rheinwald); but, in keeping with the sense of the *compound*: *I have everything away*, so that I have nothing left to desire at your hands.<sup>1</sup> *Πάντα*, therefore, according to the context (*ἐπιζητῶ τ. δόμα*, ver. 17), is: *everything which I could desire*, although there is no necessity for introducing specially, with Chrysostom and Occumenius, *τὰ ἐλλειψθέντα ἐν τῷ παρελθόντι χρόνῳ*. The *emphasis*, moreover, is laid, not on *πάντα*, but on *ἄπεχω*, in contrast to *ἐπιζητεῖν*.—*καὶ περισσεύω*] and my wants are thus so fully satisfied, that *I have over*.—*πεπλήρωμαι*] forms a climax to *περισσ.*: *I am full*, I have abundance. The gift must have been ample; but gratitude sets this forth in all the stronger a light. To *πεπλήρ.* is attached *δεξάμενος κ.τ.λ.—ὁσμὴν εὐωδίας κ.τ.λ.*] This apposition to *τὰ παρ' ὑμῶν*, expressing a judgment as to the latter (see on Rom. xii. 1), sets forth, to the honor of the givers, the relation in which the gifts received stand *towards God*, by whom they are esteemed *as a sacrifice well-pleasing to Him*. As to *ὁσμὴν εὐωδίας*, *smell of a sweet savor*, *וְחֵן* (genitive of quality), which is used of *free-will offerings*, see on Eph. v. 2. It describes the thing according to its *effect* on God, namely, that it is *acceptable* to Him; *θεσπιαν κ.τ.λ.*, however, describes it according to what it *is*.—*δεκτὴν, εὐάρεστον*] *acceptable, well-pleasing*, a vividly asyndetic climax (on the former, comp. Ecclus. xxxii. 7); *τῷ Θεῷ*, however, applies to the whole apposition *ὁσμὴν . . . εὐαρ.* The asyndetic

<sup>1</sup> Comp. Philem. 15; Matt. vi. 2, 5, 16; Luke iii. 24, 17; Jacobs. *ad Anthol.* VII. pp. 276, vi. 24; Callim. *ep.* 22; Arrian. *Epiet.* iii. 2, 13, 298.



juxtaposition of several epithets is frequent also in classical authors, from Homer onward.<sup>1</sup> As to the view, originating in the O. T., which regards works well-pleasing to God as ethical *sacrifices*, see the expositors on Rom. xii. 1; 1 Pet. ii. 5; Heb. xiii. 16.<sup>2</sup>

Ver. 19. The thought starts from τῷ Θεῷ. But *God*, to whom your gift stands in the relation of such a sacrifice, will *recompense* you.—Paul says ὁ δὲ Θεός μου (comp. i. 3), because *he himself* had been the recipient of that which they had brought as a sacrifice pleasing to God; as *his* God (to whom he belongs and whom he serves, comp. on Rom. i. 8), therefore, will God carry out the recompense.—πληρώσει] used with significant reference to πεπλήρ., ver. 18, according to the idea of recompense. Not, however, a *wish* (hence also in Codd. and in the Vulgate the reading πληρώσαι), as Chrysostom, Luther, and others take it, but a *promise*.—πᾶσαν χρεῖαν ὑμῶν] likewise corresponding to the service which the readers had *rendered*; for they had sent εἰς τὴν χρεῖαν (ver. 16) of the apostle. To be understood as: *every need which ye have*, not merely *bodily* (so usually, following Chrysostom, who explains it as the fulfillment of the *fourth petition*, also van Hengel, de Wette, Wiesinger), and not merely *spiritual* (Pelagius, Rillet, also mainly Weiss), but as it stands: *every need*. It is not, however, an *earthly* recompense which is meant (Hofmann), but (comp. on ver. 17) the recompense *in the Messiah's kingdom*, where, in the enjoyment of the σωτηρία, the highest satisfaction of every need (comp. on πληρ. χρεῖαν, Thuc. i. 70. 4, and Wetstein *in loc.*) shall have set in amidst the full, blessed sufficiency of the eternal ζωή (comp. Rom. viii. 17 f.; Rev. xxi. 4).<sup>3</sup> There are specifications of this satisfaction in the beatitudes of the Sermon on the Mount, Matt. v.; comp. especially the χορτασθήσεσθε and γελάσετε, Luke vi. 21, also the οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα in John iv. 14, and the sarcastic κεκορεσμένοι in 1 Cor. iv. 8. That it is the *Messianic* satisfaction in the ἐλευθερία τῆς δόξης τῶν τέκνων τοῦ Θεοῦ (Rom. viii. 21), in the possession of the πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ (Eph. i. 18), which is to be thought of, Paul himself states by ἐν δόξῃ, which is to be taken as *instrumental* (Eph. i. 23, v. 18) and dependent on πληρ.: *with glory*, whereby the *Messianic* is indicated. Hofmann also, though he rejects the instrumental view, comes ultimately to it: “*Therewith and thus* will God fulfill all their need, *in that He gives them glory*.”<sup>4</sup> Others, who also correctly join the words with

<sup>1</sup> Ameis z. Od. iv., *Anh.*

<sup>2</sup> Comp. Philo, *de vit. Mos.* II. p. 151: ἡ γὰρ ἀληθὴς ἰερουργία, τίς ἂν εἴη πλὴν ψυχῆς θεοφιλοῦς εὐσέβεια; passages from the Rabbins in Schoettg. *Hor.* p. 1006.

<sup>3</sup> Hofmann very irrelevantly objects that it is out of place to speak of *want* in that kingdom. But just, in fact, on that account is the bliss of the kingdom the complete *satisfaction of every need*. Comp. Rev. vii. 16 f.; 2 Tim. iv. 7 f. Thus also is the perfect then put in the place of that which is in part. Consequently the idea of the satisfaction of every *χρεία* in

eternal life, where man even beholds God, and where He is all in all, is anything but a “*monstrous thought*.”

<sup>4</sup> In order, however, to bring out of the passage, notwithstanding this ἐν δόξῃ, the idea of a recompense *in this life*, Hofmann makes δόξα mean the glory of the children of God *which is hidden from the world*, and which is the fulfillment of every want only in proportion “*as there is lacking in us what, either corporally or spiritually, is necessary for the completion of our divine sonship*.” Instead of such arbitrary inventions, let us keep clearly before us how

πληρ., take them as a *modal definition*: in a glorious way, that is, *amply, splendide*, and the like. See Castalio, Beza, Calvin, and many others, including Hoesemann, van Hengel, Rilliet, de Wette, Wiesinger, Weiss. But what an indefinite yet peculiarly affected, and withal—by its so habitual reference elsewhere to the final judgment—misleading expression would this be for so simple an idea!—And how far would it be from the apostle's mind, considering his expectation of the nearness of the Parousia (comp. 1 Cor. vii. 29, 31), to promise *on this side of it* a hearty recompense, which was to take place, moreover, ἐν Χριστῷ Ἰησοῦ! An appeal is wrongly made to 2 Cor. ix. 8, where an increase of means for further well-doing, to be granted through God's blessing, and not the *recompense*, is the point under discussion. Others erroneously join ἐν δόξῃ with τὸ πλοῦτος αὐτοῦ (Grotius, Storr, Flatt, Rheinwald, and others): "*pro amplissimis suis divitiis, id est, potestate sua omnia excedente*," Heinrichs. It is true that ἐν δόξῃ might be attached without a connecting article (according to the combination πλουτεῖν ἐν τινι, 1 Tim. vi. 8; comp. 1 Cor. i. 5; 2 Cor. ix. 11); but Paul always connects πλοῦτος with the *genitive* of the thing, and πλοῦτος τῆς δόξης in particular, said of God, is so constantly used by him, that it seems altogether unwarranted to assume the expression πλοῦτος ἐν δόξῃ in this passage. See Rom. ix. 23; Eph. i. 18, iii. 16; Col. i. 27. He would have written: κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ, comp. Rom. ix. 23.—κατὰ τὸ πλοῦτος αὐτοῦ] that is, *in conformity with His being so rich*, and consequently having so much to give. Comp. Rom. x. 12, xi. 33. This *assures* what is promised.—ἐν Χριστῷ Ἰησοῦ] definition annexed to πληρώσει . . . δόξῃ; that which is promised has its causal ground *in Christ*, who by His work has acquired for believers the eternal δόξα. Christ is, in fact, ἡ ἐλπίς τῆς δόξης, Col. i. 27.

Ver. 20. The conception of the superabundant salvation, which Paul has just promised from God, forces from his heart a *doxology*.—πατρί] through Christ, in virtue of our *νόθεσία*, Rom. viii. 15; Gal. iv. 5. As to τ. Θεῷ κ. πατρί ἡμ. comp. on Gal. i. 5.—ἡ δόξα] *sc. εἰν*, the *befitting* glory. See on Eph. iii. 21; Rom. xi. 36, xvi. 27, *et al.*—εἰς τοὺς αἰῶν. τῶν αἰῶν.] Gal. i. 5; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11, v. 11, and frequently in Rev. As to the analysis of the expression, see on Eph. iii. 21.

Vv. 21-23. Πάντα ἄγιον] *every one*, no one in the church being excepted, —a point which is more definitely expressed by the singular.—ἐν Χ. Ἰ.] is not to be joined to ἄγιον (so usually, as by Rheinwald, Hoesemann, Matthies, van Hengel, de Wette, Ewald, Weiss, Hofmann), but belongs to ἀπάσ. (comp. Rom. xvi. 22; 1 Cor. xvi. 19), denoting the specifically

great a weight in the very word of *promise*, which forms the *conclusion* of the epistle, lies in the fact that the *grand aim of all promise and hope, i. e.* the glory of eternal life (Rom. v. 2, viii. 18, 21, ix. 23; 1 Cor. xv. 43; 2 Cor. iv. 17; Col. iii. 4; and many other passages), is once more presented to the reader's view.

<sup>1</sup>Since Paul does not here express, as in other cases (Rom. xvi. 17; 1 Cor. xvi. 20; 2 Cor. xiii. 12), the conception of *mutual salvation* (ἀλληλίου), he has in ἀπάσασθε had in view the immediate recipients of the epistle (presbyters and deacons, i. 1). So also 1 Thess. v. 26.

*Christian* salutation, in conveying which the consciousness lives in *Christ*. This is the connection adopted by Ambrosiaster, Estius, Heinrichs, Rilliet, Wiesinger, Schenkel, and J. B. Lightfoot, and it is the right one, since with *ἀγίων* it is self-evident that *Christians* are meant, and there would be no motive for specially expressing this here, as there was, for instance, in the address i. 1, where τοῖς ἁγίοις ἐν Χ. Ἰ. bears a certain *formal* character. —οἱ σὺν ἐμοὶ ἀδελφοί.] is the narrower circle of those Christians who were round the apostle in Rome, including also the *official colleagues* who were with him, though there is no ground for understanding these *alone* (Chrysostom, Oecumenius, Theophylact, and many others), Grotius even pointing distinctly to *Timothy, Linus, and Clement*. The difficulty, which has been raised in this case by a comparison of ii. 20, is unfounded, since, in fact, the expression in ii. 20 excludes neither the giving of a salutation nor the mention of brethren; groundless, therefore, are the attempted solutions of the difficulty, as, for example, that of Chrysostom, that either ii. 20 is meant οὐ περὶ τῶν ἐν τῇ πόλει, or that Paul οὐ παραιτεῖται καὶ τούτους ἀδελφοὺς καλεῖν (comp. Oecumenius, who brings forward the latter as a proof of the σπλάγχνα of the apostle). Misapprehending this second and in itself correct remark of Chrysostom, van Hengel insists on a distinction being drawn between two classes of companions in office, namely, *traveling companions*, such as Luke, Mark, Titus, Silas, and those *who were resident in the places where the apostle sojourned* (among whom van Hengel reckons in Rome, Clement, Euodia, Syntyche, and even Epaphroditus), and holds that only the latter class is here meant. The limits of the narrower circle designated by οἱ σὺν ἐμοὶ ἅδ. are not at all to be definitely drawn. Estius well says: “Qui . . . mihi vineto ministrant, qui me visitant, qui mecum hic in evangelio laborant.”—πάντες οἱ ἅγιοι] generally, *all Christians* who are here; comp. on 2 Cor. xiii. 12; 1 Cor. xvi. 20.—μάλιστα δέ] but *most of all, pre-eminently*; they have requested the apostle to give special prominence to their salutation.<sup>1</sup> Whether these persons stood in any personal relations to the Philippians, remains uncertain. It is enough to assume that Paul had said to them much that was honorable concerning the church to which he was about to write.—οἱ ἐκ τῆς Καίσαρος οἰκίας] sc. ἅγιοι, as is plain from the connection with the preceding (in opposition to Hofmann): *those from the emperor's house* (from the *Palatium*, see Böttger, *Beitr.* II. p. 49) who belong to the saints. We have to think of probably inferior *servants* of the emperor (according to Grotius, Hitzig, and others: *freedmen*), who *dwelt*, or at least *were employed, in the palace*. In this way there is no need for departing from the immediate meaning of the word, and taking it in the sense of *household* (Hofmann). In no case, however, can we adopt as the direct meaning of οἰκία the sense of *domestic servants*, a meaning which it does not bear even in Xen. *Mem.* ii. 7. 6; Joseph. *Antt.* xvi. 5. 8; and Tac. *Hist.* ii. 92;<sup>2</sup> *domestic servants*

<sup>1</sup> Comp. Plat. *Critias*, p. 108 D: τοὺς τε ἄλλους κλητῶν καὶ δὴ καὶ τὰ μάλιστα Μνημοσύνην.

<sup>2</sup> Where it is said of those who entered the

service of the emperor: “in domum Caesaris transgressi.” Comp. Herodian, iii. 10. 9: πρὶν εἰς τὸν βασιλείου οἶκον παρελθεῖν



would be *οἰκεῖα*. Others have taken *οἰκία*, in accordance with current usage, as *family* (1 Cor. xvi. 15, and frequently), and have understood *kinsmen of the emperor*, a meaning which in itself seems by no means shown by Philo in *Flacc.* p. 190 A to be at variance with linguistic usage<sup>1</sup> (in opposition to Hofmann). So recently Baur, who needed this point for his combinations against the genuineness of the epistle, and van Hengel.<sup>2</sup> But apart from the fact that through Nero himself this family was greatly diminished, and that conversions among those related to the emperor were *a priori* (comp. also 1 Cor. i. 26 ff.) very improbable, doubtless some historical traces of such a striking success would have been preserved in tradition.<sup>3</sup> Matthies, quite arbitrarily, understands the *Practorians*, as if Paul had written: *οἱ ἐκ τοῦ πρατωρίου* (i. 13). This also applies, in opposition to Wieseler, *Chronol. d. apostol. Zeitalt.* p. 420, who, considering the Praetorium to be a portion of the palace (see remark on i. 13), thinks the apostle alludes *especially* to the Praetorians. Those who transfer the epistle to Caesarea (see Introduction, § 2), suppose the *Practorium of Herod in that place* to be intended, and consequently also think of *Practorians*, Acts xxiii. 35 (Paulus, Böttger); or (so Rilliet) taking *οἰκία* as *familia*, of administrators of the imperial private domain, called *Cæsariani* or *Procurators*—a view against which the plural should have warned them; or even of “the family of the imperial freedman *Felix*” (Thiersch). What *persons*, moreover, were meant (various of the older expositors have even included *Seneca*<sup>4</sup> among them), is a point just as unknown to us, as it was

<sup>1</sup> For in Philo *l. c.* it is said regarding Herod Agrippa: “Even though he were nothing, but only one of the emperor’s kinsmen (*ἐκ τῆς Καίσαρος οἰκίας*), it would still be necessary to prefer and honor him.”

<sup>2</sup> Whether Chrysostom and his successors understood here *members of the imperial family*, is a matter of doubt. At all events Chrysostom does not take the word itself, *οἰκία*, as *family*, but explains it by *τὰ βασιλεια, palace*, and finds in the salutation a purpose of *encouragement*: *εἰ γὰρ οἱ ἐν τοῖς βασιλείοις πάντων κατεφρόνησαν διὰ τὸν βασιλέα τῶν οὐρανῶν, πολλὰ μᾶλλον αὐτοὺς χρὴ τοῦτο ποιεῖν*. Comp. Theodoret, Oecumenius, Theophylact.

<sup>3</sup> Certainly Baur believes that he has found these traces in sufficient number. *Flavius Clemens*, namely, is a kinsman of Domitian (see on ver. 3). Now, since out of *this* Clement grew the *Clemens Romanus* of Christian tradition, the latter also must have been a kinsman of the imperial family, as indeed the *Homil. Clement.* iv. 7, comp. xiv. 10, designate him as *ἀνὴρ πρὸς γένους Τιβερίου Καίσαρος*. He, therefore, would be exactly the man, in whom Christianity was represented in the circle of the imperial house itself. “Concluding from one that there were several, the author of the epistle might make his apostle write earnest salutations to the church in Philippi

from believing members of the imperial house in the plural,” etc. Thus does criticism, departing from the solid ground of history, lose itself in the atmosphere of subjective inventions, where hypothesis finds no longer either support or limit. Indeed, Baur now goes further beyond all bounds (II. p. 69), and discovers that the mention of Clement even throws a *new light over the whole plan of the epistle*. With this Clement, namely, and the participation, as attested by him, of the imperial house in the gospel, is given the *προκοπή τοῦ εὐαγγ.* (i. 12), and with the latter the feeling of *joyfulness*, which expresses itself throughout the epistle as the ground-tone of the apostle (ii. 17 f., comp. iii. 1, iv. 1, 4, 10), and which is again and again the refrain of each separate section. Only by the preponderance of this feeling is it to be explained that the author makes his apostle even express the hope of a speedy liberation (ii. 24). But with this joy there is also blended, with a neutralizing effect, the idea of a nearly approaching death, i. 20-24, and this divided state of mind between life and death betrays an author “who had already before his eyes as an actual fact the end of the apostle, which was so far from harmonizing with all these presuppositions.”

<sup>4</sup> See generally on “Paul and Seneca,” and the apocryphal fourteen Latin letters ex-

well known to the Philippians or became known to them through Epaphroditus. The general result is, that people from the imperial palace were Christians, and that those could obtain access to the apostle probably with special ease and frequency; hence their *especial* salutation. The question also, whether one or another of the persons saluted in Rom. xvi. should be understood as included here (see especially J. B. Lightfoot, p. 173 ff.), must remain entirely undecided. Calvin, moreover, well points to the working of the divine mercy, in that the gospel "in illam scelerum omnium et flagitiorum abyssum penetraverit."—*ἡ χάρις τ. κυρ. 'Ι. Χ.]* see on Gal. i. 6.—*μετὰ πάντων ὑμ.]* Comp. Rom. xvi. 24; 1 Cor. xvi. 24; 2 Cor. xiii. 13; 2 Thess. iii. 18; Tit. iii. 15.

## NOTES BY AMERICAN EDITOR.

## XX. Vv. 1-3.

(a) The direct connection of *ὥστε* is, evidently, with the verses immediately preceding, and through them with iii. 17. The exhortation of that verse, however, is founded, as we must believe, upon the verses which next precede it—at least, upon vv. 12-16; and as these verses are but the development of what goes before them, the thought is carried back to the early part of the third chapter.—(b) *οὕτως στήκετε*. The connection being as above, *οὕτως* must refer to a standing fast in the Lord after the same manner with himself, and thus after the manner indicated in the preceding chapter, especially vv. 7-11 and 12-16. The allusion in iii. 20 to the fact that "our *πολίτευμα* is in heaven" as a reason for their imitating him, may possibly suggest that the Apostle had still in his mind the thought of *πολιτεύεσθε ἁγίως τοῦ εὐαγγελίου* (i. 27)—but *πολίτευμα* probably varies in its immediate sense here from that found in the verb of i. 27. The same thing may possibly be suggested, also, by the fact, that, as he turns to individual exhortations in ver. 2 ff., his first expression is *ορροεῖν τὸ αὐτό* (comp. ii. 2).—(c) The fact that a digression or an inserted passage begins with iii. 2 and extends through the third chapter, or even includes iv. 1, and the fact that ver. 4 takes up the closing words of iii. 1 a, *χαίρετε ἐν κυρίῳ*, point to the conclusion that vv. 2, 3 have a somewhat closer connection with ver. 1, and thus that the exhortations of these verses are special ones to the individuals named, which are deemed essential to their standing in the Lord as they should.—(d) The view of Meyer with regard to the word *σύνυγε* is adopted by Canon Farrar (Life of St. Paul) and considered favorably by Alford, who hesitates between it and that which supposes some fellow-laborer of the Apostle (as Timothy or Epaphroditus) to be referred to. Conyb. and Howson say it is "not without plausibility." Grimm (Lex. N. T.), as Meyer states in his note, adopts it. So also Jatho. W. and H. place the word as a proper name in their margin. It is not improbably the correct view. The reference of the word to Epaphroditus seems very improbable, especially if he was the bearer of the epistle to Philippi. It is difficult to believe that the Apostle would have written in his letter an exhortation of this character, and in this form, to a person who

changed between them, Baur in Hilgenfeld's *Zeitschr.* 1858, 2. 3; Reuss in Herzog's *Encyklop.* XIV. p. 274 ff.; J. B. Lightfoot, *Exc.* II.

p. 268 ff., 327 ff.; latest edition of the text of these epistles in the *Theol. Quartalschr.* 1867, p. 609 ff.

was with him at the time of writing, and was himself to carry it to the church. The supposition that there was a chief bishop in Philippi, and that Epaphroditus held this office, which is favored by some writers, cannot fairly be regarded as finding any sure support in this verse. If we consider the word as a proper name, every difficulty is removed, and there is no objection to this view except the fact that the name is not found elsewhere. This fact must be allowed its proper weight, but is by no means decisive.

## XXI. Vv. 4-9.

(a) R. V. translates χαίρετε *rejoice*, in the text, but adds a marginal note, *Or farewell*. A. R. V. omits this marginal note. Lightf. combines the two meanings in the word, regarding it as both a parting benediction and an exhortation. This view, however, is opposed by the following considerations: (1) the fact that *joy* and *rejoicing* appear as very prominent thoughts in the epistle; (2) the improbability that, after having once used the expression in the sense of *farewell*, and then, under some influence, having been led to add a passage covering a whole chapter, he should again use it so long before the end of the letter; (3) the somewhat close connection of vv. 6-8, in their fundamental thought, with the idea of joy in the Lord; (4) the use of the words *rejoiced* (or, as epist. aorist, *rejoice*) in the Lord in ver. 10, where the words, of course, cannot have the sense of *farewell*. The πάλιν points backward to iii. 1, and so the χαίρετε of that verse also has only the meaning *rejoice*.—(b) τὸ ἐπιεικές (=ἡ ἐπιεικεία 2 Cor. x. 1; Acts xxiv. 4) is explained by Trench (Syn. N. T.) as “that *yieldingness* which recognizes the impossibility which formal law will be in, of anticipating and providing for all those cases that will emerge and present themselves to it for decision, . . . which therefore urges not its own rights to the uttermost.” He derives it from εἰκω to *yield*. Webster (Syn. N. T.) gives the adjective the sense of *making allowance, forbearing, not insisting on, just rights*. Grimm, L & S, and others, deriving from εἰκός, regard the adj. as meaning *fitting, suitable, reasonable, gentle*, and the noun as signifying *reasonableness, fairness, equity, gentleness*. The word *moderation* by which it is translated in this place by A. V., though akin to it, is a more general word, and does not answer to its distinctive meaning. In Acts xxiv. 4, it means *clemency*; in 2 Cor. x. 1. *gentleness*. This latter word is given by R. V. as a marginal rendering here, while *forbearance* is placed in the text. Possibly the two ideas may be combined, or possibly the Apostle had in mind the thought of *reasonableness*, as contrasted with the strict pressing for, and insisting upon, one's own rights in one's dealing with others.

(c) Ver. 5 b. In view of the usage of Paul respecting the word κῆρυξ and the kindred expressions elsewhere (comp. especially Rom. xiii. 11; 1 Cor. xvi. 22), there can be little doubt that the reference in this sentence is to the second coming, which Bp. Ellicott says, “the inspired apostle regards as nigh,” though he adds “yet not necessarily as immediate, or to happen in his own life-time.” W. and H. place a period before these words and a colon after them: thus apparently indicating their opinion to be that they belong with the following exhortation. Tisch., on the other hand, places a colon before the words and a period after them, and favors a connection with what goes before. Alf., Ell., and some others would connect with both the preceding and following sentences. This last view may probably be correct, as, in this way, the words become a sort of uniting link, to bind the whole passage together. In relation to what precedes—the fact of the



Lord's coming would be a natural motive for the reasonableness referred to. The right adjustment of all things would then take place, and, in the intervening time, the Christian might well be *ἡρεσκέτω*. With regard to what follows—the same thought would tend to free their minds from anxiety and give them peace in all circumstances.

(d) The view of Meyer respecting *ὑπερνῆκε* (which he also maintains in Matt. vi. 25) is inconsistent with the N. T. idea of this word—which is not that of *care*, but of *anxious care* which distracts and harasses the soul. Comm. generally give the word the latter sense.—(e) Lightf. agrees substantially, though not precisely, with Meyer as to the meaning of *ὑπερέχονσα πάντα νοῦν*. He says “surpassing every device or counsel of man, i.e. which is far better, which produces a higher satisfaction, than all punctilious self-assertion, all anxious forethought.” Lumby, with a similar view, says, “It is better than all that the wit of man or his forethought can devise, and therefore to be preferred before the results which can be gained by over-anxiety for worldly things.” The explanation of Meyer, if this general view be adopted, is perhaps nearer to the exact sense of the words:—“which is able more than any [human] reason to elevate above all solicitude.” The *ὑπερέχειν* according to this view is, as Meyer says, a *ὑπερέχειν τῇ δυνάμει*. The decision between this explanation of the words and the more common one—“passes the power of the human understanding to comprehend it”—will depend largely on the question whether the words “and the peace of God,” &c., are to be regarded as a ground for the exhortation “be not anxious, but,” &c., or simply as an added assurance or promise. If the latter is what the Apostle intends, as seems probable, the *incomprehensibleness* of the Divine peace may most fitly be presented to the reader's thought.—(f) *φρουρήσει* is, as Meyer remarks, quite general in its application; and yet we can scarcely doubt, in view of the main idea of the two verses, that the guarding which should keep the mind tranquil, whatever might occur, was prominent in the Apostle's thought as he made use of the general expression which would also cover the whole sphere of life.

(g) That vv. 8, 9 belong to the same passage or paragraph with the preceding verses is rendered probable both by τὸ λοιπόν and the closing words of ver. 9. Τὸ λοιπόν, by the position which it holds, must—even if suggested by the same phrase in iii. 1, and looking towards an ending of the epistle—have a certain final relation to the exhortations just given. The designation of God as the God of peace undoubtedly points backward to the peace spoken of in ver. 7. These verses, thus, contain a concluding and comprehensive exhortation, which most appropriately gathers up into itself the whole sum of Christian morality—the whole sum of what, in such an affectionate and personal letter, the writer would urge upon his readers. To think of and to do these things—to meditate upon them as characteristic of Christian living, and practise them as they had heard them presented in his teaching, or seen them exemplified in his manner of life—would make them always rejoice in the Lord, and would make his own joy complete; and this result—the perfecting of their joy and his—was what he hoped to accomplish by his letter.

## XXII. Vv. 10—19.

(a) δέ (ver. 10) introduces this passage as something which he would not close his letter without mentioning.—(b) *ἐχάρην* may be an epist. aor., or it may refer to the feeling which he had when the gift arrived.—(c) Meyer's explanation of

ἀνεθάρτετε as used intransitively is, undoubtedly, to be adopted. His arguments for the reference of it to the revival of their prosperity, rather than of their care-taking love, are strong and render that reference not improbable. But they cannot be regarded as decisive, inasmuch as the impulse to aid him, which was awakened into activity by the opportunity offered through the journey of Epaphroditus to Rome, might suitably be spoken of as a reviving of their interest, and this without denying the continued existence, during all the past period, of such an interest as would have been equally active, had a similar opportunity presented itself at any time.—(d) As to Meyer's view respecting the construction of τὸ ἐπὶ ἡμῶν as related to *ῥοπνεῖν*, there is much more room for question. His explanation of this point is ingenious, and it must be allowed to be possibly correct. But the separation of the infinitive from the article is not in accordance with the ordinary usage in such cases, and, as Ell. remarks, it involves a somewhat undue emphasis on τὸ ἐπὶ ἡμῶν. It is certainly not necessary to adopt Meyer's construction because of the point which he urges in connection with the relative *ὃ*, for this pronoun—even if *τὸ* belongs to *ῥοπνεῖν*—may refer, not indeed grammatically, but according to the sense, to that which is suggested in *ἐπὶ ἡμῶν*, namely, Paul's well-being.—(e) The determination of the reference of *ἡκαρπίσθη*—whether to the unfavorable condition of their means, or to the want of an opportunity for sending a gift—will be in accordance with the view taken of *ἀνεθάρτετε*. In itself considered, the verb *ἡκαρπ* would seem, by its derivation and fundamental meaning, to favor the latter idea rather than the former.—(f) *ἰστέρησιν* (ver. 11) refers, as Meyer says, to the subjective state of need, the felt want. This is indicated by the whole passage from ver. 11 to ver. 13.—(g) *ἡμαθον*. This verb shows that the result here mentioned was what his experience and the progress of years had accomplished for him. He had learned to be in that state of mind which he had just commended to his readers in vv. 6, 7. He had been fully initiated into the mystery of it (*μεμύημαι*).—(h) *ἰσχύω πάντα* is a general expression, starting, no doubt, from the thought of the things just alluded to, but reaching out beyond these into the whole range of the Christian life.—(i) *θλίψει*. The Apostle has learned to be content in tribulation, but not to regard it as other than it is; to be self-sufficing, so far as dependence on aid from other men is concerned, but not to be indifferent to the love shown in such aid, or regardless of the Christian duty and fitness of rendering it to those in distress.—(j) It seems unnecessary to explain *δόσεως καὶ ἡγήσεως* as Meyer does. The giving of money on the part of the Philippian and the receiving of it on Paul's part make the two sides of the account and sufficiently answer the demands of the figure.—(k) In ver. 17 the words *εἰς λόγον ἡμῶν* must be connected in thought with the same expression in ver. 15. We must explain *καρπῶν* accordingly. He declares that he does not desire the gift, as placed on the receiving side of the account between himself and them, but, in the blessing which it will bring to the giver, as placed on the giving side. *Καρπῶν* refers to the recompense to be divinely bestowed at the end; perhaps also, to the blessing which attends and follows benevolence in this life. Ver. 19 makes the former reference probable, to the exclusion of the latter.—(l) The 18th and 19th verses very strikingly exhibit the love which the Apostle had for the Philippian Church and the close relations of friendship in which they stood to each other. The ground of the doxology in ver. 20, as we may believe, is the joy which he had in the thought, that such an abundant supply of every want of the hearts of these loved and generous friends would be given them by God in the glory of the future.





# THE

## EPISTLE OF PAUL TO THE COLOSSIANS.

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### INTRODUCTION.<sup>1</sup>

#### SEC. I.—THE CHURCH.



WITH the exception of the Epistle to the Romans, the letter now before us is the only one of all the epistles of Paul that have been preserved, which is addressed to a *church* that was neither founded by Paul himself nor even subsequently visited by him in person (see on i. 7, ii. 1), although the Colossian Philemon was his immediate disciple (Philem. 19), and the Book of Acts relates that the apostle passed through Phrygia on two occasions (Acts xvi. 6, xviii. 23). There, in Phrygia Magna on the Lycus, was situate *Kolossae*, or *Kolassae* (see the critical remarks on i. 2). It is designated by Herodotus, vii. 30, as *πόλις μεγάλη*, and by Xenophon, *Anab.* i. 2. 6, as *εὐδαίμων κ. μεγάλη*; but, subsequently, as compared with the cities of Apamea and Laodicea which had become great (*μεγίσται . . . πόλεις*, Strabo xii. 8, p. 576), it became so reduced, that it is placed by Strabo, *l. c.*, only in the list of the Phrygian *πολίσματα*, and by Pliny, *N. H.* v. 41, only among the *oppida*, although *celeberrima*. According to the Eusebian Chronicle and Oros. vii. 7, it also was visited by the earthquake which, according to Tacit. *Ann.* xiv. 27, devastated Laodicea. This took place not so late as the tenth year of Nero's reign (Eus. Chron.), or even the fourteenth (Orosius), but, according to Tacitus, in the seventh—about the same time with the composition

<sup>1</sup>See Hofmann, *Introduct. in lectionem ep. P. ad Col.* Lips. 1749; Böhmer, *Isagoge in ep. ad Col.* Berol. 1829; Mayerhoff, *Der Brief an d. Kol. kritisch geprüft*, Berlin, 1838; Wiggers, *d. Verh. d. Ap. P. zu d. christl. Gem. in Kol.* in the *Stud. u. Krit.* 1838, p. 165 ff.; Leo Montet,

*Introd. in ep. ad Col.* 1841; Klopfer, *De orig. ep. ad Eph. et Col.* 1853; Weiss in Herzog's *Encykl.* XIX. p. 717 ff.; Schenkel in his *Bibl. ex.* III. p. 565 ff.; Holtzmann, *Krit. der Epheser- und Kolosserbriefe*, 1872.

of our epistle, perhaps shortly afterwards, as the earthquake is not mentioned in it. In the Middle Ages the city was again flourishing under the name *Chonae* (Theophylact and Occumenius on i. 2; Constant. Porphy. *Them.* i. 3); it is in the present day the village of *Chonus* (see Pococke, *Morgenl.* III. p. 114; and generally, Mannert, *Geogr.* VI. 1, p. 127 f.; Böhmer, *Isag.* p. 21 ff.; Steiger, p. 13 ff.).

By whom the church—which consisted for the most part of Gentile Christians, i. 21, 27, ii. 13—was *founded*, is not unknown; Epaphras is indicated by i. 7 f. as its *founder*, and not merely as its specially faithful and zealous *teacher*. See the remark after i. 7 f. That it had received and accepted the *Pauline* gospel, is certain from the whole tenor of the epistle. It may be also inferred as certain from ii. 1 compared with Acts xviii. 23, that the *time* of its being founded was subsequent to the visit to Phrygia in Acts xviii. 23. From the address (i. 2) we are not warranted to infer (with Bleek), that the body of Christians there had not yet been constituted into a formal church; comp. on Rom. i. 7. It was so numerous, that it had a section assembling in the house of Philemon (Philem. 2).

## SEC. II.—OCCASION, AIM, TIME AND PLACE OF COMPOSITION, CONTENTS.

The apostle had received through Epaphras, who had come to him (i. 7 f., iv. 12; Philem. 23), detailed accounts of the condition of the church, and of its perils and needs at that time, whereby he found himself *induced*—and the removal of Epaphras from the church at the moment certainly made the matter appear all the more urgent—to despatch *Tychicus*, an inhabitant of Asia Minor (Acts xx. 4), to Colossae, and to send with him this epistle (iv. 7 f., comp. Eph. vi. 21 f.). Tychicus was also to visit the Ephesians, and to convey the letter written at the same time to them (see on Eph. Introd. § 2). Tychicus was despatched at the same time with *Onesimus*, the Colossian slave (iv. 9), who had to deliver to his master Philemon the well-known letter from the apostle (Philem. 11 f.). Doubtless Onesimus also—who had come, although still as a heathen, from Colossae to Paul—brought with him accounts as to the state of matters there, as he had been a servant in a Christian household amidst lively Christian intercourse (Philem. 2).

In accordance with these circumstances giving *occasion* to the letter, the *aim* of the apostle was not merely to *confirm* the church generally in its Christian faith and life, but also to *warn* it against heretical perils by

which it was threatened. The *false teachers* whom he had in view were *Jewish-Christians*; not, however, such as those who, as in Galatia and in the neighborhood of Philippi (Phil. iii. 2 ff.), restricting themselves to the sphere of legal requirement and especially of the necessity of circumcision, did away with Christian freedom, the foundation of which is justification by faith,—but such as had mixed up Christian Judaism with *theosophic speculation*. While they likewise adhered to circumcision (ii. 11), and to precepts as to meats and feasts (ii. 16), to the prejudice of Christ's atoning work (ii. 13 ff.), they at the same time—and this forms their distinctive character—put forward a *philosophy as to the higher spirit-world*, with the fancies and subtleties of which (ii. 18) were combined, as practical errors, a conceited *humility*, *worship of angels*, and unsparing *bodily asceticism* (ii. 20–23)—extravagances of an unhealthy *Gnosis*, that could not fail to find a fruitful soil in the mystico-fanatical character of the Phrygian people, which served as an appropriate abode formerly for the orgiastic cultus of Cybele, and subsequently for Montanism.<sup>1</sup> These theosophists, however, came most keenly into conflict with the exalted rank and the redeeming work of Christ, to whom they did not leave His full divine dignity (as *ἐκὼν τοῖς Θεοῖς κ.τ.λ.*, i. 15 ff.), but preferred to assign to Him merely a rank in the higher order of spirits, while they ascribed to the angels a certain action in bringing about the Messianic salvation, entertaining, probably, at the same time, *demiurgic* ideas as to the creation of the world. We must not conclude from i. 18, ii. 12, that they also rejected the resurrection of Christ; into such an important point as this Paul would have entered directly and at length, as in 1 Cor. xv. But that in dualistic fashion they looked on matter as evil, may be reasonably inferred from their adoration of spirits, and from their asceticism mortifying the body, as well as from the at all events kindred phenomenon of later Gnosticism.

Attempts have been made in very different ways to ascertain more precisely the *historical* character of the Colossian false teachers, and on this point we make the following remarks: (1) They appear as *Jewish-Christians*, not as *Jews* (in opposition to which see ii. 19), which they were held to be by Schoettgen, Eichhorn, and others, some looking on them as *Pharisees* (Schoettgen; comp. Schulthess, *Engelwelt*, p. 110 f.); others, as *indirect opponents* of Christianity through the semblance of more than

<sup>1</sup>The *theosophic* tendency, which haunted Colosse, may help to explain the fact that Paul does not make use, as in the Epistle to the

Galatians, of arguments derived from the O. T. The epistle contains no quotation from Scripture.



earthly sanctity (Eichhorn); others, as adherents of the *Alexandrine Neo-Platonism* (doctrine of the Logos) (so Juncker, *Kommentar*, Introd. p. 43 ff.); others, as *Chaldaeans* or *Magians* (Hug); others, as *syncretistic universalists*, who would have allowed to Christ a subordinate position in their doctrinal structure and passed Christianity off as a stage of Judaism (Schneckenburger, last in the *Stud. u. Krit.* 1832, p. 840 f.; in opposition to him, Rheinwald, *de pseudodoct. Coloss.* Bonn, 1834). Just as little were they adherents of a *heathen philosophy*, whether they might be looked upon as of the *Epicurean* (Clemens Alexandrinus), or of the *Pythagorean* (Grotius), or of the *Platonic and Stoic* (Heumann) *school*, or of *no definite school* at all (Tertullian, Euthalius, Calixtus). (2) The right view of these false teachers, in accordance with history, necessarily carries us back to *Essenism*. In opposition to the opinion that they were Christian *Essenes* (so Chemnitz, Zachariae, Storr, Flatt, Credner, Thiersch, *histor. Standp.* p. 270 f., Ritschl, Ewald, Holtzmann, *et al.*), it is not to be urged that the *Essene washings*, and various other peculiarities of *Essenism*, remain unnoticed in the epistle; or that the secluded and exclusive character peculiar to this society, and the limitation of their abode to Syria and Palestine, do not suit the case of the Colossian heretics; or that the hypocrisy, conceit, and persuasiveness which belonged to the latter do not harmonize with the character of the *Essenes*, as it is otherwise attested. These difficulties are got rid of by comparison with the Roman ascetics (Rom. xiv.), who likewise were *Essene Jewish-Christians*, only more unprejudiced and inoffensive than these Asiatics, whose peculiar character, which had already received a more Gnostic development and elaboration, was of a philosophic stamp, addicted to rhetorical art, full of work-piety and hypocrisy, and therefore fraught with more danger to Pauline Christianity, the greater the opportunity they had, just then whilst the great apostle was himself far away and in bonds, of raising their head. Now, if at that time the *Essene* influence was not at all unfrequent among the Jews, and thence also among Jewish-Christians (see Ritschl, *allkath Kirche*, p. 232 ff., and in the *Theolog. Jabrb.* 1855, p. 355), and if, beyond doubt, the theosophy of the *Essenes*—kindred with the *Alexandrine philosophy*, although in origin Jewish—and their asceticism (see Joseph. *Bell.* ii. 8; Philo, *Quod omnis probus liber*, p. 876 ff.; Euseb. *Praep. ev.* viii. 11 ff.), as well as their adherence to their tradition (Joseph. *l.c.* ii. 8. 7; comp. Credner, *Beitr.* I. p. 369), are very much in accord with the characteristic marks of our heretics (comp. generally Keim, *Gesch. Jesu*, I. p. 286 ff.), the latter are with justice designated as *Jewish-Christian Gnostics*, or more

accurately, as *Gnostics* addicted to an *Essene* tendency.<sup>1</sup> This designation, however, is not to be taken in the sense of any subsequently elaborated system, but must be understood as intimating that in the doctrines of our theosophists there were apparent the widely-spread, and especially in Essenism strongly-asserted, *elements* of Gnosticism, out of which the formal Gnostic systems were afterwards gradually and variously developed (comp. Böhmer, *Isag.* p. 56 ff.; Neander, *Gelegenheitsschr.* p. 40 ff.; Schott, *Isag.* p. 272; Weiss, *l.c.* p. 720; Grau, *l.c.*; Holtzmann, p. 296 ff.; Clemens in Hilgenfeld's *Zeitschr.* 1871, p. 418 ff.). Among the latter, the *Cerinthian* doctrine in particular is, in various points, closely allied with that combated in our epistle (comp. F. Nitzsch on Bleek, *Vorles.* p. 15 f.; Lipsius, *d. Gnosticismus*, 1860, p. 81 f.), although we are not justified in considering with Mayerhoff that this polemic was already directed against Cerinthus and his adherents, and thence arguing against the genuineness of the epistle. A similar judgment is to be formed regarding their relation to the *Valentinians*, who often appealed to the Epistle to the Ephesians; and Baur leaps much too rapidly to a conclusion, when he thinks (*Paulus*, II. p. 4 ff.) that in the Colossian false teachers are to be found the *Gnostic Ebionites* (who no doubt originated from Essenism)—thereby making our epistle a product of the fermentation of the post-apostolic age, and connecting it as a spurious twin-letter with that to the Ephesians. Holtzmann forms a much more cautious judgment, when he takes his stand at a *preliminary stage* of Gnosticism; but even this he places in the post-apostolic age,—a position which the less admits of proof, seeing that we have no other letter from the later period of the apostle's life before the letters of the captivity and subsequent to that to the Romans, and possess for comparison no letter of Paul at all addressed to those regions where the Gnostic movements had their seat. The false teachers have, moreover, been designated as *Cabbalistic* (Herder, Kleuker, Osiander in the *Tüb. Zeitschr.* 1834, 3, p. 96 ff.); but this must likewise be restricted to the effect that the theosophic tendency generally, the special *Essene-Christian* shape of which Paul had to combat, may have probably been at bottom akin to the subsequently developed Cabbala, although the origin of this Jewish metaphysics is veiled in obscurity. (3) We must decidedly set aside, were it only on account of the legal strictness of the men in question, the assumption of Michaelis, that they were *disciples of Apollos*, to whom Heinrichs adds also *disciples of John*, as well as *Essenes*

<sup>1</sup> Comp. Grau, *Entwickelungsgesch. d. n. t. Schriftth.* II. p. 145 ff.; Lipsius in Schenkel's *Bibel-Lexic.* II. p. 498.

and other Judaistic teachers, and even a *malevolum hominum genus ex ethnicis*—of which, in itself extremely improbable, medley the epistle itself contains no trace. (4) In contrast to all previous attempts to classify the Colossian false teachers, Hofmann prefers to abide by the position that they were Jewish Christians, “who, starting from the presupposition that the Gentile Christians, in their quality as belonging to Ethnicism, were subject to the spirits antagonistic to God which ruled therein, recommended—with a view to complete their state of salvation, which, it was alleged, in this respect needed supplement—a sanctification of the outward life, based partly on the Sinaitic law, partly on dogmas of natural philosophy.” But this cannot be made good as an adequate theory by the explanation of the characteristic individual traits, since, on the contrary, that theosophico-Judaistic false teaching presents sufficient evidences of its having its historical root in Essenism, and its further development and diversified elaboration in the later Gnosticism, provided that with unprejudiced exegesis we follow the apostle’s indications in regard to the point; see especially on ii. 16–23.

In *date and place of composition* our epistle coincides with that to the Ephesians, and is, like the latter, to be assigned not, in conformity with the usual opinion, to the *Roman*, but to the *Caesarean* captivity of the apostle. See on Eph. *Introd.* § 2. In opposition to this view,<sup>1</sup> de Wette, Bleek, and others attach decisive importance specially to two points: (1) That what Paul says in Col. iv. 3, 11 of his labors for the gospel harmonizes with Acts xxviii. 31, but not with his sojourn in Caesarea, Acts xxiv. 23. But iv. 11 contains no special statement at all as to the labors of the apostle in captivity, and as to iv. 3 we must observe that he there expresses the longing for *future* free working. The latter remark applies also in opposition to Wieseler (*Chronol. des apostol. Zeitalt.* p. 420) and Hofmann, who likewise regard iv. 3 f. as decisive in favor of the Roman captivity, while Hofmann finds the statement as to Mark and Jesus contained in iv. 11 incompatible with the situation in Caesarea (but see *in loc.*). In assuming that the conversion of the *Gentile* Onesimus (Philem. 10) is incompatible with the statement in Acts xxiv. 23, Wieseler infers *too much* from the words *τῶν ἰδίων αὐτοῦ* (Acts xxiv. 23), especially as the intention of a *liberal* custody is obvious in the arrangement of Felix. (2) That *in Rome* Paul might have thought of the journey to Phrygia hoped for at Philem.

<sup>1</sup> Which, with Hausrath, Laurent, and others, Sabatier also (*L'apôtre Paul*, 1870, p. 193 ff.) prefers, while Weiss leaves the point undecided.

Hofmann rejects our view, and Holtzmann does not find it the more probable.



22, but not in *Caesarea* (comp. Hofmann, p. 217), where, according to Acts xix. 21, Rom. i. 13, xv. 23 ff., Acts xxiii. 11, he had the design of going to Rome, but a return to Asia Minor would have been, after his language in Acts xx. 25, far from his thoughts. But although certainly, when he spoke the words recorded in Acts xx. 25, a return to Asia was far from his thoughts, nevertheless this idea might subsequently occur to him just as easily at *Caesarea* as at *Rome*; indeed more easily, for, if Paul had been set free at *Caesarea*, he could *combine* his intended journey to Rome with a passage through Asia. There is no doubt that when at Rome he expressed the hope (Phil. ii. 24) of again visiting the scene of his former labors; but why should he not have done the same when at *Caesarea*, so long, namely, as his appeal to the emperor had not taken place? See also on Philem. 22.—If our epistle was written in *Caesarea*, the *time* of its composition was the year 60 or 61, while the procuratorship was still in the hands of Felix.

As regards the *contents* of the epistle, after the salutation (i. 1 f.), a thanksgiving (i. 3-8), and intercessory prayer (i. 9-12), Paul passes on (ver. 12) to the blessedness of the redemption which his readers had obtained through Christ, whose dignity and work are earnestly and very sublimely set before their minds with reference to the dangers arising from heresy (i. 13-23). Next Paul testifies to, and gives the grounds for, the joy which he now felt in his sufferings as an apostle (i. 24-29). By way of preparation for his warnings against the false teachers, he next expresses his great care for his readers and all other Christians who do not personally know him, as concerns their Christian advancement (ii. 1-3), and then subjoins the warnings themselves in detail (ii. 4-23). Next follow moral admonitions (iii. 1-iv. 6); a commendatory mention of Tychicus and Onesimus (iv. 7-9); salutations with commendations and injunctions (iv. 10-17); and the conclusion appended by the apostle's own hand (ver. 18).

### SEC. III.—GENUINENESS.

Even if it be allowed that the apparent allusions to our Epistle which one might find in the apostolic Fathers (Clement, Barnabas, Ignatius) are uncertain, and that even the mention of *πρωτότοκος πάσης κτίσεως* in Justin Mart. *c. Tryph.* p. 311 (comp. p. 310, 326), and Theophil. *ad Autol.* ii. 31, may be independent of Col. i. 15, still the *external* attestation of our Epistle is so ancient, continuous, and general (Marcion, the school of Valentinus; Irenaeus. *Hæc.* iii. 14. 1 and v. 14. 2, who first cites it by name; Canon Murat.; Clem. Al. *Strom.* i. p. 277, iv. p. 499, v. p. 576, vi. p. 645; Tert.

*Praescr.* 7, *de resurr.* 23; Origen, *c. Cels.* v. 8, etc.), that no well-founded doubt can from this quarter be raised.

But modern criticism has assailed the Epistle on *internal* grounds; and the course of its development has been as follows. Mayerhoff (*d. Brief an die Kol. mit vornehmli. Berücksicht. d. Pastoralbr. kritisch geprüft*, Berl. 1838) assumed the genuineness of the Epistle to the Ephesians, to the prejudice of our Epistle (de Wette inverts the procedure to the prejudice of the Ephesian Epistle); Baur, on the other hand (*Paulus*, II. p. 8 ff.), rejected both the cognate Epistles; comp. also Schwegeler, *nachapost. Zeitalt.* II. p. 325 ff. According to Weisse (*philos. Dogmat.* I. p. 146), our Epistle, like most of the Pauline letters, is pervaded by interpolations. Hitzig also (*zur Kritik paulin. Briefe*, 1870, p. 22 ff.) asserts their presence, and ascribes them to the author of the (un-Pauline) Ephesian Epistle, who, after the composition of his own work, had manipulated afresh a Pauline letter to the Colossians, the genuine text of which he misunderstood. In assigning his reasons for this view, Hitzig does not go beyond the bounds of bare assertions and misunderstandings on his own part. Hoenig (in Hilgenfeld's *Zeitschr.* 1872, p. 63 ff.), after comparing the two kindred letters, propounds the view that all those passages of the Epistle to the Colossians are to be regarded as interpolations, regarding which it can be shown that the author of the (not genuine) Epistle to the Ephesians did not know them. But Hoenig has reserved to a future time the exhibition of the detailed grounds for this bold view, and has consequently for the present withdrawn it from criticism. After thorough investigation, Holtzmann (*Kritik d. Epheser- u. Kolosserbriefe*, 1872) has arrived at the hypothesis of a great series of interpolations, the author of which was none other than the author of the Epistle to the Ephesians written, according to Holtzmann, somewhere about the year 100, who, with the help of this writing of his own, had worked up the short and genuinely Pauline letter to the Colossians, which he found in existence, into a new and amplified form, and thereby rescued it in a second enlarged edition from oblivion. But neither can the course of interpolation thus set forth be exegetically verified, nor can it—seeing that all the witnesses from the beginning prove only the present shape of the letter, and no trace has been left of any earlier one—be without arbitrariness rendered critically intelligible, as in fact such a procedure on the part of an interpolator, who had withal so much mastery of free movement in the sphere of Pauline thought and language that he could write the Epistle to the Ephesians, would yield a laborious and—as overlaying and obscuring the given nucleus—somewhat

clumsy mosaic patchwork, which, from a psychological point of view, would be hardly conceivable.

Mayerhoff, in order to characterize the Epistle as a production of possibly the second century epitomized from the Epistle to the Ephesians with the addition of some controversial matter, lays stress on (*a*) differences in language and style, (*b*) deviations from the Pauline character both of conception and of representation, (*c*) the comparison with the Epistle to the Ephesians, and (*d*) the supposed reference of the polemics to Cerinthus. But, first, the stamp of language and the style are so entirely Pauline, that particular expressions, which we are accustomed to in Paul's writings but do not find here (*δικαιοσύνη κ.τ.λ.*, *σωτηρία κ.τ.λ.*, *ἀποκάλυψις*, *ὑπακοή*, *ἄρα*, *διό*, *διότι*, *ἐτι*, *et al.*), or *ἅπας* *λεγόμενα* which occur (as *ἡθελοθρησκεία*, *πιθανολογία*, *et al.*), cannot furnish any counter argument, since, in fact, they are fully outweighed by similar phenomena in epistles which are indubitably genuine. There is the less ground for urging the occurrence only six times of *γάρ* (*Text. Rec.*), as even in the larger Epistle to the Ephesians it occurs only eleven times, and in the Second Epistle to the Thessalonians only five times. And how little are such mechanical standards of comparison at all compatible with a mind so free in movement and rich in language as was that of Paul! In his case even the order of the words *Ἐλλήν καὶ Ἰουδαῖος* (iii. 11) cannot seem surprising, nor can the combining of designations similar in meaning (as i. 6, 10, ii. 18, 23) appear as a strange hunting after synonyms. See, besides, Huther, *Schlussbetracht.* p. 420 ff.; Hofmann, p. 179 f. Secondly, un-Pauline conceptions are only imported into the Epistle by incorrect interpretations; and the peculiar developments of doctrine, which Paul gives only here, but which are in no case without their preliminary conditions and outlines in the earlier Epistles, were suggested to him by the special occasion of the letter (as, in particular, the development of the relation of Christ to the angel-world). And if the Epistle is said to lack in its dogmatic portion the logical arrangement which is found in the hortatory portion (the reverse being the case in the genuine Epistles); if Pauline freshness and vigor are said to be wanting, and poverty of thought to prevail; these are judgments which in some cases are utterly set aside by a right exegesis, and in others are of a partisan character and aesthetically incorrect. The complaint, in particular, of "poverty of thought" is characteristic of the procedure of such criticism towards its victims, no matter how precarious a subjective standard must ever be in such questions, or how various may be the judgments which are put forth as based on taste (according to



Böhmer, *Isag.* p. 160, our Epistle is "*viva, pressa, solida, nervis plena, macula*"). Thirdly, the affinity of our Epistle with that to the Ephesians in style and contents is explained by their composition at the same time,—as respects which, however, the priority lies with our letter,—and by the analogy of the circumstances giving occasion to write, which in either case the apostle had in view.<sup>1</sup> See on Eph. Introd. § 3. Lastly, the assertion that Cerinthus is assailed is erroneous—a critical *prothysterion*; see § 2.

Baur,<sup>2</sup> who describes the Epistle to the Ephesians and that to the Colossians, which are held at any rate to stand or fall together, as un-Pauline, and places the former in a secondary relation to the latter, looks upon this latter as combating an Ebionitism, which would have nothing to do with a recognition of the universalism of Christianity at the cost of renouncing everything that was incompatible with the absoluteness of the Christian principle. He holds, however, that this universalism was not that based on the Pauline anthropology, but only the external universalism, which consisted in the coalition between Gentiles and Jews effected by the death of Christ, and in which, alongside of the forgiveness of sin, the Clementines placed the aim of Christ's death. Thus, according to Baur, the Epistles to the Ephesians and Colossians are to be placed in the post-apostolic period of a conciliation between Jewish and Gentile Christianity. The highest expression of this conciliatory destination is the Christology of the Epistles, in so far, namely, as Christ appears as the primordial principle of all being, and His whole work onward to His exaltation as the self-realization of this idea, according to which the pre-existence is the main point of the Christology. The arguments of Baur are mostly derived from the Epistle to the Ephesians; those that particularly affect our Epistle, and are supposed to attest a *Gnostic* stamp impressed on it (such as the idea of Christ as the central point of the whole kingdom of spirits, the notion of the *πλήρωμα*, etc.), will be shown by the exposition to be a homogeneous development of elements of doctrine already presented in the earlier Epistles.<sup>3</sup> Concerning these Christological doubts, see, moreover, especially Raebiger, *Christol. Paul.* p. 42 ff., and generally Klöpffer, *de orig.*

<sup>1</sup> The assertion is being constantly repeated, that Paul could not have copied himself. But, in fact, we have not among the apostle's letters any other two, which were written so immediately at the same time, and to churches whose wants were similar. If we had had two such, who knows but that they would have presented an analogous resemblance?

<sup>2</sup> Planck, Köstlin, Hilgenfeld, Höckstra (in the *Theolog. Tijdschrift*, 1868), as well as Schweigler, agree in substance with Baur.

<sup>3</sup> The exegesis of the Epistle will also dispose of what Hilgenfeld, who rejects the genuineness of the Ephesian and Colossian letters, adduces by way of establishing his assertion, that "the new and characteristic

*epp. ad Eph. et Coloss.* Gryphisw. 1853; Hofmann, p. 181 ff.; Rich. Schmidt, *Paul. Christol.* p. 196 ff.; Sabatier, *l'apôtre Paul* p. 207 ff.<sup>1</sup> It may be observed in general, that if our Epistle (and that to the Ephesians) is nothing more than a pseudo-apostolic movement of Gnosis against Ebionitism, then every other Epistle is so also, since every other writing in the N. T. may, with almost equal justice, be brought under some such category of subjective presupposition; and that it is in reality inconsistent, if the whole N. T. is not (and for the most part it has already been) made out to be a collection of later books written with some set purpose, which, by means of their pseudo-epigraphic names, have succeeded in deceiving the vigilance of centuries. The *fabrication* of such an epistle *as that to the Colossians* would be more marvelous than its originality. "Non est cujusvis hominis, Paulinum pectus effingere; tonat, fulgurat, meras flammas loquitur Paulus," Erasmus, *Annot. ad iv.* 16.

Ewald has modified the theory of its composition by the apostle in a peculiar way. In his view, the Epistle is indeed planned and carried out quite after the manner of the apostle; but after the contents had been settled by preliminary discussion, Paul committed the composition to Timothy (i. 1), again, however, towards the end, dictating the words more in person, and adding the final salutation (iv. 18) with his own hand. But, first, this hypothesis is already rendered doubtful by the fact that it is not made to extend uniformly to chap. iv. Secondly, it may be urged against it, that a Timothy himself, even after preliminary discussion with the apostle, could hardly have appropriated or imitated the completely Pauline stamp in such measure, as in this Epistle it recurs at every sentence and in every turn. Thirdly, the conjectured course of procedure does not appear in any other of Paul's Epistles, and yet the present was one of the shortest and the easiest to be dictated. Fourthly, such a procedure can scarcely be reconciled with the high value and authority, well understood by the apostle, which an Epistle from him could not but possess for any Christian church, especially for one not founded by himself. Fifthly, we cannot but naturally regard the concluding salutation by his own hand (iv. 18) as simply the token of his own, and not of a merely indirect, composition (2 Thess. iii. 17). Sixthly,

feature of the Colossian Epistle consists simply in this, that it represents Paulinism no longer merely in contradistinction to Jewish Christianity, but also in contradistinction to Gnosticism (proper);" see Hilgenfeld's *Zeitschr.* 1870, p. 245 f. We see, he says, Paul-

inism in this case not merely *repelling*, but even in part *adopting*, Gnostic elements.—For Baur's Gnostic interpretation of the *πλήρωμα*, see especially his *Paulus*, II. p. 12 ff., and *Neutest. Theol.* p. 257 ff.

<sup>1</sup> Compare, also generally, in opposition to

according to iv. 16, a similar merely indirect composition on his part would have to be attributed also to the Epistle to the Laodiceans, since the two Epistles, as they were to be read in both churches, must have been, as it were, cast in the same mould, and of essentially the same import. Lastly, the peculiar dangerous character of the spiritualistic Judaism, which had to be opposed in the Epistle, was precisely such as to claim the undivided personal action of the apostle, which was certainly, even in the enforced leisure of his imprisonment, sufficiently within his power for the purpose of his epistolary labors. The grounds on which the foregoing hypothesis is based<sup>1</sup>—and in the main the assailants of the genuineness have already used them—are in part quite unimportant, in part framed after a very subjective standard, and far from adequate in the case of a letter-writer, who stands so high and great in many-sided wealth both of thought and diction and in its free handling as Paul, and who, according to the diversity of the given circumstances and of his own tone of feeling, was capable of, and had the mastery over, so ample and manifold variety in the presentation of his ideas and the structure of his sentences. Nor do those linguistic difficulties, which Holtzmann, p. 104 ff., has brought forward more discreetly than Mayerhoff, and to some extent in agreement with Ewald, with a view to separate the portions of the letter pertaining to the genuine Paul from those that belong to the manipulator and interpolator, suffice for his object.<sup>2</sup> They could only be

the hypothesis of a positive influence of Gnosis on N. T. doctrinal ideas, Heinrici, *d. Valent. Gnosis u. d. heil. Schr.* 1871.

<sup>1</sup> Ewald appeals (presupposing, moreover, the non-genuineness of the Epistle to the Ephesians) to the longer compound words, such as ἀνταναπληρώω, ἀποκαταλλάσσω, ἀπαλλοτριώω, παραλογίζομαι, ἐθελοθρησκέα, ὀφθαλμοδουλεία; to unusual modes of expression, such as θέλω ὑμᾶς εἰδέναι (ii. 1), ὃ ἐστίν for the explanatory *that is* (i. 24 [27], ii. 10, iii. 14), in connections capable of being easily misunderstood; to the circumstances, that in the progress of the discourse and in the structure of sentences we entirely miss “the exceedingly forcible flow and the exultant ebullition, and then, again, the quick concentration and the firm collocation of the thoughts;” that the words δέ, γάρ, and ἀλλά are less frequently found, and that the sentences are connected

more by simple little relational words and in excessively long series, like the links of a chain, alongside of which is also frequently found the merely rhetorical accumulation of sentences left without links of connection (such as i. 14, 20, 25 f., 27, ii. 8, 11, 23, iii. 5); that we meet delicate but still perceptible distinctions of thought, such as the non-mention of δικαιοσύνη and δικαιοῦν, and the description of the Logos by the word πλήρωμα itself (i. 19, ii. 9); that we find a multitude of words and figures peculiarly Pauline, but that we miss all the more the whole apostle in his most vivid idiosyncrasy throughout the main portions of the Epistle; and that many a word and figure, in fact, appears imitated from the Epistles of Paul, especially that to the Romans.

<sup>2</sup> When we take fully into account the singularly ample storehouse of the Greek lan-



of weight, in the event of their exhibiting modes of expression beyond doubt un-Pauline, or of the interpolated character of the passages in question being already established on other grounds.

guage, from which the apostle knew how to draw his materials with so much freedom and variety in all his letters, we shall not be too hastily ready to hold that such expressions, phrases, or turns, as have no parallels

in the undisputed letters, at once betray another author; or, on the other hand, to reckon that such as are characteristic of, and currently used by, the apostle, are due to an assumption of the Pauline manner.

Παύλου ἐπιστολὴ πρὸς Κολοσσαεῖς.

A B K min. Copt. have the superscription πρὸς Κολασσαεῖς. So Matth. Lachm. and Tisch. Comp. on ver. 2.

## CHAPTER I.

Ver. 1. The arrangement Χριστοῦ Ἰησοῦ (Lachm. Tisch.) has preponderant testimony in its favor, but not the addition of Ἰησοῦ after Χριστοῦ in ver. 2 (Lachm.).—Ver. 2. Κολοσσαῖς] K P, also C and 8 in the subscription, min. Syr. utr. Copt. Or. Nyss. Amphiloch. Theodoret, Damasc. *et. al.* have Κολασσαίς. Approved by Griesb., following Erasm. Steph. Wetst.; adopted by Matth. Lach. Tisch. 7. The *Recepta* is supported by B D E F G L 8, min. Vulg. It. Clem. Chrys. Theophyl. Tert. Ambrosiast. Pelag. The matter is to be judged thus: (1) The name in itself correct is undoubtedly Κολοσσαί, which is supported by coins of the city (Eckhel, *Doctr. num.* III. p. 107) and confirmed by Herod. vii. 30 (see Wessel. and Valck. *in loc.*); Xen. *Anab.* i. 2. 6 (see Bornem. *in loc.*); Strabo, xii. 8, p. 576; Plin. *N. H.* v. 32. (2) But since the form Κολασσαί has so old and considerable attestation, and is preserved in Herodotus and Xenophon as a various reading, as also in Polyæn. viii. 16, and therefore a mere copyist's error cannot be found in the case—the more especially as the copyists, even apart from the analogy which suggested itself to them of the well-known κολοσσός, would naturally be led to the prevalent form of the name Κολοσσαί,—we must assume that, although Κολοσσαί was the more formally correct name, still the name Κολασσαί was also (vulgarly) in use, that this was the name which Paul himself wrote, and that Κολοσσαῖς is an ancient correction. If the latter had originally a place in the text, there would have been no occasion to alter the generally known and correct form of the name.—After πατρὸς ἡμῶν, Elz. (Lachm. in brackets) has καὶ κυρίῳ Ἰησοῦ Χριστοῦ, in opposition to B D E K L, min. vss. and Fathers. A complementary addition in accordance with the openings of other epistles, especially as no ground for intentional omission suggests itself (in opposition to Reiche, *Comm. crit.* p. 351 f.).—Ver. 3. καὶ πατρί] Lachm. and Tisch. 7: πατρί. So B C\*, vss. and Fathers, while D\* F G, Chrys. have τῷ πατρί. Since, however, Paul always writes ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου (Rom. xv. 6; 2 Cor. i. 3, xi. 31; Eph. i. 3; also 1 Cor. xv. 24; Eph. v. 20), and never ὁ Θεὸς ὁ πατὴρ τ. κ. or ὁ Θεὸς πατὴρ τ. κ., the *Recepta*, which has in its favor A C\*\* D\*\*\* E K L P 8, min. Vulg. and Fathers, is with Tisch. 8 to be retained. The καὶ was readily omitted in a mechanical way after the immediately preceding Θεοῦ πατρός.—Instead of περὶ, Lachm. reads ὑπέρ, which is also recommended by Griesb., following B D\* E\* F G, min. Theophyl. Not attested by preponderating evidence, and easily introduced in reference to ver. 9 (where ὑπέρ stands without variation).—Ver. 4. Instead of ἦν ἐχετε (which is recommended by Griesb., adopted by Lachm. and Tisch.), Elz. Matth. Scholz have τὴν merely, but in opposition to A C D\* E\* F G P 8, min.

vss. (including Vulg. It.) Fathers. If  $\tau\eta\nu$  were originally written, why should it have been exchanged for  $\eta\nu$   $\epsilon\chi\epsilon\tau\epsilon$ ? On the other hand,  $\eta\nu$   $\epsilon\chi\epsilon\tau\epsilon$ , as it could be dispensed with for the sense, might easily drop out, because the word preceding concludes with the syllable  $\text{HN}$ , and the word following (*sic*), like  $\epsilon\chi\epsilon\tau\epsilon$ , begins with  $\text{E}$ . The grammatical gap would then, following Eph. i. 15, be filled up by  $\tau\eta\nu$ .—Ver. 6.  $\kappa\alpha\iota$   $\epsilon\sigma\tau\iota$ ]  $\kappa\alpha\iota$  is wanting in A B C D\* E\* P  $\mathfrak{S}$ , min. and some vss. and Fathers; condemned by Griesb., omitted by Lachm. and Tisch. 8. But, not being understood, this  $\kappa\alpha\iota$ , which has the most important vss. and Fathers in its favor, was omitted in the interest of simplicity as disturbing the connection.— $\kappa\alpha\iota$   $\alpha\iota\zeta\alpha\nu\acute{o}\mu\epsilon\nu\omicron\nu$ ] is wanting in Elz. Matth., who is of opinion that Chrys. introduced it from ver. 10. But it is so decisively attested, that the omission must be looked upon as caused by the *homocoteleuton*, the more especially as a similar ending and a similar beginning here came together ( $\text{ONKA}$ ).—Ver. 7.  $\kappa\alpha\theta\acute{o}\varsigma$   $\kappa\alpha\iota$ ]  $\kappa\alpha\iota$  is justly condemned by Griesb. on decisive evidence, and is omitted by Lachm. and Tisch. A mechanical repetition from the preceding.— $\eta\mu\acute{o}\nu$ ] A B D\* G F  $\mathfrak{S}$ \*, min.:  $\eta\mu\acute{o}\nu$ ; approved by Griesb., adopted by Lachm. But since the first person both precedes and follows ( $\eta\mu\acute{o}\nu$  . . .  $\eta\mu\acute{i}\nu$ ), it was put here also by careless copyists.—Ver. 10. After  $\pi\epsilon\rho\iota\pi\alpha\tau\acute{\eta}\sigma\alpha\iota$ , Elz. Tisch. 7 have  $\eta\mu\acute{\alpha}\varsigma$ , against decisive testimony; a supplementary addition.— $\epsilon\iota\varsigma$   $\tau\eta\nu$   $\epsilon\pi\iota\gamma\rho\omega\sigma\iota\nu$ ] Griesb. Lachm. Scholz. Tisch. 8 have  $\tau\eta$   $\epsilon\pi\iota\gamma\rho\omega\sigma\epsilon\iota$ . So A B C D\* E\* F G P  $\mathfrak{S}$ , min. Clem. Cyr. Maxim. But it lacks the support of the vss., which (Vulg. It. *in scientia Dei*) have read the *Recepta*  $\epsilon\iota\varsigma$   $\tau.$   $\epsilon\pi\iota\gamma\rho.$  attested by D\*\*\* E\*\* K L and most min., also Theodoret, Dam. Theophyl. Oec., or with  $\mathfrak{S}$ \*\* and Chrys.  $\epsilon\nu$   $\tau\eta$   $\epsilon\pi\iota\gamma\rho\omega\sigma\epsilon\iota$ . The latter, as well as the mere  $\tau\eta$   $\epsilon\pi\iota\gamma\rho.$ , betrays itself as an explanation of the difficult  $\epsilon\iota\varsigma$   $\tau.$   $\epsilon\pi\iota\gamma\rho.$ , which, we may add, belongs to the symmetrical structure of the whole discourse, the participial sentences of which all conclude with a destination introduced by  $\epsilon\iota\varsigma$ .—Ver. 12.  $\epsilon\kappa\alpha\nu\acute{o}\sigma\alpha\nu\tau\iota$ ] Lachm.:  $\kappa\alpha\lambda\acute{\epsilon}\sigma\alpha\nu\tau\iota$   $\kappa\alpha\iota$   $\epsilon\kappa\alpha\nu\acute{o}\sigma\alpha\nu\tau\iota$ , according to B, whilst D\* F G, min. Arm. Aeth. It. Didym. Ambrosiast. Vigil. have  $\kappa\alpha\lambda\acute{\epsilon}\sigma\alpha\nu\tau\iota$  merely. Looking at the so isolated attestation  $\kappa\alpha\lambda.$   $\kappa.$   $\epsilon\kappa\alpha\nu.$ , we must assume that  $\kappa\alpha\lambda\acute{\epsilon}\sigma\alpha\nu\tau\iota$  was written on the margin by way of complement, and then was in some cases inserted with  $\kappa\alpha\iota$ , and in others without  $\kappa\alpha\iota$  substituted for  $\epsilon\kappa\alpha\nu\acute{o}\sigma$ .—Instead of  $\eta\mu\acute{\alpha}\varsigma$ , Tisch. 8 has  $\eta\mu\acute{\alpha}\varsigma$ ; but the latter, too weakly attested by B  $\mathfrak{S}$ , easily slipped in by means of the connection with  $\epsilon\upsilon\chi\alpha\rho$ .—Ver. 14. After  $\acute{\alpha}\pi\omicron\lambda\upsilon\tau\rho$ , Elz. has  $\delta\acute{\alpha}$   $\tau\omicron\upsilon$   $\alpha\iota\mu\alpha\tau\omicron\varsigma$   $\alpha\upsilon\tau\omicron\upsilon$ , against decisive testimony; from Eph. i. 7.—Ver. 16.  $\tau\acute{\alpha}$   $\epsilon\nu$   $\tau\omicron\iota\varsigma$   $\omicron\rho\alpha\nu\acute{o}\iota\varsigma$   $\kappa\alpha\iota$   $\tau\acute{\alpha}$ ] Lachm. has erased the first  $\tau\acute{\alpha}$  and bracketed the second. In both cases the  $\tau\acute{\alpha}$  is wanting in B  $\mathfrak{S}$ \*, Or.; the first  $\tau\acute{\alpha}$  only is wanting in D\* E\* F G P and two min. But how easily might TA be absorbed in the final syllable of  $\pi\acute{\alpha}\nu\text{TA}$ ; and this would then partially involve the omission of the second  $\tau\acute{\alpha}$ ! The assumption that the final syllable of  $\pi\acute{\alpha}\nu\text{TA}$  was written twice would only be warranted, if the omitting witnesses, especially in the case of the second  $\tau\acute{\alpha}$ , were stronger.—Ver. 20. The second  $\delta\epsilon$   $\alpha\upsilon\tau\omicron\upsilon$  is wanting in B D\* F G L, min. Vulg. It. Sahid. Or. Cyr. Chrys. Theophyl. and Latin Fathers. Omitted by Lachm. It was passed over as superfluous, obscure, and disturbing the sense.—Ver. 21. Instead of the *Recepta*  $\acute{\alpha}\pi\omicron\kappa\alpha\tau\eta\lambda\lambda\acute{\alpha}\zeta\epsilon\nu$ , Lachm., following B, has  $\acute{\alpha}\pi\omicron\kappa\alpha\tau\eta\lambda\lambda\acute{\alpha}\gamma\eta\tau\epsilon$ . D\* F G, It. Goth. Ir. Ambrosiast. Sedul. have  $\acute{\alpha}\pi\omicron\kappa\alpha\tau\eta\lambda\lambda\acute{\alpha}\gamma\eta\nu\tau\epsilon\varsigma$ . Since, according to this, the passive is considerably attested, and the active  $\acute{\alpha}\pi\omicron\kappa\alpha\tau\eta\lambda\lambda\acute{\alpha}\zeta\epsilon\nu$ , although most strongly attested (also by  $\mathfrak{S}$ ), may well be suspected to be a syntactic emendation, we must decide, as between the two passive readings  $\acute{\alpha}\pi\omicron\kappa\alpha\tau\eta\lambda\lambda\acute{\alpha}\gamma\eta\tau\epsilon$  and  $\acute{\alpha}\pi\omicron\kappa\alpha\tau\eta\lambda\lambda\acute{\alpha}\gamma\eta\nu\tau\epsilon\varsigma$ , in favor of the former,



because the latter is quite unsuitable. If the *Recepta* were original, the construction would be so entirely plain, that we could not at all see why the passive should have been introduced.—Ver. 22. After *θανάτου*, A P  $\aleph$ , min. vss. Ir. have *αὐτοῖς*, which Lachm. has admitted in brackets. It is attested so weakly, as to seem nothing more than a familiar addition.—Ver. 23. *τῇ* before *κτίσει* is, with Lachm. and Tisch., to be omitted, following A B C D\* F G  $\aleph$ , min. Chrys.—Instead of *διάκονος*, P  $\aleph$  have *κήρυξ κ. ἀπόστολος*. A gloss; comp. 1 Tim. ii. 7. In A all the three words *κήρυξ κ. ἀπ. κ. διάκ.* are given.—Ver. 24. *νῦν*] D\* E\* F G, Vulg. It. Ambrosiast. Pel. have *ὅς νῦν*. Rightly; the final syllable of *διάκονος* in ver 23, and the beginning of a church-lesson, co-operated to the suppression of *ὅς*, which, however, is quite in keeping with the connection and the whole progress of the discourse.—After *παθήμ.* Elz. has *μον*, against decisive testimony.—*ὅ ἐστιν*] C D\* E, min.: *ὅς ἐστιν*. So Lachm. in the margin. A copyist's error.—Ver. 27. The neuter *τί τὸ πλούσιος* (Matth. Lachm. Tisch.) is attested by codd. and Fathers sufficiently to make the masculine appear as an emendation: comp. on 2 Cor. viii. 2—*ὅς ἐστιν*] A B F G P, min. (*quod* in Vulg. It. leaves the reading uncertain): *ὅ ἐστιν*. So Lachm. A grammatical alteration, which, after ver. 24, was all the more likely.—Ver. 28. After *διδάσκ.*, *πάντα ἄνθρωπον* is wanting in D\* E\* F G, min. vss. and Fathers. Suspected by Griesb., but is to be defended. The whole *καὶ διδάσκ. πάντα ἄνθρωπ.* was omitted owing to the *homoeoteleuton* (so still in L, min. Clem.), and then the restoration of the words took place incompletely.—After *Χριστῷ* Elz. has *Ἰησοῦ*, against decisive testimony.

Vv. 1, 2. [On Vv. 1, 2, see Note XXIII. pages 263, 264.] *Διὰ θελήμ. Θεοῦ*] see on 1 Cor. i. 1. Comp. 2 Cor. i. 1; Eph. i. 1.—*καὶ Τιμόθ.*] see on 2 Cor. i. 1; Phil. i. 1. Here also as subordinate *joint-author of the letter*, who at the same time may have been the *amanuensis*, but is not here jointly mentioned as *such* (comp. Rom. xvi. 22). See on Phil. i. 1.—*ὁ ἀδελφός*] see on 1 Cor. i. 1; referring, not to *official* (Chrys.: *οἰκοῦν καὶ αὐτὸς ἀπόστολος*), but generally to *Christian brotherhood*.—*τοῖς ἐν Κολ. ἀγ. κ.τ.λ.*] *to the saints who are in Colossae* [XXIII b. c.]. To this theocratic designation, which in itself is not as yet more precisely defined (see on Rom. i. 7), is then added their distinctively *Christian* character: *and believing brethren in Christ*. Comp. on Eph. i. 1. *ἀγίοις* is to be understood as a substantive, just as in all the commencements of epistles, where it occurs (Rom. i. 7; 1 Cor.; 2 Cor.; Eph.; Phil.); and *ἐν Χριστῷ* is closely connected with *πιστ. ἀδ.*, with which it blends so as to form one conception (hence it is not *τοῖς ἐν Χ.*), expressly designating the believing brethren *as Christians*, so that *ἐν Χ.* forms the *element* of demarcation, *in which* the readers are believing brethren, and outside of which they would not be so in the *Christian* sense. Comp. on 1 Cor. iv. 17; Eph. vi. 21; in which passages, however, *πιστός* is *faithful*,—a meaning which it has not here (in opposition to Baumgarten-Crusius, Ewald, Dalmer), because everywhere in the superscriptions of the Epistles it is only the *Christian* standing of the readers that is described. No doubt *ἐν Χριστῷ* was in itself hardly necessary; but the addresses have a certain *formal* stamp. If *ἀγίοις* is taken as an *adjective*: “the holy and believing brethren” (de Wette), *ἐν Χριστῷ* being made to apply to the whole formula, then *πιστοῖς* coming after *ἀγίοις* (which latter word *would* already

*have*, through *ἐν Χ.*, its definition in a *Christian* sense, which, according to our view, it still has (*not*) would be simply a superfluous and clumsy addition, because *ἀγίοις* would already *presuppose* the *πιστοῖς*.—The fact that Paul does not expressly describe the church to which he is writing *as a church* (as in 1 Cor. ; 2 Cor. ; Gal. ; 1 and 2 Thess.) has no special motive (comp. Rom., Eph., Phil.), but is purely accidental. If it implied that he had not founded the church and stood in no kind of relation to it *as such*, and especially to its rulers (de Wette, by way of query), he would not have written of a *Λαοδικέων ἐκκλησία* (iv. 16). Indeed, the principle of addressing *as churches* those communities only which he had himself founded, is not one to be expected from the apostle's disposition of mind and wisdom ; and it is excluded by the inscription of the Epistle to the Ephesians (assuming its genuineness and destination for the church at Ephesus), as also by Phil. i. 1 (where the mention of the bishops and deacons would not compensate for the formal naming of the church). It is also an accidental matter that Paul says *ἐν Χριστῷ* merely, and not *ἐν Χ. Ἰησοῦ* (1 Cor. ; Eph. ; Phil. ; 2 Thess.), although Mayerhoff makes use of this, among other things, to impugn the genuineness of the epistle ; just as if such a mechanical regularity were to be ascribed to the apostle!—*χάρις ὑμῖν κ.τ.λ.*] See on Rom. i. 7. [XXIII d.]

Ver. 3 f. [On Vv. 3-8, see Note XXIV. pages 264-266.] Thanksgiving for the Christian condition of the readers, down to ver. 8.—*εὐχαριστοῦμεν*] [XXIV a.] I and Timothy ; plural and singular *alternate* in the Epistle (i. 23, 24, 28, 29 ff., iv. 3) ; but not without significant occasion.—*καὶ πατρὶ κ.τ.λ.*] who is at the same time the Father, etc. See on Eph. i. 3.—*πάντοτε*] [XXIV b.] belongs to *εὐχαρ.*, as in 1 Cor. i. 4 ; 1 Thess. i. 2 ; 2 Thess. i. 3 ; Philem. 4, and not to *περὶ ὑμ-προσευχ.*<sup>1</sup>—a connection opposed to the parallel Eph. i. 16, as well as to the context, according to which the thanksgiving is the main point *here*, and the prayer merely a concomitant definition ; and it is not till ver. 9 that the latter is brought forward as the object of the discourse, and that *as unceasing*. This predicate belongs here to the *thankgiving*, and in ver. 9 to the *praying*, and *περὶ ὑμῶν προσευχ.*—words which are not, with Bähr, to be separated from one another (whereby *προσευχ.* would unduly stand without relation)—is nothing but a more precise definition of *πάντοτε* : “ *always (each time, Phil. i. 4 ; Rom. i. 10<sup>2</sup>), when we pray for you.*”—*ἀκούσαν-τες κ.τ.λ.*] [XXIV c.] with reference to time ; *after having heard*, etc. Comp. ver. 9. In *that*, which Paul had heard of them, lies the *ground* of his thanksgiving. The *πίστις* is *faith* (Rom. i. 8 ; 1 Thess. i. 3 ; 2 Thess. i. 3) not *faithfulness* (Ewald), as at Philem. 5, where the position of the words is different. That Paul has heard their faith *praised*, is self-evident from the context. Comp. Eph. i. 15 ; Philem. 5.—*ἐν Χ. Ἰ.*] *on Christ*, in so far, namely, as the faith *has its basis in Christ*. See on Mark i. 15 ; Gal. iii. 26 ; Eph. i. 13, 15. As to the non-repetition of *τῇν*, see on Gal. iii. 26.—*ἦν*

<sup>1</sup> Chrysostom, Oecumenius, Theophylact, Erasmus, Luther, Castalio, Beza, Calvin, Grotius, Bengel, and many others, including

Böhmer, Olshausen, Dalmer.

<sup>2</sup> For a like use of *ἀεί*, see Stallbaum, *ad Plat. Rep.* p. 360 A.

ἔχετε] Paul so writes,—not by joining on immediately (τὴν ἀγάπην εἰς πάντα κ.τ.λ.), nor yet by the mere repetition of the article, as in Eph. i. 15 (so the *Recepta*, see the critical remarks),—because he has it in view to enter more fully upon this point of ἀγάπη, and indeed definitely upon the reason *why* they cherished it.

Ver. 5. Διὰ τὴν ἐλπίδα κ.τ.λ.] [XXIV d.] *on account of the hope*, etc. does not belong to εὐχαρ. ver. 3,<sup>1</sup> because the ground for the apostolic thanksgiving at the beginnings of the Epistles, as also here at ver. 4, always consists in the Christian character of the readers,<sup>2</sup> and that indeed as a *ground in itself*,<sup>3</sup> and therefore not merely on account of what one has in future to hope from it; and, moreover, because εὐχαριστεῖν with διὰ and the accusative does not occur anywhere in the N. T. It is connected with ἦν ἔχετε κ.τ.λ., and thus specifies the motive ground of the *love*; for love guarantees the realization of the salvation hoped for.<sup>4</sup> The more faith is active through love, the richer one becomes εἰς θεόν (Luke xii. 21), and this riches forms the contents of hope. He who does not love remains subject to death (1 John iii. 14), and his faith profits him nothing (1 Cor. xiii. 1-3). It is erroneous to refer it *jointly* to πίστις, so as to make the hope appear here as ground of the *faith* and the love; so Grotius and others, including Bähr, Olshausen, and de Wette; comp. Baumgarten-Crusius and Ewald. For ἦν ἔχετε (or the *Rec.* τὴν) indicates a further statement merely as regards τὴν ἀγάπην; and with this accords the close of the whole outburst, which in ver. 8 emphatically reverts to τὴν ἡμῶν ἀγάπην.—The ἐλπίς is here conceived *objectively* (comp. ἐλπ. βλεπομένη, Rom. viii. 24): our hope *as to its objective contents*, that *which* we hope for.<sup>5</sup> —τὴν ἀποκειμ. ὑμῖν ἐν τ. οὐρ.] What is meant is the *Messianic salvation* forming the contents of the hope (1 Thess. v. 8; Rom. v. 2, viii. 18 ff.; Col. iii. 3 f.), which remains *deposited*, that is, *preserved, laid up* (Luke xix. 20), in heaven for the Christian until the Parousia, in order to be then given to him.<sup>6</sup> On ἀποκ. comp. 2 Tim. iv. 8; 2 Macc. xii. 45; Kypke, II, p. 320 f.; Loesner, p. 360; Jacobs, *ad Ach. Tat.* p. 678. Used of death, Heb. ix. 27; of punishments, Plat. *Loqr.* p. 104 D, 4 Macc. viii. 10. As to the idea, comp. the conception of the treasure in heaven (Matt. vi. 20, xix. 21; 1 Tim. vi. 19), of the reward in heaven (see on Matt. v. 12), of the πολῦτευμα in heaven (see on Phil. iii. 20), of the κληρονομία τετηρημένη ἐν οὐραν. (1 Pet. i. 4), and of the βραβεῖον τῆς ἀνω κλήσεως (Phil. iii. 14).—ἦν προηκούσατε κ.τ.λ.] [XXIV e.] *Certainty* of this hope, which is not an un-

<sup>1</sup> Bengel, "ex spe patet, quanta sit causa gratias agendi pro dono fidei et amoris;" comp. Bullinger, Zanchius, Calovius, Elsner, Michaelis, Zachariae, Storr, Rosenmüller, Hofmann, and others.

<sup>2</sup> Rom. i. 8; 1 Cor. i. 4 ff.; Eph. i. 15; Phil. i. 5; 1 Thess. i. 3; 2 Thess. i. 3; 2 Tim. i. 5; Phil. 5.

<sup>3</sup> In opposition to the view of Hofmann, that Paul names the reason *why* the news of the faith and love of the readers had become to him a cause of thanksgiving.

<sup>4</sup> So correctly, Chrysostom, Theodoret, Oecumenius, Theophylact, Erasmus, Calvin, Estius, Steiger, Bleek, and others.

<sup>5</sup> Comp. Job vi. 8; 2 Macc. vii. 14, and see on Rom. viii. 24 and Gal. v. 5; Zöckler, *de vi ac notione voc. ἐλπίς*, Giss. 1856, p. 26 ff.

<sup>6</sup> It is erroneous to say that the Parousia no longer occurs in our Epistle. It is the substratum of the ἐλπίς ἀποκ. ἐν τ. οὐρ. Comp. iii. 1 ff. (in opposition to Mayerhoff, and Holtzmann, p. 203 f.).



warranted subjective fancy, but is objectively conveyed to them through the word of truth previously announced. The *πρό* in *προηκούσατε*<sup>1</sup> does not denote *already formerly*, whereby Paul premises *se nihil allaturum novi* (Calvin and many), but must be said with reference to the *future*, to which the hope belongs; hence the sense imported by Ewald: *wherewith the word of truth began among you* (Mark i. 15), is the less admissible. The conception is rather, that the contents of the *ἔλπις*, the heavenly salvation, is the great *future* blessing, the infallible *pre-announcement* of which *they have heard*. As previously *announced*, it is also previously *heard*.—*τῆς ἀληθείας* is the contents of the *λόγος* (comp. on Eph. i. 13); and by *τοῦ εὐαγγ.*, the *ἀλήθεια*, that is, the absolute truth, is specifically defined as that of the *gospel*, that is, as that *which is announced in the gospel*. [XXIV *f.*] Both genitives are therefore to be left in their *substantive* form,<sup>2</sup> so that the expression advances to greater definiteness. The circumstantiality has something *solemn* about it (comp. 2 Cor. ix. 4); but this is arbitrarily done away, if we regard *τοῦ εὐαγγ.* as the genitive of apposition to *τῷ λόγῳ τῆς ἀληθ.* (Calvin, Beza, and many others, including Platt, Bähr, Steiger, Böhmer, Huther, Olshausen, de Wette, Hofmann); following Eph. i. 13, Paul would have written *τῷ εὐαγγελίῳ*.

Ver. 6. In what he had just said, *ἦν προηκούσατε . . . εὐαγγέλιον*, Paul now desires to make his readers sensible of the *great and blessed fellowship* in which, through the gospel, they are placed, in order that they may by this very consciousness feel themselves aroused to faithfulness towards the gospel, in presence of the heretical influences; *ἐπειδὴ μάλιστα οἱ πολλοὶ ἐκ τοῦ κοινωνοῦς ἔχειν πολλοὺς τῶν δογμάτων στήριζονται*, Chrysostom. Comp. Oecumenius: *προθυμότερους αὐτοὺς περὶ τὴν πίστιν ποιεῖ ἐκ τοῦ ἔχειν πάντας κοινωνοῦς*.—*εἰς ἑμῖν*] not *ἐν ἑμῖν*, because the conception of the previous *arrival* predominates; 1 Mace. xi. 63. Often so with *παρεῖναι* in classical authors (Herod. i. 9, vi. 24, viii. 60; Polyb. xviii. 1. 1; comp. Acts xii. 20).<sup>3</sup> Observe, moreover, the emphasis of *τοῦ παρόντος*: *it is there!* it has not remained away; and to the *presence* is then added the *bearing fruit*.—*καθὼς καὶ ἐν παντὶ τ. κόσμῳ*] A popular hyperbole. Comp. Rom. i. 8; Acts xvii. 6, and see ver. 23. The expression is neither arbitrarily to be restricted, nor to be used against the genuineness of the Epistle (Hilgenfeld), nor yet to be rationalized by "as regards the *idea*" (Baumgarten-Crusius) and the like; although, certainly, the idea of the catholicity of Christianity is expressed in the passage (comp. Rom. x. 18; Mark xiv. 9, xvi. 15; Matt. xxiv. 14).—*καὶ ἐστὶ καρπός. κ.τ.λ.*] [XXIV *g.*] Instead of continuing: *καὶ καρποφοροῦντων κ.τ.λ.*, Paul carries onward the discourse with the finite verb, and thus causes this element to stand out more independently and forcibly:<sup>4</sup>

<sup>1</sup> Herod. viii. 79; Plat. *Legg.* vii. p. 797 A; Xen. *Mem.* ii. 4. 7; Dem. 759. 26, 955. 1; Joseph. *Ant.* viii. 12. 3.

<sup>2</sup> Erasmus, Heinrichs, Baumgarten-Crusius, and many others understand *τῆς ἀληθ.* as adjectival: *sermo verax*; comp. on the contrary, on *ἀληθ. τοῦ εὐαγγ.*, Gal. ii. 5, 14.

<sup>3</sup> See Bornemann and Kühner, *ad Xen. Anab.* i. 2. 2; Bremi, *ad Aeschin.* p. 320; and generally, Nägelsbach, *z. Ilias*, p. 158 f., ed. 3.

<sup>4</sup> If *καὶ* is not genuine, as Bleek, Hofmann, and others consider (see the critical remarks), the passage is to be translated: *as it also in the whole world is fruit-bearing*, by which Paul

"and it is fruit-bearing and growing,"<sup>1</sup> by which is indicated the fact, that the gospel, wherever it is present, is also in course of living dynamical *development*, and this *state* of development is expressed by *ἔστι* with the participle. This *general* proposition based on experience: *καὶ ἔστι καρποφ. κ. αὔξαν.*, is then by *καθὼς κ. ἐν ὑμῖν* confirmed through the experience found *also* among the readers; so that Paul's view passes, in the first clause (*τοῦ παρόντος . . . κόσμου*), from the special to the general aspect, and in the second, from the general to the special. With *καρποφορ.* (not occurring elsewhere in the *middle*) is depicted the blissful *working in the inward and outward life* (comp. Gal. v. 22; Eph. v. 9); and with *αὔξαν.* the continuous *diffusion*, whereby the gospel is obtaining more and more adherents and local extension.<sup>2</sup> Huther and de Wette groundlessly refrain from deciding whether *αὔξ.* is intended to refer to the *outward* growth or to the *inward* (so Steiger), or to *both*. See Acts vi. 7, xii. 24, xix. 20. Comp. Luke xiii. 19; Matt. xiii. 32. The *μᾶλλον στηρίζεσθαι*, which Chrysostom finds *included* in *αὔξ.*, is not *denoted*, but *presupposed* by the latter. Comp. Theophylact. The *figure* is taken from a *tree*, in which the *καρποφορία* does not exclude the continuance of growth (not so in the case of cereals).—*ἀφ' ἧς ἡμέρ. κ.τ.λ.*] since the first beginning of your conversion which so happily took place (through true knowledge of the grace of God), that development of the gospel proceeds among you; how could ye now withdraw from it by joining yourselves to false teachers?—*τὴν χάριν τοῦ Θεοῦ*] contents of the gospel, which they have heard; the object of *ἠκούσ.* is the gospel, and *τ. χάριν τ. Θεοῦ* belongs to *ἐπέγνωτε*; and by *ἐν ἀληθείᾳ* (2 Cor. vii. 14), equivalent to *ἀληθῶς* (John xvii. 8), the *qualitative character* of this knowledge is affirmed: it was a *true* knowledge, corresponding to the nature of the *χάρις*, without Judaistic and other errors. Comp. on John xvii. 19. Holtzmann hears in *ἠκούσατε . . . ἀληθῶς* "the first tones of the foreign theme," which is then in vv. 9, 10 more fully entered upon. But how conceivable and natural is it, that at the very outset the danger which threatens the right knowledge of the readers should be present to his mind!

Ver. 7 f. [XXIV h.] *Καθὼς*] not *quandoquidem* (Flatt, comp. Bähr), but the *as* of the *manner in which*. So, namely, as it had just been affirmed by *ἐν ἀληθείᾳ* that they had *known* the divine grace, had they *learned* it (comp. Phil. iv. 9) from *Epaphras*. Notwithstanding this appropriate connection, Holtzmann finds in this third *καθὼς* a trace of the interpolator.—Nothing further is known from any other passage as to *Epaphras* the Colossian (iv. 12); according to Philem. 23, he was *συναχ-*

would say that the gospel is present among the readers in the same fruit-bearing quality which it develops on all sides. But in that case the following *καθὼς καὶ ἐν ὑμῖν* would necessarily appear as very superfluous. No doubt we might, after the preceding *παρόντος*, take the *ἔστι*, with F. Nitzsch, as equivalent to *πάρεστι* (see Stallb. ad Plat. Phaed. p. 59 B); and to this comes also the punctuation in

Tisch. 8, who puts a comma after *ἔστιν*. But how utterly superfluous would this *ἔστι* then be!

<sup>1</sup>See Maetzner, ad *Lycurg. Leocr.* p. 108; Heindorf, ad *Plat. Soph.* p. 222 B; Winer, p. 533 [E. T. 573].

<sup>2</sup>Comp. Theodoret: *καρποφορίαν τοῦ εὐαγγ. κέκληκε τὴν ἐπαινουμένην πολιτείαν*· αὐξῆσιν δὲ τῶν πιστευόντων τὸ πλήθος.

*πάροχος* of the apostle. That the latter circumstance is *not mentioned* in our Epistle is not to be attributed to any special *design* (Estius: that Paul was unwilling to make his readers anxious). See, on the contrary, on iv. 10. Against the identity of Epaphras with *Epaphroditus*, see on Phil. ii. 25. The *names* even are not alike (contrary to the view of Grotius and Ewald, who look upon *Epaphras* as an abbreviation); *Ἐπαφρῆς* and the corresponding feminine name *Ἐπαφρώ* are found on Greek inscriptions.—*συνδοίῳ*] namely, of *Christ* (comp. Phil. i. 1). The word, of common occurrence, is used elsewhere by Paul in iv. 7 only.—*ὅς ἐστιν κ.τ.λ.*] This *faithfulness* towards the readers, and also, in the sequel, the *praise of their love*, which Epaphras expressed to the apostle, are intended to stir them up “ne a doctrina, quam ab eo didicerant, per novos magistros abluere patiantur,” Estius. The emphasis is on *πιστός*.—*ὑπὲρ ὑμῶν*] for, as their teacher, he is the servant of Christ *for them, for their benefit*. The interpretation, *instead of you* (“in prison he serves me in the gospel,” Michaelis, Böhmer), would only be possible in the event of the service being designated as rendered *to the apostle* (*διάκονός μου ἐν Χριστῷ*, or something similar). Comp. Philem. 13. Even with Lachmann’s reading, *ἐπ. ὑμῶν* (Steiger, Olshausen, Ewald), it would not be necessary to take *ὑπὲρ* as *instead*; it might equally well be taken as *for* in the sense of interest, as opposite of the *anti-Pauline* working (comp. Luke ix. 50). The *present ἐστι* (Paul does not put *ἦν*) has its just warrant in the fact, that the merit, which the founder of the church has acquired by its true instruction, is *living and continuous*, reaching in its efficacy down to the present time. This is an *ethical* relation, which is quite independent of the circumstance that Epaphras was himself a Colossian (in opposition to Hofmann), but also makes it unnecessary to find in *ἐστι* an *indirect continuance* of Epaphras’ work for the Colossians (in opposition to Bleek).—*ὁ καὶ δηλώσας κ.τ.λ.*] *who also* (in accordance with the interest of this faithful service) *has made us to know*; comp. 1 Cor. i. 11. The *ἀγάπη* is here understood either of the love of the Colossians *to Paul* (and Timothy), as, following Chrysostom, most, including Huther, Bleek, and Hofmann,<sup>1</sup> explain it, or of the *brotherly love* already commended in ver. 4 (de Wette, Olshausen, Ellicott, and others). But both these modes of taking it are at variance with the emphatic position of *ὑμῶν* (comp. 1 Cor. ix. 12; 2 Cor. i. 6, vii. 7, viii. 13, *et al.*), which betokens the love of the readers *to Epaphras* as meant. [XXIV i.] There had just been expressed, to wit, by *ὑπὲρ ὑμῶν*, the faithful, loving position of this servant of Christ *towards the Colossians*, and correlative to this is now the love *which he met with from them*, consequently *the counter-love* shown to him, of which he has informed the apostle. A delicate addition *out of courtesy* to the readers.—*ἐν πνεύματι*] attaches itself closely to *ἀγάπην*, so as to form one idea, denoting the love as truly *holy*—not conditioned by anything outward, but divinely upheld—which is *in the Holy Spirit* as the element which

<sup>1</sup> Who, at the same time, makes the *ἐν πνεύματι* suggest the reference, that the *ἀγάπη* took

place in a manner personally unknown—which must have been conveyed in the context.



prompts and animates it; for it is the fruit of the Spirit (Gal. v. 22: Rom. xv. 30), οὐ σαρκική, ἀλλὰ πνευματική (Oecumenius). Comp. χαρὰ ἐν πν., Rom. xiv. 17.

REMARK.—Since ἀφ' ἧς ἡμέρας ἠκούσατε κ.τ.λ., ver. 6, refers the readers back to the first commencement of their Christianity, and καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ κ.τ.λ., ver. 7, cannot, except by pure arbitrariness, be separated from it as regards time and regarded as something later, it results from our passage that Epaphras is to be considered as the *first* preacher of the gospel at Colossae, and consequently as *founder of the church*. This exegetical result remains even if the *Recepta* καθὼς καὶ is retained. This καὶ would not, as Wiggers thinks (in the *Stud. u. Krit.* 1838, p. 185), place the preaching of Epaphras in contradistinction to an earlier one, and make it appear as a continuation of the latter (in this case καθὼς καὶ ἀπὸ Ἐπαφρ. ἐμάθετε or καθὼς ἐμάθετε καὶ ἀπὸ Ἐπαφρ. would have been employed); but it is to be taken as *also, not otherwise*, placing the ἐμάθετε on a parity with the ἐπέγνωτε. This applies also in opposition to Vaihinger, in Herzog's *Encykl.* iv. p. 79 f.

Ver. 9 [On vv. 9-14, see Note XXV. pages 266, 267.] *Intercession*, down to ver. 12.—διὰ τοῦτο] [XXV a.] on account of all that has been said from ἀκούσαντες in ver. 4 onward: *induced* thereby, *we also cease not*, etc. This reference is required by ἀφ' ἧς ἡμέρας ἠκούσαμεν, which cannot correspond to the δηλώσας ἡμῖν, belonging as that does merely to an accessory thought, but must take up again (in opposition to Bleek and Hofmann) the ἀκούσαντες which was said in ver. 4. This resumption is *emphatic*, not tautological (Holtzmann).—καὶ ἡμεῖς] *are to be taken together*, and it is not allowable to join καὶ either with διὰ τοῦτο (de Wette), or even with προσερχ. (Baumgarten-Crusius). The words are to be rendered: *We also* (I and Timothy), like *others*, who make the same intercession for you, and among whom there is mentioned by name the founder of the church, who stood in closest relation to them.—προσευχ.] “*Precum mentionem generatim fecit*, ver. 3; nunc exprimit, *quid* precetur” (Bengel).—καὶ αἰτούμενοι] adds the special (*asking*) to the general (*praying*).<sup>1</sup>—ἵνα πληρωθ.] Contents of the asking in the form of its *purpose*. Comp. on Phil. i. 9. The emphasis lies not on πληρωθ. (F. Nitzsch, Hofmann), but on the object (comp. Rom. xv. 14, i. 29, *al.*), which gives to the further elucidation in vv. 9, 10 its specific definition of contents.—τὴν ἐπὶ βν. τοῦ θεοῦ] [XXV b.] *with the knowledge of His will*, accusative, as in Phil. i. 11; αὐτοῦ applies to God as the subject, to whom prayer and supplication are addressed. The context in ver. 10 shows that by the θέλημα is meant, not the *counsel of redemption* (Eph. i. 9; Chrysostom, Oecumenius, Theophylact, and many others, including Huther and Dalmer), but, doubtless (Matt. vi. 10), that which God wills *in a moral respect* (so Theodoret, who makes out a contrast with the νομικαῖς παρατηρήσεσιν).<sup>2</sup> The distinction between

<sup>1</sup> Comp. 1 Macc. iii. 44; Matt. xxi. 22; Mark xi. 24; Eph. vi. 18; Phil. iv. 6. As to the popular form of hyperbole, οὐ πανόμ., comp. on Eph. i. 16. On ὑπὲρ ὕμνων, so far as it is also

to be taken with κ. αἰτούμ., comp. Lys. c. Ale. p. 141.

<sup>2</sup> Comp. Rom. ii. 18, xii. 2; Eph. v. 17, vi. 6; Col. iv. 12.

γνώσεις and ἐπιγνώσεις, which both here and also in ver. 10, ii. 2, iii. 10, is the knowledge which *grasps and penetrates* into the object, is incorrectly denied by Olshausen. See on Eph. i. 17.—ἐν πάσῃ κ.τ.λ.] instrumental definition of manner, how, namely, this πνευμαθῆναι τὴν ἐπίγν. τ. θελ. αὐτοῦ (a knowledge which is to be the product not of mere *human* mental activity, but of objectively *divine* endowment by the Holy Spirit) must be brought about: *by every kind of spiritual wisdom and insight*, by the communication of these from God; comp. on Eph. i. 8. A combination with the following περιπατῆσαι (comp. iv. 5: ἐν σοφίᾳ περιπ.), such as Hofmann suggests, is inappropriate, because the two parts of the whole intercession stand to one another in the relation of the divine *ethical foundation* (ver. 9), and of the corresponding *practical conduct of life* (ver. 10 f.); hence the latter portion is most naturally and emphatically headed by the expression of this Christian practice, the περιπατῆσαι, to which are then subjoined its modal definitions in detail. Accordingly, περιπατῆσαι is not, with Hofmann, to be made dependent on τοῦ θελήμ. αὐτοῦ and taken as its contents, but τ. θελ. τ. Θ. is to be left as an *absolute* idea, as in iv. 12. On πνευματικός, *proceeding from the Holy Spirit*,<sup>1</sup> comp. Rom. i. 11; 1 Cor. ii. 13, xii. 1; Eph. i. 3, v. 19, *et al.* The σύνεσις is the *insight*, in a theoretical and (comp. on Mark xii. 33) practical respect, depending upon judgment and inference, Eph. iii. 4; 2 Tim. ii. 7. For the opposite of the *pneumatic σύνεσις*, see 1 Cor. i. 19. It is related to the σοφία as the *special* to the *general*, since it is peculiarly the expression of the *intelligence* in the domain of truth,<sup>2</sup> while the σοφία concerns the *collective* faculties of the mind, the activities of knowledge, willing, and feeling, the tendency and working of which are harmoniously subservient to the recognized highest aim, if the wisdom is πνευματική; its opposite is the σοφία σαρκική (2 Cor. i. 12; Jas. iii. 15), being of man, and not of God, in its aim and efforts. According as φρόνησις is conceived subjectively or objectivized, the σύνεσις may be considered either as synonymous with it (Eph. i. 8; Dan. ii. 21; Plat. *Crat.* p. 411 A), or as an attribute of it (Ecclus. i. 4: σύνεσις φρονήσεως).

Ver. 10. The practical *aim*<sup>3</sup> which that πνευμαθῆναι κ.τ.λ. is to accomplish; ἀεὶ τῇ πίστει συζύγωνται τὴν πολιτείαν, Chrysostom. The Vulgate renders correctly: *ut ambuletis* (in opposition to Hofmann, see on ver. 9). —ἀξίως τοῦ κυρίου] so that your behavior may stand in morally appropriate relation to your belonging to Christ. Comp. Rom. xvi. 2; Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12; 3 John 6. The *genitive* (and in the N. T. such

<sup>1</sup> Hence ἡ ἄνωθεν σοφία, Jas. iii. 15, 17. The predicate, although in the case of divine endowment with σοφία and σύνεσις obvious of itself (as Hofmann objects), was yet all the more apposite for expressly bringing the point into prominence, the greater the danger which threatened Colossae from non-divine, fleshly wisdom; comp. ii. 23.

<sup>2</sup> Comp. Dem. 269. 21: σύνεσις, ἥ τὰ καλὰ καὶ αἰσχρὰ διαγινώσκειται.

<sup>3</sup> Not to be attached as object of the request immediately to προσευχόμενοι, and all that intervenes to be assigned to the interpolator (Holtzmann, p. 85). Yet, according to Holtzmann, p. 123, ἐν παντὶ ἔργῳ down to τοῦ Θεοῦ is alleged to be simply an interpolated duplicate of ver. 6; in which case, however, it would not be easy to see why καρποφορούμενοι was not written, after the precedent of ver. 6, but on the contrary καρποφοροῦντες.

is always used with ἀζίως) does not even "perhaps" (Hofmann) belong to the following εἰς π. ἀρεσκ., especially as ἀρεσκεία, in the Greek writers and in Philo (see Loesner, p. 361), stands partly with, partly without, a genitival definition, and the latter is here quite obvious of itself. Such a combination would be an unnecessary artificial device. Comp. Plat. *Conv.* p. 180 D: ἀζίως τοῦ Θεοῦ.—εἰς πᾶσαν ἀρεσκείαν] *on behalf of every kind of pleasing*, that is, in order to please Him in every way. The word only occurs here in the N. T., but the apostle is not on that account to be deprived of it (Holtzmann); it is found frequently in Polybius, Philo, *et al.*; also Theophr. *Char.* 5; LXX. Prov. xxix. 30 (xxx. 30); Symmachus, Ps. lxxx. 12.<sup>1</sup> Among the Greeks, ἀρεσκεία (to be accentuated thus, see Winer, p. 50 [E. T. 51]; Buttman, *Neut. Gr.* p. 11 [E. T. 12]) bears, for the most part, the sense of *seeking to please*. Comp. Prov. xxix. 30: ψευδεῖς ἀρεσκείαι.—ἐν παντὶ ἔργῳ κ.τ.λ.] There now follow *three expositions*, in order to define more precisely the nature and mode of the περιπατεῖσαι ἀζίως κ.τ.λ. We must, in considering these, notice the homogeneous plan of the three clauses, each of which commences with a prepositional relation of the participial idea, viz. (1) ἐν παντὶ ἔργῳ κ.τ.λ., (2) ἐν πάσῃ δυνάμει, (3) μετὰ χαρᾶς, and ends with a relation expressed by εἰς, viz. (1) εἰς τ. ἐπίγν. τ. Θεοῦ, (2) εἰς πᾶσ. ὑπομ. κ. μακροθυμ., (3) εἰς τὴν μερίδα κ.τ.λ. The construction would be still more symmetrical if, in the third clause, ἐν πάσῃ χαρᾷ (Rom. xv. 32) had been written instead of μετὰ χαρᾶς—which was easily prevented by the versatility of the apostle's form of conception.—ἐν παντὶ ἔργῳ ἀγαθῷ καρποφ. is to be taken together [XXV c.] (and then again, αὐξανόμε. εἰς τὴν ἐπίγν. τ. Θεοῦ), *inasmuch as ye by every good work* (by your accomplishing every morally good action) *bear fruit*, as good trees, comp. Matt. vii. 17. But not as if the καρποφορεῖν and the αὐξανεσθαι were *separate* things; they take place, as in ver. 6, *jointly* and at the *same time*, although, after the manner of parallelism, a special more precise definition is annexed to each. Moreover, ἐν παντὶ ἔργ. ἀγ. is not to be connected with εἰς πᾶσαν ἀρεσκ. (Oecumenius, Theophylact, Erasmus, and others, also Steiger); otherwise we mistake and destroy the symmetrical structure of the passage.—καὶ αὐξανόμε. εἰς τ. ἐπίγν. τ. Θ.] *and, inasmuch as with this moral fruit-bearing at the same time ye increase in respect to the knowledge of God*, that is, succeed in knowing Him more and more fully. The living, effective knowledge of God, which is meant by ἐπίγν. τ. Θεοῦ (ver. 6, iii. 10, ii. 2), sustains an ethically necessary action and reaction with practical morality. Just as the latter is promoted by the former, so also knowledge grows through moral practice in virtue of the power of inward *experience* of the divine life (the ζωὴ τοῦ Θεοῦ, Eph. iv. 18), by which God reveals Himself more and more to the inner man. The fact that here τοῦ Θεοῦ generally is said, and not τοῦ θελήματος Θεοῦ repeated, is in keeping with the progressive development set forth; there is something of a *climax* in it. On εἰς, used of the telic reference, and consequently of the *regulative direction* of the growth,

<sup>1</sup> On πᾶσαν ἀρ. comp. Polybius, xxxi. 26. 5: πᾶν γένος ἀρεσκείας προσφερόμενος.



comp. on Eph. iv. 15; 2 Pet. i. 8. The reading  $\tau\eta\ \epsilon\pi\gamma\gamma\acute{\omega}\sigma\epsilon\iota\ \tau.$  O. would have to be taken as *instrumental*, with Olshausen, Steiger, Huther, de Wette, Bleek, who follow it, but would yield after ver. 9 something quite self-evident. We may add that  $\alpha\upsilon\zeta\acute{\alpha}\nu$ , with the *dative* of spiritual increase *by* something, is frequent in Plato and classic writers.—As to the *nominatives* of the participles, which are not to be taken with  $\pi\acute{\epsilon}\rho\eta\mu\theta$ . (Beza, Bengel, Reiche, and others), but relate to the logical subject of  $\pi\epsilon\pi\tau\alpha\tau.$   $\acute{\alpha}\zeta\iota\omega\varsigma$ , comp. on Eph. iv. 2; 2 Cor. i. 7.

Ver. 11 is co-ordinate with the foregoing  $\epsilon\nu\ \pi\alpha\nu\tau\acute{\iota}\ \epsilon\rho\gamma\omega\ .\ .\ .\ \Theta\epsilon\omicron\upsilon$ .— $\epsilon\nu\ \pi\acute{\alpha}\sigma\eta\ \delta\epsilon\nu.$   $\delta\epsilon\nu\alpha\mu.$ ] [XXV d.]  $\epsilon\nu$  is *instrumental*, as in ver. 9 (Eph. vi. 10; 2 Tim. ii. 1); hence not designating that, in the *acquiring of which* the invigoration is supposed to *consist* (Hofmann), but: *by means of every* (moral) *power* (by its bestowal on God's part) *becoming empowered*.<sup>1</sup>— $\kappa\alpha\tau\acute{\alpha}\ \tau\omicron\ \kappa\rho\acute{\alpha}\tau\omega\varsigma\ \tau\eta\varsigma\ \delta\acute{\omicron}\zeta.$   $\alpha\iota\tau.$ ] *according to the might of His majesty*; with this divine might (see as to  $\kappa\rho\acute{\alpha}\tau\omega\varsigma$  on Eph. i. 19), through the powerful influence of which that strengthening is to be imparted to them, it is also to be *correspondent*—and thereby *its eminent strength and efficacy* are characterized ( $\kappa\alpha\tau\acute{\alpha}$  in Eph. i. 19 has another sense). Comp. 2 Thess. ii. 9; Phil. iii. 21. And  $\tau\omicron\ \kappa\rho\acute{\alpha}\tau\omega\varsigma\ \tau.$   $\delta\acute{\omicron}\zeta.$   $\alpha\iota\tau.$  is not *His glorious power* (Luther, Castalio, Beza, and others; also Flatt and Bähr), against which  $\alpha\iota\tau\omicron\upsilon$  should have been a sufficient warning; but  $\tau\omicron\ \kappa\rho\acute{\alpha}\tau\omega\varsigma$  is the appropriate *attribute* of the divine majesty (of the glorious nature of God). Comp. Eph. iii. 16; Eccles. xviii. 5. The  $\kappa\rho\acute{\alpha}\tau\omega\varsigma$  therefore is not the glory of God (Böhmer), but the latter *has* the former,—and the  $\delta\acute{\omicron}\zeta\alpha$  is not to be referred to a single aspect of the divine greatness (Grotius: *power*; Huther: *love*), but to its glorious *whole*. Comp. on Rom. vi. 4.— $\epsilon\iota\varsigma\ \pi\acute{\alpha}\sigma\alpha\nu\ \epsilon\pi\omicron\mu.$   $\kappa.$   $\mu\alpha\kappa\rho\theta.$ ] *in respect to every endurance* (in affliction, persecution, temptation, and the like, comp. Rom. v. 3; 2 Cor. i. 6, vi. 4; Jas. i. 3 f.; Luke viii. 15; Rom. ii. 7, *et al.*) *and long-suffering* (towards the offenders and persecutors), that is, so as to be able to exercise these virtues in every way by means of that divine strengthening. The distinction of Chrysostom:  $\mu\alpha\kappa\rho\theta\eta\mu\epsilon\acute{\iota}\ \tau\iota\varsigma\ \pi\rho\omicron\varsigma\ \epsilon\kappa\epsilon\acute{\iota}\nu\omicron\upsilon\varsigma\ \omicron\delta\varsigma\ \delta\upsilon\nu\alpha\tau\omicron\nu\ \kappa\alpha\iota\ \acute{\alpha}\mu\acute{\upsilon}\nu\alpha\sigma\theta\alpha\iota\ \epsilon\pi\omicron\mu\acute{\epsilon}\nu\epsilon\iota\ \delta\epsilon,$   $\omicron\delta\varsigma\ \omicron\upsilon\ \delta\upsilon\nu\alpha\tau\alpha\iota\ \acute{\alpha}\mu\acute{\upsilon}\nu\alpha\sigma\theta\alpha\iota$ , is arbitrary. See, on the contrary, for instance, Heb. xii. 2, 3. Others understand it variously; but it is to be observed, that  $\epsilon\pi\omicron\mu\omicron\nu\acute{\eta}$  expresses the more general idea of endurance, and that  $\mu\alpha\kappa\rho\theta\eta\mu\acute{\iota}\alpha$ , the opposite of which is  $\omicron\zeta\theta\eta\mu\acute{\iota}\alpha$ <sup>2</sup> and  $\omicron\zeta\theta\eta\mu\eta\gamma\iota\sigma\iota\varsigma$ <sup>3</sup> always refers in the N. T. to the relation of patient tolerance towards offenders. Comp. iii. 12; Gal. v. 22; Rom. ii. 4; Eph. iv. 2; also Heb. vi. 12; Jas. v. 10.— $\mu\epsilon\tau\acute{\alpha}\ \chi\alpha\rho\acute{\iota}\varsigma$ ] [XXV e.] is joined with  $\pi\acute{\alpha}\sigma\alpha\nu\ \epsilon\pi\omicron\mu.$   $\kappa.$   $\mu\alpha\kappa\rho\theta.$  by Theodoret, Luther, Beza, Castalio, Calvin, Grotius, Calovius, Bengel, Heinrichs, and many others, including Olshausen, Bähr, Steiger, de Wette, Baumgarten-Crusius, Dalmer, so that the true, *joyful* patience (comp. ver. 24) is denoted. But the symmetry of the passage (see on ver. 10), in which the two previous participles are

<sup>1</sup>  $\delta\upsilon\nu\alpha\mu\acute{\omega}\varsigma$  (Lobeek, *ad Phrym.* p. 605) does not occur in Greek authors, and is only found here and at Heb. xi. 34, Lachm. in the N. T.; in the LXX. at Eccles. x. 10; Dan. ix. 27; Ps.

lxvii. 31; in Aquila; Job xxxvi. 9; Ps. lxi.

<sup>2</sup> Paul elsewhere uses  $\epsilon\nu\delta\upsilon\nu\omicron\mu\omicron\upsilon$ .

<sup>3</sup> Eur. *Andr.* 729; Jas. i. 19.

<sup>4</sup> Artem. iv. 69.

also preceded by a prepositional definition, points so naturally to the connection with what follows<sup>1</sup> that it cannot be abandoned without arbitrariness. Even in that case, indeed, the thought of *joyful* patience, which is certainly apostolic (Rom. v. 3; 1 Pet. i. 6; Rom. xii. 12; comp. Matt. v. 12), is not lost, when the intercession rises from patience to *joyful thanksgiving*. Observe also the deliberate juxtaposition of μετὰ χαρᾶς εὐχαριστ.

Ver. 12. *While ye give thanks with joyfulness*, etc.,—a third accompanying definition of περιπατεῖσαι ἀξίως κ.τ.λ. (ver. 10), co-ordinate with the two definitions preceding, and not to be connected with οὐ πανόμεθα κ.τ.λ. (Chrysostom, Theophylact, Calvin: “iterum redit ad gratulationem,” Calovius, Böhmer, Baumgarten-Crusius).—τῷ πατρὶ] of Jesus Christ; comp. ver. 13, and τοῦ Κυρίου in ver. 10, not: “the Father *absolutely*” (Hofmann). It is always in Paul’s writings to be gathered from the context, *whose* Father God is to be understood as being (even at Eph. i. 17); never does he name God absolutely (*in abstracto*) ὁ πατήρ. Comp. ver. 3, which, however, is held by Holtzmann to be the original, suggesting a repetition by the editor at our passage, in spite of the fact that the two passages have different subjects. Just as little does εἰς τὴν μερίδα κ.τ.λ. betray itself as an interpolation from Eph. i. 18 and i. 11 (Holtzmann), seeing that, on the one hand, the expression at our passage is so wholly peculiar, and, on the other hand, the idea of κληρονομία is so general in the N. T. Comp. especially Acts xxvi. 18.<sup>2</sup>—τῷ ἱκανώσαντι κ.τ.λ.] Therein lies the ground of the thanksgiving, *quippe qui*, etc. God *has made us fit* (ἡμᾶς applies to the letter-writers and readers, so far as they are *Christians*) for a share in the Messianic salvation *through the light*, inasmuch as, instead of the *darkness* which previously prevailed over us, He has by means of the gospel brought to us the ἀλήθεια, of which light is the distinctive element and the quickening and saving principle (Eph. v. 9) of the Christian constitution both in an intellectual and ethical point of view (Acts xxvi. 18); hence Christians are *children of the light* (Eph. v. 8; 1 Thess. v. 5; Luke xvi. 8). Comp. Rom. xiii. 12; 2 Cor. vi. 14; 1 Pet. ii. 9. In Christ the light had attained to personal manifestation (John i. 4 ff., iii. 9, viii. 12; Matt. iv. 16, *et al.*), as the personal revelation of the divine nature itself (1 John i. 5), and the gospel was the means of its communication (Eph. iii. 9; Heb. vi. 4; 2 Cor. iv. 4, Acts xxvi. 23, *et al.*) to men, who *without* this enlightenment were *unfit* for the Messianic salvation (Eph. ii. 1 ff., iv. 18, v. 11, vi. 12; 1 Thess. v. 4, *et al.*). The instrumental definition ἐν τῷ φωτί is placed *at the end*, in order that it may stand out with special *emphasis*; hence, also, the relative sentence which follows refers to *this* very element. An objection has been wrongly urged against our view (which is already adopted by Chrysostom, Oecumenius, Theophylact; comp. Estius and

<sup>1</sup>Syr., Chrysostom, Oecumenius, Theophylact, Erasmus, Estius, and others, including Lachmann, Tischendorf, Böhmer, Huther, Ewald, Ellicott, Bleek, Hofmann.

<sup>2</sup>The mode in which Acts xxvi. 18 comes into contact as regards thought and expres-

sion with Col. i. 12-14, may be sufficiently explained by the circumstance that in Acts xxvi. also Paul is the speaker. Holtzmann justly advises caution with reference to the apparent echoes of the Book of Acts in general, as Luke originally bears the Pauline stamp.

others, including Flatt and Steiger), that Paul must have used *πνεῦμα* instead of *φῶς* (see Olshausen). The *ἰκανοῦν ἐν τῷ φωτί* is, indeed, nothing else than the *κατεῖν εἰς τὸ φῶς* (1 Pet. ii. 9) conceived in respect of its moral efficacy, and the result thereof on the part of man is the *εἶναι φῶς ἐν κυρίῳ* (Eph. v. 8), or the *εἶναι νύκν τοῦ φωτός* (1 Thess. v. 5; John xii. 36), *ὡς οὐρανός ἐν κόσμῳ* (Phil. ii. 15). But the light is a *power*; for it is *τὸ φῶς τῆς ζωῆς* (John viii. 12), has its armor (Rom. xiii. 12), produces its fruit (Eph. v. 9), effects the Christian *ἐκτελευτῶν* (Eph. v. 13), endurance in the conflict of affliction (Heb. x. 32), etc. *Ἐν τῷ φωτί* [XXV f.] is usually connected with *τοῦ κλήρου τῶν ἁγίων*, so that this *κλήρος* is described as *existing* or *to be found* in light, as the *kingdom of light*; in which case we may think either of its *glory* (Beza and others, Böhmner, Huther), or of its *purity and perfection* (Olshausen, de Wette, and Dalmer) as referred to. But although the connecting article *τοῦ* might be wanting, and the *κλήρος* τ. ἁγ. ἐν τῷ φωτί might thus form a single conception, it may be urged as an objection that the heritage meant cannot be the *temporal* position of Christians, but only the *future blessedness of the Messianic glorious kingdom*; comp. ver. 13, *τῇ βασιλείᾳ τοῦ νύκν*. Hence not *ἐν τῷ φωτί*, but possibly *ἐν τῇ δόξῃ*, *ἐν τῇ ζωῇ*, *ἐν τοῖς οὐρανοῖς*, or the like, would be a fitting definition of *κλήρος*, which, however, already has in *τῶν ἁγίων* its definite description (comp. Eph. i. 18; Acts xx. 32, xxvi. 18). Just as little—for the same reason, and because τ. *μερίδα* already carries with it its own definition (share *in the κλήρος*)—is *ἐν τῷ φωτί* to be made dependent on *τῇ μερίδᾳ*, whether *ἐν* be taken locally (Bengel: “Lux est regnum Dei, habentque fideles in hoc regno partem beatam”) or as in Acts viii. 21 (Ewald), in which case Hofmann finds the *sphere* expressed (comp. also Bleek), *where the saints have got their peculiar possession assigned to them*, so that the being in light stands related to the future glory as that which is still in various respects *conditioned* stands to *plenitude*—as if *κλήρος* (comp. on Acts xxvi. 18) had not already the definite and full eschatological sense of the possession of eternal glory. This *κλήρος*, of which the Christians are *possessors* (*τῶν ἁγίων*), ideally before the Parousia, and thereafter really, is the theocratic designation (הַלְחָנָה) of the *property of the Messianic kingdom* (see on Gal. iii. 18; Eph. i. 11), and the *μερίς* (מֵרִיס) *τοῦ κλήρου* is the *share of individuals*<sup>1</sup> in the same. Comp. Eccus. xlv. 23.

Ver. 13. A more precise elucidation of the divine benefit previously expressed by *τῷ ἰκανώσαντι . . . φωτί*. This verse forms the transition, by which Paul is led on to the instructions as to Christ, which he has it in view to give down to ver. 20.<sup>2</sup>—*ἐκ τῆς ἐξουσίας τοῦ σκοτος.* [XXV g.] *τοῦ σκοτος* is not

<sup>1</sup> Comp. also Bleek. Hofmann incorrectly says that *τοῦ κλήρου* serves only to designate the *μερίς* as *destined for special possession*. In that case, at least, the qualitative genitive of the *abstract* must have been put (*τῆς κληρονομίας*, as in Ps. xvi. 5). But the concrete *τοῦ κλήρου* τ. ἁγ. is, as the literal sense of *μερίς*, *portio*, most naturally suggests, the genitivus *partitivus* (G. *totius*), so that the individual is

conceived as *μερίτης* of the *κλήρος* of the saints, in which he for his part *συμμετέχει*.

<sup>2</sup> This Christological outburst runs on in the form of purely positive statement, although having already in view doctrinal dangers of the kind in Colossae. According to Holtzmann, the Christology belongs to the *compiler*; the whole passage, vv. 14–20, is *forced and without motive*, and it is only in ver. 21 that we find



genitive of apposition (Hofmann), but, corresponding to the *εἰς τὴν βασιλείαν* that follows, genitive of the subject: *out of the power, which darkness has*. The latter, as the influential power of non-Christian humanity (of the *κόσμος*, which is ruled by the devil, Eph. ii. 2), is *personified*; its *essence* is the negation of the intellectual and ethical divine *ἀλήθεια*, and the affirmation of the opposite.<sup>1</sup> The act of the *ἐρρίσαστο* has taken place by means of the conversion to Christ, which is the work of God, Rom. viii. 29 f.; Eph. ii. 4 ff. It is to be observed, that the expression *ἐκ τ. ἐξουσ. τ. σκότους* is chosen as the correlative of *ἐν τῷ φωτί* in ver. 12.—*καὶ μετέστησεν*] The matter is to be conceived *locally* (*εἰς ἕτερον τόπον*, Plat. *Legg.* vi. p. 762 B), so that the deliverance from the power of darkness appears to be united with the *removing away* into the kingdom, etc.<sup>2</sup>—*εἰς τὴν βασιλ. κ.τ.λ.*, that is, *into the kingdom of the Messiah*, (XXV h.) Eph. v. 5; 2 Pet. i. 11; for this and nothing else is meant by *ἡ βασιλεία Χριστοῦ* (τοῦ Θεοῦ, τῶν οὐρανῶν) *in all passages of the N. T.*<sup>3</sup> The aorist *μετέστ.* is to be explained by the matter being conceived proleptically (*τῇ γὰρ ἐλπίδι ἐσώθημεν*, Rom. viii. 24), as something already *consummated* (comp. on *ἐδόξασε*, Rom. viii. 30). Thus the kingdom which is nigh is, by means of their fellowship of life with their Lord (Eph. ii. 6), as certain to the redeemed as if they were already translated into it. The explanation which refers it to the *Christian church* (so still Heinrichs, Bähr, Huther, and most expositors) as contrasted with the *κόσμος*, is just as unhistorical as that which makes it the invisible *inward, ethical kingdom* (see especially Olshausen, following an erroneous view of Luke xvii. 21), to which also Bleek and Hofmann ultimately come. Certainly all who name Christ their Lord are under this king (Hofmann); but this is not yet his *βασιλεία*; *that* belongs to the *future αἰών*, Eph. v. 5; 1 Cor. vi. 9 f., xv. 24, 50; Gal. v. 21, *et al.*; John xviii. 36.—*τῆς ἀγάπης αὐτοῦ*] in essential meaning, indeed, nothing else than *τοῦ νιού αὐτοῦ τοῦ ἀγαπητοῦ* (Matt. iii. 17, xvii. 5, *et al.*), or *τοῦ νιού τοῦ ἀγαπητοῦ αὐτοῦ* (Matt. xii. 18; Mark xii. 6), but more prominently singling out the attribute (Buttmann, *Neut. Gr.* p. 141 [E. T 162]): *of the Son of His love*, that is, of the Son who is the object of His love, genitive of the subject. Comp. Gen. xxxv. 18: *νιδς ὁδύνης μου*. Entirely parallel is Eph. i. 6 f.; *ἐν τῷ ἡγαπημένῳ, ἐν ᾧ ἔχομεν κ.τ.λ.* Augustine, *de Trin.* xv. 19, understood it as genitive of *origin*, making *ἀγάπη αὐτοῦ* denote the divine *substantia*.<sup>4</sup> So again Olshausen, in whose view the expression is meant to correspond to the Johannine *μονογενής*. This is entirely without analogy in the N. T. mode of conception, according to which not the procreation (ver. 15), but the *sending* of the Son is referred to the divine love as its act; and the love is not the

the direct sequel to ver. 13. The latter statement is incorrect. And why should this excursus, as a grand basis for all the exhortations and warnings that follow, be held *without due motive*? Holtzmann forms too harsh a judgment as to the whole passage i. 9-23, when he declares it incompatible with any strict exegetical treatment.

<sup>1</sup> Comp. Luke xxii. 53; Matt. iv. 16; Acts

xxvi. 18; Rom. xiii. 12; Eph. v. 8, vi. 12, *et al.*

<sup>2</sup> Comp. Plat. *Rep.* p. 518 A: *ἐκ τε φωτὸς εἰς σκότος μετισταμένων καὶ ἐκ σκότους εἰς φῶς*.

<sup>3</sup> Comp. iv. 11; and see on Rom. xiv. 17; 1 Cor. iv. 20; Matt. iii. 2, vi. 10.

<sup>4</sup> Theodore of Mopsuestia finds in the expression the contrast that Christ was the Son of God οὐ φύσει, ἀλλ' ἀγάπῃ τῆς υιοθεσίας.

essence of God (in the metaphysical sense), but His essential *disposition* (the essence in the ethical sense), even in 1 John iv. 8, 16. Consequently it might be explained: "of the Son, whom His love *has sent*," if this were suggested by the context; so far, however, from this being the case, the language refers to the *called* Christ who *rules* (*βασίλειαν*). The expression itself, *ὁ υἱὸς τῆς ἀγάπης*, *ἀγαπᾷ*, is found in the N. T. only here, but could not be chosen more suitably or with deeper feeling to characterize the opposite of the *God-hated* element of *σκότος*, which in its nature is directly opposed to the divine love. The view, that it is meant to be intimated that the sharing in the kingdom brings with it the *νόθεσία* (Huther, de Wette), imports what is not expressed, and anticipates the sequel. Holtzmann without ground, and unfairly, asserts that in comparison with Eph. i. 6, our passage presents "stereotyped modes of connection and turns of an ecclesiastical orator," under which he includes the Hebraizing *ὁ υἱὸς τῆς ἀγάπης* *ἀγτ.* as being thoroughly *un-Pauline*—as if the linguistic resources of the apostle could not even extend to an expression which is not indeed elsewhere used by him, but is in the highest degree appropriate to a specially vivid sense of the divine act of love; something sentimental in the best sense.

Ver. 14. Not a preliminary condition of the *νόθεσία* (de Wette), nor the benefit of which Christians become partakers in the kingdom of the Son of God (Huther; against which it may be urged that the *βασίλεια* does not denote the kingdom of the *church*); nor yet a mark of the deliverance from darkness having taken place,<sup>1</sup>—since this deliverance necessarily coincides with the translation into the kingdom; but it is the abiding (*ἔχομεν*, *habemus*, not *accepimus*) relation, *in which that transference into the kingdom of God has its causal basis*. The ransoming (from the punishment of sin, see the explanatory *τὴν ἁφῆσιν τῶν ἁμαρτ.*) we have *in Christ*, inasmuch as He, by the shedding of His blood as the purchase-price (see on 1 Cor. vi. 20; Gal. iii. 13, iv. 5), has given Himself as a *ῥέπρον* (Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6); and this redemption, effected by His *ὑπαστήριον* (Rom. iii. 21 ff.), remains continually in subsistence and efficacy. Hence: *ἐν ᾧ*, which specifies wherein the subjective *ἔχομεν* is objectively based, as its *causa meritoria* (Rom. iii. 24). Comp., moreover, on Eph. i. 7, whence *διὰ τοῦ αἱματος αὐτοῦ* has found its way hither as a correct gloss. But the deleting of this addition by no means implies that we should make *τῶν ἁμαρτιῶν* also belong to *τὴν ἀπολύτρωσιν* (Hofmann), as in Heb. ix. 15, especially as Paul elsewhere only uses *ἀπολύτρωσις* either absolutely (Rom. iii. 24; 1 Cor. i. 30; Eph. i. 7, iv. 30) or with the genitive of the *subject* (Rom. viii. 23; Eph. i. 14). The expression *ἁφῆσις τ. ἁμαρτ.* is not used by him elsewhere in the epistles (comp., however, Rom. iv. 7), but at Acts xiii. 38, xxvi. 28. Holtzmann too hastily infers that the writer had read the Synoptics.

Ver. 15.<sup>2</sup> [On vv. 15 ff., see Note XXVI. pages 267, 268.] After having stated,

<sup>1</sup> Ritschl in the *Jahrb. f. Deutsche Theol.*  
1863, p. 513.

<sup>2</sup> As to vv. 15–20, see Schleiermacher in the  
*Stud. u. Krit.* 1832, p. 497 ff. (*Werke z. Theol.* II.

in ver. 14, what we *have* in Christ (whose state of *exaltation* he has in view, see ver. 13, *τῇ βασιλείᾳ*), Paul now, continuing his discourse by an epexegetical relative clause, depicts what Christ *is*, namely, as regards His divine *dignity*—having in view the influences of the false teachers, who with Gnostic tendencies depreciated this dignity. The *plan* of the discourse is not tripartite (originator of the physical creation, ver. 15 f.; maintainer of everything created, ver. 17; relation to the new moral creation, ver. 18 ff.,—so Bähr, while others divide differently)<sup>1</sup>, but *bipartite*, [XXVI a.] in such a way that vv. 15–17 set forth the exalted metaphysical relation of Christ to *God and the world*, and then ver. 18 ff., His historical relation of dignity to the church.<sup>2</sup> This division, which in itself is *logically* correct (whereas ver. 17 is not suited, either as regards contents or form, to be a separate, co-ordinate part), is also *externally* indicated by the two confirmatory clauses *ὅτι ἐν αὐτῷ κ.τ.λ.* in ver. 16 and ver. 19, by which the two preceding<sup>3</sup> affirmations in ver. 15 and ver. 18 are shown to be the proper parts of the discourse. [XXVI b.] Others<sup>4</sup> have looked upon the twice-expressed *ὅς ἐστιν* in ver. 15 and ver. 18 as marking the beginning of the two parts. But this would not be justifiable as respects the second *ὅς ἐστιν*; for the main idea, which governs the *whole* effusion, vv. 15–20, is the *glory of the dominion of the Son of God*, in the description of which Paul evidently begins the second part with the words *καὶ αὐτὸς*, ver. 18, passing over from the general to the special, namely, to His government *over the church* to which He has attained by His resurrection. [XXVI c.] On the details, see below. [On vv. 15–17, see Note XXVII. pages. 269–271.]—*ὅς ἐστιν κ.τ.λ.* It is to be observed that Paul has in view Christ as regards His *present* existence, consequently as regards the presence and continuance of His state of *exaltation* (comp. on vv. 13, 14); hence he affirms, not what Christ *was*, but what He *is*. On this *ἐστίν*, comp. vv. 17, 18, and 2 Cor. iv. 4. Therefore not only the reference to *Christ's temporal manifestation* (Calvin, Grotius, Heinrichs, Baumgarten-Crusius, and others), but also the limitation to Christ's *divine nature* or the *Logos* (Calovius, Estius, Wolf, and many others, including Bähr, Steiger, Olshausen, Huther) is incorrect. The only correct reference is to His *whole person*, [XXVII a.], which, in

p. 321 ff.), and, in opposition to his *ethical* interpretation (of Christ as the moral Reformer of the world), Holzhausen in the *Tüb. Zeitschr.* 1832, 4, p. 236 ff.; Osiander, *ibid.* 1833, 1, 2; Bähr, appendix to *Komment.* p. 321 ff.; Bleek on Heb. i. 2. See generally also Hofmann, *Schriftbew.* I. p. 153 ff., II. 1, p. 357 ff.; Beyschlag in the *Stud. u. Krit.* 1860, p. 446 f.

<sup>1</sup> e.g. Calovius: "Redemptoris descriptio a Deitate: ab opere creationis," and "quod caput ecclesiae sit." Comp. Schmid, *Bibl. Theol.* II. p. 299 f.

<sup>2</sup> Olshausen brings the two divisions under the exegetically erroneous point of view that, in vv. 15–17, Christ is described *without refer-*

ence to the incarnation, and in vv. 18–20, *with* reference to the same.

<sup>3</sup> In conformity with the *confirmatory* function of the *ὅτι*, according to which not the clause introduced by *ὅτι*, but the clause which it is to confirm, contains the leading thought, to which *ὅτι κ.τ.λ.* is logically subordinated. Hence the two parts are not to be begun with the two clauses *ὅτι ἐν αὐτῷ* themselves (so Rich. Schmidt, *Paulin. Christol.* p. 182), in which case, moreover, ver. 15 is supposed to be quite aloof from this connection—a supposition at variance with its even verbally evident association with ver. 16.

<sup>4</sup> See especially Bengel, Schleiermacher, Hofmann, comp. also Gess, *Pers. Chr.* p. 77.



the divine-human state of its present heavenly existence, *is* continually that which its divine nature—this nature considered in and by itself—*was* before the incarnation; so that, in virtue of the identity of His divine nature, the same predicates belong to the exalted Christ as to the Logos. See Phil. ii. 6; John xvii. 5.—*εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου* [*image of God the invisible*. [XXVII. b.] Comp. on 2 Cor. iv. 4. As, namely, Christ in His pre-existence<sup>1</sup> down to His incarnation already possessed the essential divine glory, so that He was as to nature *ἴσα Θεῷ*, and as to form of appearance *ἐν μορφῇ Θεοῦ ὑπάρχων* (see on Phil. ii. 6); so, after He had by means of the incarnation divested Himself, not indeed of His God-equal nature, but of His divine *δόξα*, and had humbled Himself, and had in obedience towards God died even the death of the cross, He has been exalted again by God to His original glory (Phil. ii. 9; John xvii. 5), so that the divine *δόξα* now exists (comp. on ii. 9) in His glorified corporeal manifestation (Phil. iii. 21); and He—the exalted Christ—in this His glory, which is that of His Father, represents and brings to view by exact image God, who is in Himself invisible. He is *ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ἰποστάσεως Θεοῦ* (Heb. i. 3),<sup>2</sup> and, in this majesty, in which He is the exactly similar visible revelation of God, He will present Himself to all the world at the Parousia (Matt. xvi. 27, xxv. 31; Phil. iii. 20; 2 Thess. i. 7; 1 Pet. iv. 13; Tit. ii. 13, *et al.*). The predicate *τοῦ ἀοράτου*, placed as it is in its characteristically significant attributive position<sup>3</sup> behind the emphatic *τοῦ Θεοῦ*, posits for the conception of the exact image *visibility* (Heb. xii. 14; 2 Cor. iii. 18; Acts xxii. 11); but the assumption that Paul had thus in view the Alexandrian doctrine of the *Logos*, the doctrine of the hidden and manifest God<sup>4</sup>, the less admits of proof, because he is not speaking here of the *pre-existence*, but of the *exalted* Christ, including, therefore, His human nature; hence, also, the comparison with the angel *Metatron* of Jewish theology (comp. Hengstenberg, *Christol.* III. 2, p. 67) is irrelevant. The Fathers, moreover, have, in opposition to the Arians, rightly laid stress upon the fact<sup>5</sup> that, according to the entire context, *εἰκὼν τοῦ Θεοῦ* is meant in the eminent sense, namely of the *adequate*, and consequently consubstantial, image of God (*αὐτός . . . καὶ ἀπαρρέλκτως εἰκὼν*, Theophylact), and not as man (Gen. i. 26; comp. also 1 Cor. xi. 7; Col. iii. 10) or

<sup>1</sup> Sabatier, p. 290, without reason represents the apostle as in a state of indistinct suspense in regard to his conception of this pre-existence. And Pfeiderer (in Hilgenfeld's *Zeitschr.* 1871, p. 533) sees in the pre-existence a subjective product, the consequence, namely, of the fact that Christ is the *ideal of the destiny of the human mind*, hypostasized in a single person, to which is transferred the eternity and unchanged self-equality of the idea.

<sup>2</sup> This is the chief point of agreement between our Epistle and the Epistle to the Hebrews; and it is explained by the Pauline basis and footing, on which the author of the latter stood. The subsequent *πρωτότοκος πατρ.*

*κτίς*, however, has nothing to do with *πρωτότοκος*, Heb. i. 6, where the absolute word is rather to be explained in accordance with Rom. viii. 29. We make this remark in opposition to Holtzmann, according to whom "the *author ad Ephesios* as to his Christology walks in the track opened by the Epistle to the Hebrews." Other apparent resemblances to this letter are immaterial, and similar ones can be gathered from all the Pauline letters.

<sup>3</sup> Bornemann, *Schol. in Luc.* p. xxxvi.; Bernhardy, p. 322 f.

<sup>4</sup> See Usteri, *Lehrbegr.* p. 308; comp. Bähr, Olshausen, Steiger, Luther.

<sup>5</sup> See Suicer, *Thes. I.* p. 415.

the creation (Rom. i. 20) is God's image. In that case, however, the *invisibility* of the εἰκών is not at all to be considered as presupposed (Chrysostom, Calovius, and others); this, on the contrary, pertains to the Godhead *in itself* (1 Tim. i. 17; Heb. xi. 27), so far as it does *not* present itself in its εἰκών; whereas the notion of εἰκών necessarily involves *perceptibility* (see above); "Dei inaspecti aspectabilis imago," Grotius. This visibility—and that not merely mental (Rom. i. 20)—had been experienced by Paul himself at his conversion, and at Christ's Parousia will be fully experienced by all the world. Different from this is the (discursive) *cognoscibility* of God, which Christ has brought about by His appearance and working. John i. 18, xiv. 9. This applies against the view of Calvin, Clericus, and many others, including de Wette: "in His person, appearance, and operation . . . God has made Himself *as it were* visible."<sup>1</sup> Thus the substantiality of the exact image is more or less turned into a *quasi* or *quodammodo*, and the text is thus laid open to every kind of rationalizing caprice. We may add that Christ was already, as λόγος ἄσαρκος, necessarily the image of God, but ἐν μορφῇ Θεοῦ, in *purely divine* glory; not, as after His exaltation, in *divine-human* δόξα; consequently, the doctrine of an eternal humanity of Christ (Beyschlag) is not to be based on εἰκών τοῦ Θεοῦ.<sup>2</sup> The idea, also, of the *prototype of humanity*, which is held by Beyschlag here to underlie that of the image of God (comp. his *Christol.* p. 227), is foreign to the context. Certainly God has in eternity *thought of* the humanity which in the fullness of time was to be assumed by His Son (Acts xv. 18); but this is simply an *ideal* pre-existence (comp. Delitzsch, *Psychol.* p. 41 ff.), such as belongs to the entire history of salvation, very different from the real antemundane existence of the personal Logos.—πρωτόκοκς πάσης κτίσεως. [XXVII c.] After the relation of Christ to *God* now follows His relation to *what is created*, in an apologetic interest of opposition to the Gnostic false teachers.<sup>3</sup> The false teachers denied to Christ the supreme unique rank in the order of spirits. But he is *first-born of every creature*, that is, born before every creature—*having come to personal existence*,<sup>4</sup> entered upon subsistent being, *ere yet anything created was extant* (Rom. i. 25, viii. 39; Heb. iv. 13). [XXVII d. c.] Analogous, but not equivalent, is Prov. viii. 22 f. It is to be observed that this predicate also belongs to the *entire* Christ, inasmuch as by His exaltation His entire person is raised to that state in which He, as to His divine nature, had already existed before the

<sup>1</sup> Comp. Grotius: "Adam imago Dei fuit, sed valde tenuis; in Christo perfectissime apparuit, quam Deus esset sapiens, potens, bonus;" Baumgarten-Crusius: "the affinity to God (which is held to consist in the destination of ruling over the spirit-world) as Christ showed it upon earth."

<sup>2</sup> Comp. Wisd. vii. 26, and Grimm, *Handb.* p. 161 f.

<sup>3</sup> βούλεται δείξει ὅτι πρὸ πάσης τῆς κτίσεως ἔσται ὁ υἱός. πῶς ὦν; διὰ γενήσεως οὐκ οὐν καὶ τῶν ἀγγέλων πρότερος, καὶ οὕτως ὥστε καὶ αὐτὸς ἔκτισεν αὐτούς, Theophylact.

<sup>4</sup> According to Hofmann (*Schriftbew.*), the expression is also intended to imply that the *existence of all created things was brought about through Him*. But this is only stated in *what follows*, and is not yet contained in πρωτόκοκς *by itself*, which only posits the origin of Christ (as λόγος προφορητός) in His temporal relation to the creature; and this point is the more purely to be adhered to, seeing that Christ Himself does not belong to the category of the *κτίσις*. Calvin also has understood it as Hofmann does; comp. also Gess, *v. d. Pers. Chr.* p. 79, and Beyschlag, p. 446, according to

creation of the world, corresponding to the Johannine expression *ἐν ἀρχῇ* *ἐν ᾧ ᾠδότης*, which in substance, although not in form, is also Pauline; comp. Phil. ii. 6. Philo's term *πρωτόγονος*, used of the Logos, denotes the same relation; but it is not necessary to suppose that Paul appropriated from him this expression, which is also current among classical authors, or that the apostle was at all dependent on the Alexandrian philosophic view. The mode in which he conceived of the personal pre-existence of Christ before the world as regards (timeless) origin, is not defined by the figurative *πρωτότοκος* more precisely than as *procession* from the divine nature (Philo illustrates the relation of the origin of the Logos, by saying that the Father ἀνετείλεν Him), whereby the premundane Christ became subsistent *ἐν μορφῇ Θεοῦ* and *ἵσα Θεῷ* (Phil. ii. 6). The genitive *πάσης κτίσεως*, moreover, is not the *partitive* genitive (although de Wette still, with Usteri, Reuss, and Baur, holds this to be indubitable), because the anarthrous *πάσα κτίσις* does not mean *the whole creation*, or *everything which is created* (Hofmann), and consequently cannot affirm the *category* or *collective whole*<sup>1</sup> to which Christ belongs as its first-born individual (it means; *every creature*; comp. on *πάσα οἰκδομή*, Eph. ii. 21<sup>2</sup>); but it is the genitive of *comparison*, corresponding to the superlative expression: "*the first-born in comparison with every creature*" (see Bernhardt, p. 139), that is, *born earlier than every creature*.<sup>3</sup> In Rev. i. 5, *πρωτότοκος τῶν νεκρῶν*, the relation is different, *τ. νεκρῶν* pointing out the category; comp. *πρωτότοκος ἐν πολλοῖς ἁδ.*, Rom. viii. 29. The genitive here is to be taken quite as the comparative genitive with *πρώτος*; see on John i. 15, and generally, Kühner, II. 1, p. 335 f. The element of *comparison* is the relation of *time* (*πρὸ τοῦ τὸν κόσμον εἶναι*, John xvii. 5), and that in respect of *origin*. But because the latter in the case of every *κτίσις* is *different* from what it is in the case of Christ, neither *πρωτόκτιστος* nor *πρωτόπλαστος* is made use of,<sup>4</sup>—terms which would indicate for

whom Christ is at the same time to be designated as the *principle* of the creature, whose origin bears in itself that of the latter.

<sup>1</sup> Comp. Stallb. *ad Plat. Rep.* p. 608 C. The article would necessarily be added, as *πάσα ἡ κτίσις*, Judith xvi. 14, or *ἡ πάντα κτίσις*, 3 Macc. vi. 2, or *ἡ κτίσις πάντα*. Comp. also *ὅλη ἡ κτίσις*, Wisd. xix. 6.

<sup>2</sup> Hofmann, *Schriftbew.* I. p. 156: "In relation to all that is created, Christ occupies the position which a first-born has towards the household of his father." Essentially similar is his view in his *Heil. Schr.* N. T., p. 16, where *π. κτίσις* is held to mean "all creation," and to signify "*all that is created in its unity*," which is also the opinion of Rich. Schmidt, *Paul. Christol.* p. 211. The interpretation of Hofmann (comp. Gess, *Pers. Chr.* p. 79) is incorrect, because there would thereby be necessarily affirmed a *homogeneous* relation of origin for Christ and all the *κτίσις*. The *κτίσις* would stand to Christ in the relation of the *meta-τεχθεῖς* to the *πρωτότοκος*, of the *ἐπιγονος* to the

*πρωτόγονος*. Hofmann indeed (*Heil. Schr. in loc.*) opines that *πάσης κτίσεως* is simply genitive "of the definition of relation." But this, in fact, explains *nothing*, because the question remains, *What relation* is meant to be defined by the genitive? The *πρωτότοκος πάσης κτίσεως* is not at all to be got over so easily as it is by Hofmann, namely, with a grammatically erroneous explanation of the anarthrous *πάσα κτίσις*, and with appeal to Ps. lxxxix. 28 (where, in fact, *πρωτότοκος* stands without genitive, and כִּבְרִי in the sense of the first rank).

<sup>3</sup> Comp. Bähr. and Bleek, Ernesti, *Urspr. d. Sünde*, I. p. 241; Weiss, *Bibl. Theol.* p. 424; Philippi, *Glaubensl.* II. p. 214, ed. 2.

<sup>4</sup> How much, however, the designations *πρωτόκτιστος*, *κτίσμα*, *κτίζεν* κ.τ.λ., as applied to the origin of the Son, were in use among the Alexandrians (following Prov. viii. 22, where Wisdom says: *κύριος ἐκτίσέ με*, comp. Ecclus. i. 4, xxiv. 8 f.), may be seen in Gieseler, *Kirchengesch.* I. 1, p. 327, ed. 4.



Christ, who is withal *Son of God*, a similar mode of origin as for the creature—but the term *πρωτότοκος* is chosen, which, in the comparison as to time of origin, points to the peculiar *nature* of the origination in the case of *Christ*, namely, that He was not *created* by God, like the other beings in whom this is implied in the designation *κτίσις*, but *born*, having come forth homogeneous from the nature of God. And by this is expressed, not a relation homogeneous with the *κτίσις* (Holtzmann), a relation *kindred to the world* (Beyschlag, *Christol.* p. 227), but that which is absolutely *exalted above* the world and unique. Theodoret justly observes: οὐχ ὡς ἀδελφὴν ἔχων τὴν κτίσιν, ἀλλ' ὡς πρὸ πάσης κτίσεως γεννηθεὶς. At variance with the words, therefore, is the Arian interpretation, that Christ is designated as the *first creature*; so also Usteri, p. 315, Schwegler, Baur, Reuss. With this view the sequel also conflicts, which describes Christ as the accomplisher and aim of creation; hence in His case a mode of origin higher and different from *the being created* must be presupposed, which is, in fact, characteristically indicated in the purposely-chosen word *πρωτότοκος*. The Socinian interpretation is also incorrect<sup>1</sup> (Grotius, Wetstein, Nosselt, Heinrichs, and others), that *κτίσις* denotes the *new* ethical creation, along with which there is, for the most part, associated the reference of *πρωτότοκος* to the highest *dignity* (Pelagius, Melancthon, Cameron, Hammond, Zachariae, and others, including Storr and Flatt; comp. de Wette), which is assumed also by many who understand it of the physical creation. It is decisive against this interpretation, that *κτίσις* would necessarily require for the moral notion a more precise definition, either by a predicate (*καινή*, 2 Cor. v. 17; comp. Barnabas, *ep.* c. xvi.: λαβόντες τὴν ἀφεσιν τῶν ἁμαρτιῶν καὶ ἐλπίσαντες ἐπὶ τῷ ὀνόματι τοῦ κυρίου, ἐγενόμεθα καινοὶ, πάλιν ἐξ ἀρχῆς κτιζόμενοι), or at least by a context which admitted of no doubt; also, that *πρωτότοκος* never means *the most excellent*, and can only have this sense *ex adjuncto* (as at Ps. lxxxix. 28; Rom. viii. 29), which in this passage is not by any means the case, as the context (see ver. 16, and πρὸ πάντων in ver. 17; comp. also πρωτότοκος ἐκ τῶν νεκρῶν in ver. 18) brings prominently forward the relation of *time*.<sup>2</sup> This *πρωτότοκον εἶναι* belongs to the high dignity of Christ (comp. Rev. iii. 14. ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ), but it does not *signify* it.<sup>3</sup> The ethical<sup>4</sup> interpretation of the passage appears all the more mistaken, since according to it, even if *πρωτότοκος* is understood temporally (Baumgarten-Crusius. "*κτίσις* is that which is remodelled, and

<sup>1</sup> The Socinian doctrine argues thus "primogenitum unum ex eorum numero, quorum primogenitus est, esse necesse est," but Christ could not be "unus e rebus conditis creationis veteris,"—an assumption which would be Arian, He must consequently belong to the *new* creation, from which it follows, at the same time, that He does not possess a divine nature. See *Catech. Racov* 167, p. 318, ed Oeder

<sup>2</sup> Chrysostom justly says οὐχὶ ἀξίας κ τιμῆς, ἀλλὰ χρόνον μόνον ἐστὶ σημαντικόν, and already Theophilus, *ad Autol.* ii. 31, p. 172 ὅποτε δὲ

ἠθέλησεν ὁ Θεὸς ποιῆσαι ὅσα ἐβουλεύσατο, τοῦτον τὸν λόγον ἐγέννησε προφορικόν, πρωτότοκον πάσης κτίσεως.

<sup>3</sup> Comp. Justin, *c. Tr.* 100: πρωτότοκον μὲν τοῦ Θεοῦ κ πρὸ πάντων τῶν κτισμάτων.

<sup>4</sup> Both errors of the Socinians, etc., are already present in Theodore of Mopsuestia, namely, that *πρωτότοκος* πᾶς κτισ does not stand ἐπὶ χρόνου, but ἐπὶ προτιμήσεως, and signifies παρὰ πᾶσαν τὴν κτίσιν τιμώμενος, and that the following ἐν αὐτῷ κ.τ.λ. does not denote τὴν πρώτην, but τὴν ἐν αὐτῷ γενομένην ἀνάκτισιν. Comp. also Photius, *Amphil.* 192.

πρωτότοκος, He who has come first under this category, has first received this higher spiritual dignity"), Christ is made *to be included under the κτίσις*, which is at variance both with the context in ver. 16 f., and with the whole N. T. Christology, especially the sinlessness of Christ. If, however, in order to obviate this ground of objection, πρωτότοκος is combined as an adjective with εἰκόν, we not only get a complicated construction, since both words have their genitival definition, but πρωτότοκος (instead of πρωτότιπος) would be an *inappropriate* predicate for εἰκόν. This applies against Schleiermacher, who, taking κτίσις as "disposition and arrangement of human things," educes the rationalizing interpretation, that Christ is in the whole compass of the spiritual world of man the first-born image, *the original copy of God*; that all believers ought to be formed in the image of Christ, and thence the image of God would likewise necessarily arise in them—an image of the second order. In the interest of opposition to heresy, some, following Isidore of Pelusium, *Ep.* iii. 31, p. 237, and Basil the Great, *c. Eunom.* iv. p. 104, have made the first-born even into the first-bringer-forth, πρωτοτόκος, as paroxytone, according to the classical usage,<sup>1</sup> as, with Erasmus in his *Annot.* (but only permissively) Erasmus Schmid and Michaelis did, although πρωτοτόκος in an active sense occurs only of the female sex, and the very πρωτότοκος ἐκ τ. νεκρ. of ver. 18 ought to have dissuaded from such an idea, to say nothing of the unfitness and want of delicacy of the figure<sup>2</sup> as relating to Christ's agency in the creation of the world, and of the want of reference in the πρώτων to the idea of a δεύτερον—an idea which, with the usual interpretation, is implied in κτίσεως.—Ver. 15 f. is, moreover, strikingly opposed to that assumption of a world *without beginning* (Schleiermacher, Rothe).

Ver. 16. *For in Him were all things created*,—the logically correct confirmation of πρωτότοκος πάς κτίσεως. For if the *creation* of all things took place in Christ, it is evident that He must stand *before* the series of created things, and be πρωτότοκος πάσης κτίσεως.—ἐν αὐτῷ] [XXVII.f.] is not equivalent to δι' αὐτοῦ (Chrysostom, Occumenius, Theophylact, Erasmus, Beza, Bleek, and many others), but *on Christ depended* (causally) the act of creation, so that the latter was not done independently of Him—in a causal connection apart from Him—but it had in Him the ground essentially conditioning it. In Him lay, in fact, the potency of life, from which God made the work of creation proceed, inasmuch as He was the personal principle of the divine self-revelation, and therewith the accomplisher of the divine idea of the world. A well-known classical usage to denote the dependence of a state of things, *the causality of which is contained in any one*.<sup>3</sup> Not as if the "causa principalis" of the creation lay in Christ, but the *organic* causality of the world's becoming created was in Him; hence the following δι' αὐτοῦ affirms not a different *state of things*, but the same thing under a varied *form of conception* and designation, by which it is

<sup>1</sup> Hom. *Il.* xvii 5; Plat. *Theæt.* p. 161 A, 151 C; Valckenaer, *Schol.* II. p. 389.

<sup>2</sup> πρώτων αὐτὸν τετεκέναι, τοῦτ' ἐστὶ πεποιηκέ-

ναι τὴν κτίσιν, Isidore, *l.c.*

<sup>3</sup> See Bernhardt, p. 210; Kühner, *II.* 1, p. 403 f.; from the N. T., Winer, p. 364 [E. T. 389]

brought out in greater definiteness. The *primary* ground of creation is ever God, Rom. xi. 36; 1 Cor. viii. 6; Heb. xi. 3. The speculative interpretation of scholastic theology, which found here the "*causa exemplaris*," according to which the *idea omnium rerum* was in Christ, is indeed followed in the main again by Beyschlag, as earlier by Kleuker, Böhmer, Bähr, Neander, Schleiermacher, Steiger, Julius Müller, Olshausen (the latter saying: "the Son of God is the intelligible world, the κόσμος νοητός, that is, things in their very idea; He bears their essence in Himself"), but is destitute of confirmation from the modes of conception and expression elsewhere in the N. T., and, as ἐκτίσθη denotes the *historical* fact of the having been created, it would require not ἐν αὐτῷ, but ἐξ αὐτοῦ, by which the coming forth of the real from the ideal existence in Christ might be expressed. Huther finds the inward connection indicated by ἐν αὐτῷ in the idea, that the eternal essence of the universe is the divine essence itself, which in Christ became man. This idea in itself has no biblical ground; and Paul is speaking here, not of the existence and essence of the universe in Christ, but of the becoming created, which *took place* in Christ (ἐν αὐτῷ ζῶν ἡν, John i. 4), consequently of a divine *act* depending on Christ; comp. John i. 3: χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν; Heb. i. 2; and Bleek *in loc.* Lastly, de Wette finds in ἐν besides the instrumental agency at the same time something of a *telic* idea (comp. also Ewald and Weiss, *Bibl. Theol.* p. 424 f.); but this blending together of two heterogeneous references is not justified by the δὲ αὐτοῦ καὶ εἰς αὐτόν that follows.—ἐκτίσθη] *physical* act of creation, Schleiermacher ought not to have called in question the linguistic usage to this effect, with a view to favor the *ethical* interpretation of the founding of the church.<sup>1</sup> The word *may* have the meaning adopted by Schleiermacher: *to obtain its arrangement and constitution*,<sup>2</sup> and that according to the relative nature of the notion implied in the word *condere*;<sup>3</sup> but not here, where it is correlative with πάσης κτίσεως, and where the quite general and in no way to be restricted τὰ πάντα follows. Throughout the N. T., in general κτίζω, κτίσις, κτίσμα, denote the *original* bringing forth, never merely the arrangement of that which exists; and even in such passages as Eph. ii. 10, 15, iv. 24, the relation is conceived, only in a popular manner, as actual *creation*.—Observe, moreover, the *distinction of the tenses*: ἐκτίσθη, which denotes the *act* that *took place*; and then ἐκτίσται, which denotes the *creation which has taken place and now subsists*.<sup>4</sup>—τὰ πάντα] the *collective whole*, namely, of what is created. This is then specified in a twofold way, as well in regard to place as in regard to nature.—τὰ ἐν τοῖς οὐρανοῖς κ.τ.λ.] *the things to be found in the heavens and those to be found on earth.* This is certainly a less exact designation of all created things than that in Rev. x. 6 (τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ κ.τ.λ., comp.

<sup>1</sup> See Wisd. i. 14, x. 1, xl. 18; Deut. iv. 32; comp. Gen. vi. 7; Eccles. xxiv. 9, comp. xv. 14; Judith xiii. 18; comp. Gen. i. 1; 1 Cor. xi. 9; Eph. iii. 9, Rom. i. 25; Rev. x. 6, comp. xiv. 7.

<sup>2</sup> Herod. i. 149, 167, 168; Thuc. i. 100; Aesch.

*Choeph.* 484; Soph. *Ant.* 1101; Pind. *Ol.* vi 116; 3 Esdr. iv. 53.

<sup>3</sup> Comp. Blomf *Gloss in Aesch. Pers.* 294.

<sup>4</sup> See Winer, p. 255 [E. T. 272]; Kühner, II 1, p. 143 f., and *ad Xen. Mem.* iii. 1. 4, iii. 7. 7.



Neh. ix. 6; Gen. ii. 1, *et al.*), but does not differ from it, as it does not exclude heaven and earth themselves, the constituent elements of which, in the popular view, are included in these two categories. Comp. 1 Chron. xxx. 11. It is incorrect, therefore, to press this expression in opposition to the explanation which refers it to the creation of the world (Wetstein: "non dicit ὁ οὐρανὸς καὶ ἡ γῆ ἐκτίσθη sed τὰ πάντα, etc., quo habitatores significantur, qui reconciliantur," comp. Heinrichs and others, also *Catech. Racov.* 132, p. 214, ed. Oeder), and to think, with Schleiermacher, of the *kingdom of heaven*; but it is arbitrary also, especially after τὰ πάντα, to make the apostle mean primarily the living (Bähr, de Wette) or rational creatures. The expression embraces *everything*; hence there was neither need for the mention of the *lower world*, nor, looking at the bipartite form of enumeration, occasion for it (it is otherwise in Phil. ii. 10; Rev. v. 3). The idea that Paul could not have adduced *those under the earth* as a special class of created beings, because God had not created them with the view of their being under the earth (de Wette), would imply a reflection alien to the vivid flow of the passage before us.—τὰ ὁρατὰ κ. τὰ ἀόρατα]. By the latter is meant the *heavenly world of spirits*, the angelic commonwealth, as is evident from the more precise enumeration which follows, and not the *souls of men* (Chrysostom, Theophylact, and others), which, on the contrary, as animating a portion of the ὁρατὰ, are included among the latter. Theodoret erroneously asserts that even τὰ ὁρατὰ applies to *heavenly things* (sun, moon, and stars); it applies to *everything* visible, as in Plat. *Phaed.* p. 79 A: ὁμῶς οὖν, εἰ βοῶνται, ἐπὶ, δύο εἶδη τῶν ὄντων τὸ μὲν ὁρατὸν, τὸ δὲ ἀειδὲς.—The ἀόρατα are now more precisely specified disjunctively by εἴτε, *sive . . . sive* (put *more than twice*; comp. Plat. *Rep.* p. 612 A, 493 D; Ecclus. xli. 4). As to the *four denominations of angels* which follow [XXVII g.]—whose difference of rank Hofmann groundlessly denies,<sup>1</sup> understanding thereby merely "*spirits collectively, of whatever name they may be*"—see on Eph. i. 21; Rom. viii. 38. In accordance with Eph. i. 21, where the grades of angels are mentioned in descending order, the arrangement here must be understood so, that the θρόνοι are the highest and the κριόστητες the lowest class, the ἀρχαὶ and the ἐξουσίαι being two middle orders lying between these two extremes. At Eph. *l.c.* Paul names also *four* grades of the angelic hierarchy; but neither there nor here has he intended to give a *complete* enumeration of them, for in the former case he omits the θρόνοι, and in the latter the δυνάμεις. The θρόνοι are not mentioned elsewhere in the N. T. (nor yet in Ignat. *ad Trall.* 5), but they occur in the *Test. Levi*, p. 548, in which they are placed in the seventh heaven (ἐν ᾧ ἂν ἔμναι τῷ θεῷ προσεγγινοῦνται), also in Dionys. Areop. *Hier. carl.* 6. ff., and in the Rabbins.<sup>2</sup> As regards the expression, the last three denominations are to be taken as *abstracts*, which represent the respective *concretes*, and analogously the concrete noun θρόνοι is used for

<sup>1</sup> See, on the other hand, Hahn, *Theol. d. N. T.* I. p. 292 f.; Philippi, *Glaubensl.* II. p. 308 f.; Kahnis, *Dogm.* I. p. 559.

<sup>2</sup> Buxtorf, *Lex. Talm.* p. 1097; Schoettgen, *Hor.* p. 808.

those to be found on the thrones (for those enthroned).<sup>1</sup> In this case the very natural supposition that the angels, whose designation by the term *θρόνοι* must have been in current use, were, in the imagery which gave sensuous embodiment to religious ideas, conceived as on thrones, is not to be called in question (in opposition to Fritzsche, *ad Rom.* II. p. 226). They were probably conceived as enthroned round the throne of God (comp. Rev. iv. 4, xx. 4). It is to be observed, moreover, generally that Paul presupposes the various classes of angels, which he names, as well known; although we are unacquainted with the details of the case, this much is nevertheless certain, that the apostle was far removed from the dreamy fancies indulged in on this point by the later Rabbins.<sup>2</sup> But very soon after the apostolic age (comp. *Hermas, Past.* vis. iii. 4), instruction as to *τοποθεσίας τὰς ἀγγελικὰς* was regarded as teaching for the more perfect. See Ignatius, *ad Trall.* 5. For the Christian faith there remains and suffices the testimony as to different and distinctively designated stages and categories in the angelic world, while any attempt to ascertain more than is written in Scripture passes into the fanciful domain of theosophy.—With *ἐξουσία* is concluded the confirmatory sentence (*ὅτι*), so that a full stop is to be placed after *ἐξουσία*. With *τὰ πάντα* begins a new sentence, in which *τὰ πάντα* and *αὐτός* correspond to one another; hence a comma only must stand after *ἐκτίσται*. There is no reason for placing (with Lachmann) *τὰ πάντα* down to *ἐκκλησία*.—*τὰ πάντα δι' αὐτοῦ κ.τ.λ.*] a solemn recapitulation,<sup>3</sup> but in such a way that, instead of the act of creation previously mentioned, there is now presented the finished and ready result (*ἐκτίσται*); the causal relation which was previously denoted by *ἐν* is now more precisely indicated as a relation of *mediate agency* (*δι' αὐτοῦ*, comp. 1 Cor. viii. 6); then in *εἰς αὐτόν* a new element is added, and the emphasis which in ver. 16 lay on *ἐκτίσθη*, is now laid on *τὰ πάντα* which stands at the head of the sentence. We cannot say with Hofmann, that by *δι' αὐτοῦ* and *εἰς αὐτόν* the Son comes to stand in contradistinction to what has been created as *Creator*, after by *ἐν αὐτῷ* the creative act has been presented as one that had taken place only not without the Son. By the latter, *ἐν αὐτῷ* would become too general and indefinite a thought; while *δι' αὐτοῦ* in fact leaves the Father as the Creator, which He is, and predicates of the Son merely the “*causa medians*” of the execution of the work, just as *εἰς αὐτόν* predicates the “*causa finalis*” of the same.—*εἰς αὐτόν*] in reference to Him, for Him, as the aim and end, “in quo Pater acquiescit,” Beza. Comp. Rom. xi. 36; 1 Cor. viii. 6; Barnab. Ep. 12: *ἐν αὐτῷ τὰ πάντα καὶ εἰς αὐτόν*. The more exact purport of this relation is apparent from all that follows down to ver. 20. Everything, namely, is created, in order to be dependent on Christ and to serve His will and aim.<sup>4</sup> Comp. on

<sup>1</sup> Comp. Kühner, II. 1, p. 11; Ruhnken, *ad Tim.* p. 190.

<sup>2</sup> See Eisenmenger, *entdeckt. Judenth.* II. p. 374.

<sup>3</sup> Ewald well says: “Just at this point the discourse breaks forth as if with fresh force,

so as once more to express as clearly as possible the whole in all conceivable temporal relations.”

<sup>4</sup> And, if the world was created not merely *δι' αὐτοῦ*, but also *εἰς αὐτόν*, consequently in telic reference to Him, it is certain that with

Eph. i. 23, iv. 10; Phil. ii. 9 ff. The final cause of the world, referred in Rom. xi. 36 to *God*, is here affirmed of *Christ*, and with equal right; for He, as He was the organ of God in creation, is the *commissioned ruler* to whom the *κυριότης τῶν πάντων* is *committed* (Matt. xxviii. 18; Phil. ii. 9; 1 Cor. xv. 27; Heb. ii. 8), in order that everything created may have the ethical telic destination of serving *Him*.<sup>1</sup> More special definitions of the meaning of *εἰς αὐτόν* are without due warrant, and in particular, the often-repeated one: *to His glorification* (Beza, Flatt, Böhmer, and others); it lays down Christ in general as the *legitimus finis* (Calvin).—The expositors, who explain the words as referring to the *new moral* creation, have summoned to their aid all kinds of arbitrary conjectures in detail—a remark which applies not merely to Nösselt, Heinrichs, and others, but also to Schleiermacher, who holds (comp. Baumgarten-Crusius) that τὰ ἐν τ. οὐρ. is everything that belongs to the kingdom of heaven, and τὰ ἐπὶ τ. γῆς everything which belongs to civil order in earthly kingdoms; that τὰ ὁρατά and τὰ ἀόρατα apply only to the latter; that the *θρόνοι κ.τ.λ.* are *magisterial offices*, and the like.

Ver. 17. Καὶ αὐτός [XXVII h.] which is to be separated from the preceding by a comma only (see on ver. 16), places, in contradistinction to the created objects in ver. 16 (τὰ πάντα), the *subject*, the *creating self*: “and *He Himself*, on *His part*, has an earlier existence than all things, and the collective whole subsists in Him.” Never is αὐτός in the nominative<sup>2</sup> the mere unemphatic “*he*” of the previous subject (de Wette), either in Greek authors or in the N. T., not even in passages such as Buttmann (*Neut. Gr.* p. 94 [E. T. 107] brings forward.<sup>3</sup>—πρὸ πάντων] like *πρωτότοκος*, referring to *time*, not to rank (as the Socinians, Nösselt, Heinrichs, Schleiermacher, Baumgarten-Crusius, and others hold); Paul thus *repeatedly and emphatically lays stress* on the pre-existence of Christ. Instead of *ἔστι*, he *might* have written *ἦν* (John i. 1); but he makes use of the former, because he

the counsel of *creation* there was also posited, in prospect of the entry of sin, the counsel of *redemption*. Comp. Thomasius, *Christi Pers. u. Werk*, I, p. 196 f.; Julius Müller, *Dogm. Abhand.* p. 121. ff.

<sup>1</sup> This *εἰς αὐτόν* is wrongly found incompatible with 1 Cor. viii. 6 (see, after Mayerhoff, Baur, and others, especially Holtzmann, p. 219), where, in fact, it is said of the *ethical existence of Christians* that they exist for God through Christ, inasmuch as the subject of *εἰς αὐτόν* (for God) and of *δι’ αὐτοῦ* (through Christ) is not the universe, but the *ἡμεῖς*. The relation of subordination between Father and Son would be only done away with at our passage, in the event of its being said of Christ that τὰ πάντα were created *ἐξ αὐτοῦ*. But by *ἐν αὐτῷ*, and by the more precise definition *δι’ αὐτοῦ*, it is guarded; and the subordination remains unaffected by the circumstance that the *εἰς αὐτόν* is laid down by God for the world as its telic aim. This

*εἰς αὐτόν ἐκτίσται* is the necessary preliminary condition, on God's part, to the universal dominion which he has destined for Christ, and which the latter shall one day, at the goal of consummation, hand over to the Father (1 Cor. xv. 24, 28). Moreover, what Paul says of the *κρίσις* in Rom. viii. is essentially connected with that *εἰς αὐτόν*, which does not go beyond Paul or come at all into opposition to him. The resemblance of our passage to *ὁ πρῶτος καὶ ὁ ἔσχατος*, Rev. i. 17, xxii. 13, rests upon the Christological basis of their common faith, not upon a dependence of our epistle on the Apocalypse, which would doubtless imply a post-Pauline date (in opposition to Holtzmann, p. 247).

<sup>2</sup> Bengel correctly observes on ver. 16: “*Ipsē hic saepe positum magnam significat maiestatem et omnem excludit creaturam.*”

<sup>3</sup> See Fritzsche, *ad Matth.* p. 47; Winer, p. 141 f. [E. T. 150]; Kühner, II. 1, p. 563.



has in view and sets forth the *permanence* of Christ's existence, and does not wish to narrate about Him historically, which is done only in the auxiliary clauses with *ὅτι*, vv. 16 and 19. On the present, comp. John viii. 58. His existence is more ancient than that of all things (*πάντων*, not masculine, as the Vulgate and Luther translate).—*ἐν αὐτῷ*] as in ver. 16, referring to the *causal dependence* of the subsistence of all existing things on Christ.—*συνέστηκε*] denotes the *subsistence* of the whole, the *state of lasting interdependence and order*,—an idea which is not equivalent to that of creation, but presupposes it.<sup>1</sup> It expresses that there is in Christ not merely the creative cause, but also the cause which brings about organic *stability and continuance* in unity (preserving and governing) for the whole of existing things. Comp. Heb. i. 3. Of attempts at explanation under the *moral* interpretation, we may note that of Schleiermacher: the *consolidating of earthly relations and institutions*; and that of Baumgarten-Crusius: "in this new world He is *Lord in recognition and in sway*."

REMARK.—The intentional prominence given to the fact of the creation of all things through Christ, and in particular of the creation of the angels in their various classes, justifies the supposition that the false teachers disparaged Christ in this respect, and that they possessed at least elements of the Gnostic-*demurgic* doctrine which was afterwards systematically elaborated. There is no evidence, however, of their particular views, and the further forms assumed by the Gnostic elements, as they showed themselves according to the Fathers in *Simon Magus* (Iren. *Haer.* i. 20: "Eunoiam . . . generare angelos et potestates, a quibus et mundum hunc factum dixit;" comp. Epiph. *Haer.* xxi. 4), *Cerinthus*, etc., and especially among the *Valentinians*, while certainly to be recognized as fundamentally akin to the Colossian doctrinal errors (comp. Heinrici, *Valentinian. Gnosis*, 1871), are not to be identified with them; nor are those elements to be made use of as a proof of the post-apostolic origin of the epistle, as still is done by Hilgenfeld (see his *Zeitschr.* 1870, p. 246 f.), and more cautiously by Holtzmann. Of Ebionitism only *Essene* elements are to be found in Colossae, mingled with other Gnostic doctrines, which which were not held by the later Ebionites. In particular, the *πρὸ πάντων εἶναι*, on which Paul lays so much stress, must have been doubted in Colossae, although a portion of the Ebionites expressly and emphatically taught it (*λέγονσαν ἀναθεὸν μὲν ὄντα πρὸ πάντων δὲ κτισθέντα*, Epiph. *Haer.* xxx. 3). Moreover, the opinion that Paul derived the appellations of the classes of angels in ver. 16 from the language of the heretics themselves (Böhmer, comp. Olshausen) is to be rejected, because in other passages also, where there is no contrast to the Gnostic doctrine of Aeons, he makes use in substance of these names (Rom. viii. 38; 1 Cor. xv. 24; comp. Eph. i. 20 ff., iii. 10, vi. 11 ff.). They are rather to be regarded as well-known and generally-current appellations, which were derived from the terminology of later Judaism, and which heretics made use of in common with the

<sup>1</sup> Reiske, *Ind. Dem.* ed. Schaef. p. 481: "Corpus unum, integrum, perfectum, secum consentiens esse et permanere." Comp. 2 Pet. iii. 5; Plat. *Rep.* p. 530 A: *ἕνεσθάναι τῷ τοῦ οὐρανοῦ δημιουργῷ αὐτόν τε καὶ τὰ ἐν αὐτῷ*, *Tim.* p. 61 A: *γῆν . . . ἕνεσθηκυῖαν*, *Legg.* vii. p. 817

B: *ἡ πολιτεία ἕνεσθηκε' μίμησις τοῦ καλλίστου . . . βίου*. Herod. vii. 225; Philo, *quis rer. div. haer.* p. 489: *ὁ ἐναίμιος ὄγκος, ἐξ αὐτοῦ διαλυτὸς ὢν καὶ νεκρὸς, συνέστηκε κ. ὡπυρεῖται προνοίᾳ Θεοῦ κ.τ.λ.*

orthodox. The anti-Gnostic element is contained, not in the technical expressions, but in the doctrinal contents of the passage; and it was strong enough to induce Marcion, who took offence at it, to omit vv. 15-17 (Tertullian, *c. Marcion*, v. 19). See, besides, Rübiger, *Christol. Paul.* p. 51 f.; Lechler, *apost. Zeit.* p. 55 f.; Klöpffer, *l.c.*

Ver. 18. [On vv. 18-20, see Note XXVIII. pages 271-275.] *Second* part (see on ver. 15) of the exhibition of the exaltedness of Christ. [XXVIII a.] To that which Christ is as *πρωτότοκος πάσης κτίσεως* (vv. 16, 17) is now added what He is as *πρωτότοκος ἐκ τῶν νεκρῶν*, namely, the Head of the Church, and thus His *πρωτεύειν* has its consummation (*ἐν πᾶσιν*). The latter, namely, *ἵνα γένηται . . . πρωτεύων*, embraces also a retrospect to that *πρωτότοκος πάσης κτίσεως*, and includes it in *ἐν πᾶσιν*, without its being necessary, however, to attach ver. 18 to the carrying out of the relation to the world expressed in *πρωτότοκος. π. κτίσ.* (Hofmann, comp. Rich. Schmidt). The perspective proceeds from the dignity of the *original state* of our Lord to that of His *state as Saviour*, from His *cosmical* to His *soteriological* glory, and so at length exhibits Him to view as the *ἐν πᾶσι πρωτεύων*.—That ver. 18, with its confirmation in ver. 19 f., has an *apologetic* reference to the Gnostic false teaching, must be assumed from its connection with what goes before. The passage is to be looked upon as antagonistic to the *worship of angels* (ii. 18), which disparaged Christ in His dignity as Head of the Church, but not (in opposition to Bähr and Huther) as antagonistic to a theological dogma, such as is found in the Cabbala, according to which the body of the Messiah (the Adam Kadmon) is the aggregate of the emanations. For the emphasis of the passage and its essential point of doctrine lie in the fact that Christ is the *Head* of the church, and not in the fact that He is the head of the *church*; it is not the doctrine of another *σῶμα*, but that of any other *πρωτεύων*, which is excluded.—*καὶ αὐτός*] stands again, as *κ. αὐτός* in ver. 17, in significant reference to *τὰ πάντα: et ipse, in quo omnia consistunt, est caput, etc.*, so that the passage continues to divide itself as into the links of a chain.—*τοῦ σώματος τῆς ἐκκλησίας*] to be taken together; the second genitive is that of apposition (Winer, p. 494 [E. T. 531]), which gives to the word governing it concrete definiteness.<sup>1</sup> On the familiar Pauline mode of considering the church of believers, livingly and actively ruled by Christ as the head (Eph. iii. 10; Phil. iii. 6; Acts ix. 31), as His *body*,<sup>2</sup> comp. 1 Cor. x. 17, xii. 12 ff., 27; Eph. i. 23, iv. 12, v. 23, 30; Rom. xii. 5.—*ὅς ἐστιν κ.τ.λ.*] expexegetical relative clause (as in ver. 15), the contents of which are related by way of confirmation to the preceding statement,<sup>3</sup> like our: *he, who, etc.*, which *might* be expressed, but not *neces-*

<sup>1</sup> Comp. Müller in the *Luther. Zeitschr.* 1871, p. 611 ff.

<sup>2</sup> In which is expressed the idea of the invisible church. Comp. Julius Müller, *Dogmat. Abh.* p. 316 ff. And this conception and representation belong quite to the apostle's general sphere of ideas, not specially to

that of the Epistle to the Ephesians, into which the interpolator is supposed by Holtzmann again to enter here, after he has manifested a comparative independence in vv. 15-18.

<sup>3</sup> Matthiae, p. 1061 f.; Kühner, *ad Xen. Mem.* i. 2. 64; Stallbaum, *ad Phil.* p. 195 f.

sarily, by ὅστις (or ὅς) ε). Comp. on Eph. i. 14. If Christ had not risen, He would not be *Head* of the church (Acts ii. 24-36; 1 Cor. xv.; Rom. i. 4, *et al.*).—ἀρχή] *beginning*; which, however, is not to be explained either as “*initium secundae et novae creationis*” (Calvin), progenitor of the regenerate (Bisping), or “*author of the church*” (Baumgarten-Crusius), or even “*ruler of the world*” (Storr, Flatt); but agreeably to the context in such a way, as to make it have with the appositional πρωτότοκος its definition in ἐκ τῶν νεκρῶν, [XXVIII b.] just as if the words ran: ἀρχὴ τῶν νεκρῶν, πρωτότοκος ἐξ αὐτῶν, although Paul did not express himself thus, because at once upon his using the predicate ἀρχή in and by itself the exegetical πρωτότοκος suggested itself to him. Accordingly Christ is called ἀρχὴ (τῶν νεκρῶν), inasmuch as He *is among all the dead the first arisen to everlasting life*. It is arbitrary to discover in ἀρχή an allusion to the *offering of first-fruits* sanctifying the whole mass (Chrysostom, Beza, Ewald, and others); especially as the term ἀπαρχή, which is elsewhere used for the first portion of a sacrifice (Rom. xi. 16), is not here employed, although it has crept in from 1 Cor. xv. 20, 23, in a few *minusculi* and Fathers, as in Clement also, *Cor.* I. 24, Christ is termed ἀπαρχὴ τῆς ἀναστάσεως. To assume a reminiscence of 1 Cor. xv. (Holtzmann) is wholly unwarranted, especially as ἀπαρχή is not used. On ἀρχή, used of *persons*, denoting the one who begins the series, as the first in order of time, comp. Gen. xlix. 3, where ἀρχὴ τέκνων μου is equivalent to πρωτότοκος μου, as also Deut. xxi. 17. *In what respect* any one is ἀρχή of those concerned, must be yielded by the context, just as in this case it is yielded by the more precisely defining πρωτότοκος ἐκ τ. νεκρῶν; hence it has been *in substance* correctly explained, following the Fathers: ἀρχή, φησὶν, ἐστὶ τῆς ἀναστάσεως, πρὸ πάντων ἀναστάς,<sup>1</sup> Theophylact. Only τῆς ἀναστάσεως is not to be *mentally supplied*, nor is it to be conjectured (de Wette) that Paul had intended to write ἀρχὴ τ. ἀναστάσεως, but, on account of the word πρωτότοκος presenting itself to him from ver. 15, did not complete what he had begun. It follows, moreover, from the use of the word πρωτότοκος, that ἀρχή is to be taken in the *temporal* sense, consequently as equivalent to *primus*, not in the sense of *dignity* (Wetstein), and not as *principle* (Bähr, Steiger, Huther, Dalmer, following earlier expositors).—πρωτότοκος ἐκ τ. νεκρ. [XXVIII c.] ἐκ τ. νεκρ. is conceived in the same way as in ἀναστῆναι ἐκ τ. νεκρ. (Eph. v. 14), so that it is the dead in Hades among whom the Risen One was, but *from* whom He *goes forth* (*separates* Himself from them, hence also ἀπὸ τ. νεκρ. Matt. xiv. 2, xxvii. 64, xxviii. 7), and returning into the body, with the latter rises from the tomb. Comp. πρῶτος ἐξ ἀναστάσεως νεκρῶν, Acts xxvi. 23, also 1 Cor. xv. 22 f. This *living exit from the grave* is figuratively represented as *birth*; comp. Rev. i. 5, where the partitive genitive τῶν νεκρ. (not ἐκ τ. ν.) yields a form of conceiving the matter not materially different. Calvin takes πρωτότοκος ἐκ τ. ν. as specifying the ground for ἀρχή: “*principium* (absolutely), *quia primogenitus est ex mortuis*;

<sup>1</sup> The Fathers have already correctly judged that even in regard to the isolated cases of rising from the dead, which have taken place through Christ and before Him, Christ re-

mains the first-risen. Theophylact: εἰ γὰρ καὶ ἄλλοι πρὸ τούτου ἀνέστησαν, ἀλλὰ πάλιν ἀπέθανον· αὐτὸς δὲ τὴν τελείαν ἀνάστασιν ἀνέστη. Comp. on 1 Cor. xv. 20.



nam in resurrectione est rerum omnium instauration." Against this it may be urged, that ἀρχή has no more precise definition; Paul must have written either ἀρχὴ τῆς καινῆς κτίσεως, or at least ἡ instead of ὁ. Calvin was likewise erroneously of opinion (comp. Erasmus, Calovius) that Christ is called *Primogenitus ex mortuis*, not merely because He was the first to rise, but also "*quia restituit aliis vitam*." This idea is not conveyed either by the word or by the context, however true may be the thing itself; but a belief in the subsequent general resurrection of the dead is the *presupposition* of the expression πρωτότοκος (αὐτῷ περὶ τοῦ ὁ λόγος καὶ τῆς πάντων ἡμῶν ἀνάστασιν, Theodoret). This expression is *purposely chosen* in significant reference to ver. 15, as is intimated by Paul himself in the following ἵνα γένηται ἐν πάνσιν κ.τ.λ. But it is thus all the more certain, that πρωτότοκος ἐκ τ. νεκρ. is to be taken independently, and not adjectivally *together with* ἀρχή (Heinrichs, Schleiermacher, Ewald), which would only amount to a tautological verboseness (*first-born beginning*); and, on the other hand, that ἐκ τῶν νεκρῶν may not be separated from πρωτότοκος in such a way as to emphasize the *place, issuing forth from which* Christ is what He is, namely, ἀρχή, πρωτότοκος; *the former*, "as the personal beginning of what commences with Him;" *the latter*, "in the same relation to those who belong to the world therewith coming into life as He held to the creation" (Hofmann). In this way the specific more precise definition, which is by means of ἐκ τ. νεκρῶν in significant reference to ver. 15 *attached* to the predicates of Christ, ἀρχή and πρωτότοκος, would be groundlessly *withdrawn* from them, and these predicates would be left in an indefiniteness, in which they would simply be open vessels for receiving a gratuitously imported supplement.—ἵνα γένηται κ.τ.λ.] [XXVIII d.] not to be restricted to the affirmation ἐκ τῶν νεκρῶν (Hofmann),<sup>1</sup> but to be referred to the whole sentence that Christ is ἀρχή, πρωτότοκος ἐκ τ. νεκρ., expressing the *divine teleology* of this position of Christ as the Risen One: *in order that He may become*, etc.; not: in order "that He *may be held as*" (Baumgarten-Crusius), nor yet "that He *may be*" (Vulgate, and so most expositors), as γίνεσθαι and εἶναι are *never* synonymous. The ἐν πάνσιν αὐτὸς πρωτεύει is looked upon by Paul as something which is still in course of development (comp. Steiger and Huther), and is only to be completed in the future, namely, when the Risen One shall have conquered all the power of the enemy (1 Cor. xv. 25 f.) and have erected the kingdom of the Messiah—but of this result His resurrection itself was the necessary *historical basis*, and hence the future universal πρωτεύειν is the divinely intended *aim* of His being risen.—ἐν πᾶσιν] *in all points*, without excepting any relation, not, therefore, merely in the relation of creation (vv. 15–17). Comp. Phil. iv. 12; 1 Tim. iii. 11, iv. 15; 2 Tim. ii. 7, iv. 5; Tit. ii. 9; Heb. xiii. 4, 18. Ἐν παντί is more commonly used by Paul (1 Cor. i. 5; 2 Cor. iv. 8, *et al.*). According to Beza, πᾶσιν is *masculine*: "*inter omnes, videlicet fratres, ut Rom. viii. 29.*" So also Kypke and Heinrichs. But this would be here, after the universal bear-

<sup>1</sup> So that it would express the design, which *Christ Himself* had in His coming forth from the dead.

ing of the whole connection, much too narrow an idea, which, besides, is self-evident as to the Head of the church. According to Pelagius, it denotes: "tam in visibilibus quam in invisibilibus *creaturis*." At variance with the text; this idea was conveyed by vv. 16, 17, but in ver. 18 another relation is introduced which does not refer to created things as such.—*αὐτός*] emphatic, as in vv. 17, 18.—*πρωτεύων*] *having the first rank*, not used elsewhere in the N. T.<sup>1</sup> This precedence in rank is to be the final result of the condition which set in with the *πρωτότοκον εἶναι ἐκ τ. νεκρ.*; but it is not contained in this *πρωτότοκον εἶναι* itself,—an idea against which the very *ἵνα γένηται* is logically decisive (in opposition to de Wette's double signification of *πρωτότοκ.*).

Ver. 19.<sup>2</sup> *Ὅτι*] Confirmatory of the *ἵνα γένηται κ.τ.λ.*, just said: "about which divinely intended *γίγνεσθαι ἐν πᾶσιν αὐτὸν πρωτεύοντα* there can be no doubt, for it has pleased, that in Him, etc." How could He, who was thus destined to be possessor of the divine fullness and reconciler of the world, have been destined otherwise than to become *ἐν πᾶσιν πρωτεύων*! This confirmation, therefore, does not refer to the statement that Christ is the Head of the church (Steiger, Huther, comp. Calovius), which has already its confirmation by means of *ὃς ἐστὶν ἀρχὴ κ.τ.λ.*, nor at all to *ἐκ τῶν νεκρῶν* (Hofmann, following up his incorrect explanation of these words), as if the reason were specified why Christ should have gone to His high dignity as beginner of a new world *by the path of deepest abasement*—a thought which Paul would have known how to express quite differently (comp. Phil. ii. 7 f.) than by the bare *ἐκ τῶν νεκρ.*, which is currently used everywhere of resurrection from death, and without conveying any special significance of humiliation. Nor yet does Paul move *in a circle*, by putting forward in ver. 19 as ground of proof that from which in ver. 15 (*ὃς ἐστὶν εἰκὼν κ.τ.λ.*) he had started (de Wette); for ver. 19 is a *historical statement* (observe the *aorists*), whereas ver. 15 expressed what Christ *is*, His *habitual being*.—*ἐν αὐτῷ*] although belonging to *κατοικ.*, is prefixed in emphatic transposition (Külmer, II. 2, p. 1101).—*εὐδόκησε*] *He was pleased, placuit ei*, that, etc. As to this use of *εὐδοκεῖν* in the later Greek (1 Cor. i. 21; Gal. i. 15, *et al.*), for which, in the classical language, *δοκεῖν* merely was employed, see Fritzsche, *ad Rom.* II. p. 370. On the *accusative with infinitive*, comp. 2 Macc. xiv. 35; Polyb. i. 8. 4. The *subject*, whose pleasure it is, is not expressed; but that it is God, is obvious from the context, which in *ἵνα γένηται κ.τ.λ.* has just stated the *divine purpose*. Among Greek authors also *ὁ Θεός* is not unfrequently omitted, where it is self-evident as the subject. See Kühner, II. 1, p. 30 c. According to Ewald and Elliott,<sup>3</sup> *πᾶν τὸ πλήρωμα* is the subject; and *the whole fullness* is a new expres-

<sup>1</sup> But see Esth. v. 11; 2 Macc. vi. 18, xiii. 15; Aquila, Zech. iv. 7; Plat. *Legg.* iii. p. 692 D, *Dem.* 1416. 25; *πρωτεύειν ἐν ᾧ πανι κράτιστον*. Xen. *Cyr.* viii. 2. 28; *Mem.* ii. 6. 26.

<sup>2</sup> Holtzmann, after having rejected vv. 14–18 entirely as an interpolation, allows to stand as original in vv. 19, 20 only the words: *ὅτ. ἐν αὐτῷ εὐδόκησεν καταλλάξαι*, to which *καταλλ.*

there is then attached in ver. 21, as object, *καὶ ὑμᾶς*, also you, with reference to *ἡμᾶς* in ver. 13. How daring and violent, and yet how paltry (rescuing merely the *καὶ ὑμᾶς*), would the procedure of the author thus have been.

<sup>3</sup> Also Weiss, *Bibl. Theol.* p. 428, ed. 2, and Rich. Schmidt, *Paul. Christol.* p. 208.

sion for the Godhead, inasmuch as, going as it were out of itself, it fills something separate and thus becomes visible ( $\equiv$  כבוד יהוה, *δόξα, λόγος, πνεῦμα*). [XXVIII e.] Without support from N. T. usage; *πάν*, too, would be unsuitable for the *subject* of *εἰδόκειν*; and *εἰς αὐτόν* in ver. 29 clearly shows that *Θεός* is conceived as subject, to which *ειρηνοποιήσας* then refers. According to Hofmann,<sup>1</sup> *Christ* is meant to be the subject of *εἰδόκ.* Ver. 20 itself, and Eph. i. 9, ought to have precluded this error. Throughout the whole of the N. T. it is never *Christ*, but always *the Father*, who in respect to the work of redemption to be executed gives the decree, while *Christ* executes it *as obedient* to the Father; hence also Paul, "beneficium Christi commemorans, nunquam dimittit memoriam Patris," Bengel.<sup>2</sup>—*πάν τὸ πλήρωμα κατοικ.* [XXVIII f.] that in Him *the whole fullness was to take up its abode*. The more precise definition of the absolute *πάν τὸ πλήρωμα* is placed beyond doubt by the subject to be mentally supplied with *εἰδόκειν*,<sup>3</sup> namely, *τὸ πλήρωμα τοῦ Θεοῦ* (Eph. iii. 19; comp. *τὸ πλήρ. τῆς θεότητος*, Col. ii. 9). *Τὸ πλήρωμα*, the signification of which is not to be defined *actively*: *id quod rem implet*,<sup>4</sup> but *passively*: *id quo res impletur* (see generally on Eph. i. 10, iii. 19, Fritzsche, *ad Rom.* II. p. 469), has here, as in Eph. iii. 9, the derivative general notion of *copia*, *πλοῦτος*, like the German *Fülle*. What is meant, namely, is the whole *charismatic riches of God*. His whole *gracious fullness* of *εὐλογία πνευματικῇ* (Eph. i. 3), of which *Christ* became permanent (*κατοικῆσαι*) possessor and bearer, who was thereby capable of fulfilling the divine work of reconciliation (see the following *καὶ δι' αὐτοῦ ἀποκαταλλάξαι κ.τ.λ.*). The case is otherwise in ii. 9, where the divine *essence* (*τῆς θεότητος*) is indicated as the contents of the *πλήρωμα*, and the *κατοικεῖν* of the same in *Christ* is affirmed as *present* and with reference to His *state of exaltation*. It would be an utterly arbitrary course *mentally to supply* here the *τῆς θεότητος*, ii. 9, and to regard both passages as an echo of Eph. i. 23, where the notion of *πλήρωμα* is a very different one (in opposition to Holtzmann). Inasmuch as the *charismatic πλήρωμα* of *God*, meant in our passage, dwelt in *Christ*, and consequently *Christ* was the possessor and disposer of it, this divine fullness is not in substance different from the *πλήρωμα Χριστοῦ*, out of which grace passed over to men (John i. 16; Eph. iv. 13). The thought and expression in 1 Cor. xv. 28 are different from our passage, and different also from Eph. i. 23. Beza aptly observes: "cumulatissima omnium divinarum rerum copia, quam scholastici *gratiam habitualem* . . . appellant, ex qua in Christo, tanquam inexhausto fonte, omnes gratiae in nos pro cuiusque membri modulo deriventur;" comp. also Bleek. Observe, at the same time, the stress lying on the *πάν*, in contrast to a merely *partial* imparting out of this fullness, which would have been inadequate to the object of reconciling the universe. The *ontological* interpretation of the "fullness of the *nature* of God" (Huther, Dahmer, Weiss; Oecumenius, and Theodoret:

<sup>1</sup> Comp. also his *Schriftbew.* II. 1, p. 357 f.

*Paul*, p. 209.

<sup>2</sup> Comp. Reiche, *Comment. crit.* p. 263.

<sup>3</sup> Hence not: "la totalité de l'être qui doit être réalisée dans le monde," Sabatier, *l'apôtre*

<sup>4</sup> In opposition to Storr, *Opusc. I. p. 144 ff.*, Bähr, Steiger.



the nature of the Θεὸς λόγος; Calovius and others: of the *communicatio hypostatica*, that is, of the absolute immanence of God in Him, comp. Ernesti, *Urspr. d. Sünde*, I. p. 222; Rich. Schmidt, *Paul. Christol.* p. 201) does not correspond to the idea of εὐδόκησεν, for doubtless the *sending* of the Son, and that with the *whole treasure* of *divine grace*, into the world (John iii. 17) for behoof of its reconciliation and blessedness, was the act of the divine *pleasure and resolve*; but not so the *divine nature* in Christ, which was, on the contrary, *necessary* in Him,<sup>1</sup> although by His incarnation He emptied Himself of the divine *mode of appearance* (δόξα or μορφή, Phil. ii. 6 ff.). The divine nature is *presupposed* in what is here said of Christ. Comp. Gess, *v. d. Pers. Christi*, p. 85. Some (see especially Steiger, Bähr, and Reuss) have regarded τὸ πλήρωμα as derived from the *Gnostic terminology of the false teachers*, who might perhaps, like Valentinus, have given this name to the aggregate of the Aeons (see Baur, *Gnosis*, p. 157),<sup>2</sup> and in opposition to whom Paul maintains that in Jesus there dwells the *totality* of all divine powers of life, and not merely a single emanated spirit; but this view is all the more unwarranted, because Paul himself does not intimate any such polemical destination of the word; on the contrary, in Eph. iii. 19 also he uses πᾶν τὸ πλήρωμα τ. Θεοῦ evidently without any reference of the kind. And if he had wished to place the whole fullness of the efflux of divine power in contrast to an asserted single emanation, he must have prefixed, not ἐν αὐτῷ (in Him and in none other), but πᾶν (the whole πλήρωμα, not merely a single constituent element of it) with the main emphasis, and have logically said: ὅτι πᾶν τὸ πλήρωμα εὐδόκησεν ἐν αὐτῷ κατοικῆσαι. Hofmann (comp. his *Schriftbew.* p. 29, 359), who in general has quite misunderstood ver. 19 f. (comp. above on εὐδόκησεν), takes

<sup>1</sup> As in the Son of God in the metaphysical sense; hence the original being of God in Him cannot be conceived merely as *ideal*, which was to develop itself into reality, and the realization of which, when it at length became perfect, made Him the absolute abode of the fullness of Godhead. So Beyerslag, *Christol.* p. 232 f., according to whom Christ would be conceived as "*man drawing down upon himself*" this indwelling of God. He is conceived as the incarnate Son (comp. ver. 13 ff.), who, in accordance with the Father's decree, has appeared as bearer of the whole fullness of salvation. For He was its dwelling not merely in principle, but in fact and reality, when He appeared, and He employed it for the work, which the Father desired to accomplish by Him (ver. 20). Comp. Gal. iv. 4; Rom. viii. 3. The indwelling of the πᾶν τὸ πλήρωμα He had not, indeed, to achieve by his own effort; but He had, in obedience towards the Father, to preserve (comp. Heb. iv. 15), apply, communicate it; and so this indwelling is—not merely in the risen One, but in His very work on the cross—the presup-

position of the universal reconciliation, ver. 20.

<sup>2</sup> Baur himself (*Paulus*, II. p. 12 ff.) likewise explains πλήρωμα from the technical language of the Gnostics, especially of the Valentinian doctrine of Aeons, but finds the Gnosticism to belong to the (post-apostolic) writer of the epistle. According to Baur (see his *Neutest. Theol.* p. 258), Christ is the πλήρωμα of God as He "*in whom that which God is in Himself, according to the abstract idea of His nature, is filled with its definite concrete contents.*" Comp. also Hilgenfeld in his *Zeitschr.* 1870, p. 247, according to whom our passage is intended to affirm that the Pleroma of divine nature is to be sought not in the prolix series of the Aeons of the Gnostics, but in Christ alone. Holtzmann, with more caution, adheres to the view that the idea of the πλήρωμα forms a first step towards the extended use which the Gnostics make of the word; whereas Hilgenfeld (*Zeitschr.* 1873, p. 195) finds the idea here already so firmly established, "that the πλήρωμα emerges as in a certain measure holding an independent position between God and Christ."

πᾶν τὸ πλήρωμα as "the one-like totality of that which is;" and holds that the will of Christ (to which εἰδοκ. applies) can only have been, "that that may come to dwell in Him, which otherwise would not be in Him, consequently not what is in God, but what is out of God." This idea of the immanent indwelling of the universe in Christ, repeated by Schenkel in the sense of Christ being the *archetype*, would be entirely alien to the N. T. view of the relation of Christ to the world, and is not indicated either at Eph. i. 10 or here in the context by τὰ πάντα ἐν αὐτῷ συνεστήκειν. Christ is not the place for the world, so that ultimately all comes to dwell in Him, as all has been created in Him and has in Him its subsistence; but the world originated and maintained through Him, which He was to redeem, is the place for Him.<sup>1</sup> If Paul had really entertained the obscure paradoxical conception attributed to him by Hofmann, he would have known how to express it simply by τὸ πᾶν (or τὰ πάντα) κατοικῆσαι, or by τὸ πλήρωμα τοῦ παντός (or τῶν πάντων) κατοικῆσθαι. Lastly, at utter variance with both the word and the context, some have based on Eph. i. 22 f. the interpretation of πλήρωμα as the church. So already Theodoret: πλήρ. τὴν ἐκκλησίαν ἐν τῇ πρὸς Ἐφεσίους ἐκάλεσεν, ὡς τῶν θείων χαρισμάτων πεπληρωμένην. Ταύτην ἐφη εἰδοκῆσαι τὸν Θεὸν ἐν τῷ Χριστῷ κατοικῆσαι, τῷτέστιν αὐτῷ συνῆσθαι, and recently in substance Heinrichs, Baumgarten-Crusius, and others; comp. also Schleiermacher, who, in accordance with Rom. xi. 12, 25, understands "the fullness of the Gentiles and the collective whole of Israel," the dwelling of whom in Christ is the "definitive abiding state," which the total reconciliation (see the sequel) must necessarily have preceded, as this reconciliation is conditioned by the fact that both parties must have become peaceful.—κατοικῆσαι] The πλήρωμα is personified, so that the *abiding presence*, which it was to have according to the divine εἰδοκία in Christ, appears conceived under the form of taking up its abode; in which, however, the idea of the *Shechinah* would only have to be presupposed, in the event of the πλήρωμα being represented as *appearance* (יהוה כבוד). See on Rom. ix. 5. Comp. John i. 14. Analogous is the conception of the dwelling of Christ (see on Eph. iii. 17) or of the Spirit (see Theile on Jas. iv. 5) in believers. Comp. also 2 Pet. iii. 13. In point of time, the indwelling of the divine fullness of grace according to God's pleasure in Christ refers to the *earthly life of the Incarnate One*, who was destined by God to fulfill the divine work of the ἀποκαταλλάξαι τὰ πάντα, and was to be empowered thereto by the dwelling in Him of that whole divine πλήρωμα. Without having completed the performance of this work, He could not become ἐν πᾶσιν πρωτεύων; but of this there could be no doubt, for God has caused it to be completed through Him (ὅτι, ver. 19). Ernesti, *Urspr. d. Sünde*, I. p. 215 f. (comp. also Weiss, *Bibl. Theol.* p. 428, ed. 2), refers εἰδόκειε κ.τ.λ. to the *heavenly* state of Christ, in which God, by way of reward for the completion of His work, has made Him the organ of His glory (Phil. ii. 9); he also is of opinion that ἀποκαταλλάξαι in ver. 20 does not apply to the reconciliation through His blood, but to the reunion of all created things through the

<sup>1</sup> Comp. Rich. Schmidt, *l. c.* p. 208.

exalted Lord, as a similar view is indicated in Phil. ii. 10. But this idea of the ἀποκαταλλάξαι is just the point on which this view breaks down. For ver. 21 clearly shows that ἀποκαταλλάξαι is to be taken in the usual sense of the work of reconciliation completed through the ἱλαστήριον of Christ. Moreover, that which Christ received through His exaltation was not the divine πλήρωμα, but the divine δόξα.

Ver. 20.<sup>1</sup> "Haec inhabitatio est fundamentum reconciliationis," Bengel. Hence Paul continues: καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα, *and through Him to reconcile the whole*. [XXVIII g.] As to the double compound ἀποκαταλλ., *prorsus reconciliare*,<sup>2</sup> see on Eph. ii. 16. The considerations which regulate the correct understanding of the passage are: (1) that τὰ πάντα may not in any way be restricted (this has been appropriately urged by Usteri, and especially by Huther); that it consequently cannot be referred either merely to *intelligent beings* generally (the usual view), or to *men* (Cornelius a Lapide, Heinrichs, Baumgarten-Crusius, and others), especially the *Gentiles* (Olshausen), or to the "*universam ecclesiam*" (Beza), but is, according to the context (see ver. 16 ff.), simply to be taken as quite *general*: *the whole of that which exists* (has been created); (2) that the *reconciling subject* is here not Christ (Hofmann, in accordance with his incorrect reference of εὐδόκησε in ver. 19), but *God*, who *through Christ* (δι' αὐτοῦ) reconciled all things; (3) that consequently ἀποκαταλλάξαι cannot be meant of *the transforming of the misrelation between the world and Christ into a good relation* (Hofmann), and just as little of the reconciliation of all things *with one another*, of the removal of *mutual* hostility among the *constituent elements* composing τὰ πάντα, but only of the universal reconciliation *with the God who is hostile to sin*,<sup>3</sup> as is clearly evident from the application to the readers in ver. 21. The only correct sense therefore is, *that the entire universe has been reconciled with God through Christ*. But *how far?* [XXVIII h.] In answering this question, which cannot be disposed of by speculation beyond the range of Scripture as to the

<sup>1</sup> According to Holtzmann, p. 92, the author is assumed to have worked primarily with the elements of the fundamental passage 2 Cor. v. 18 f., which he has taken to apply to the *cosmical ἀποκαταλλαγὴ*. But, instead of apprehending this as the function of the risen Christ, he has by διὰ τοῦ αἵματος κ.τ.λ. occasioned the coincidence of two dissimilar spheres of conception, of which, moreover, the one is introduced as form for the other. The interpolator reproduces and concentrates the thought of Eph. i. 7, 10, ii. 13-17, bringing the idea of a cosmical reconciliation (Eph. i. 10) into expression in such a way "that he, led by the sound of the terminology, takes up at the same time and includes the thought of the reconciliation of the Jews and Gentiles." In opposition to this view, the exegesis of the details in their joint bearing on the whole will avail to show that the passage with all its difficulty is no such confused medley of misun-

derstanding and of heterogeneous ideas, and contains nothing un-Pauline. The extension of the reconciliation to the celestial spheres, in particular, has been regarded as un-Pauline (see, especially, Holtzmann, p. 231 ff.) But even in the epistles whose genuineness is undisputed it is not difficult to recognize the presuppositions, from which the sublime extension of the conception to an universality of cosmic effect in our passage might ensue. We may add, that Eph. i. 10 is not "the leading thought of the interpolation" at ver. 16 ff. (Holtzmann, p. 151); in ver. 16 ff. much *more* is said, and of *other* import.

<sup>2</sup> As if we might say in German, *abversöhnen*, that is: to finish quite the reconciliation. Comp. ἀφιλάσκεισθαι, Plat. Legg. ix. p. 873 A.

<sup>3</sup> *God is the subject, whose hostility is removed by the reconciliation* (comp. on Rom. v. 10); τὰ πάντα is the *object*, which was affected by this hostility grounded of necessity



having entered into the finite and having returned again to the infinite (Usteri), nor by the idea imported into ἀποκατάλλ. of *gathering up into the unity of absolute final aim* (Baur, *neut. Theol.* p. 257), the following considerations are of service: (a) The original harmony, which in the state of innocence subsisted between God and the whole creation, was annulled by sin, which first obtained mastery over a portion of the angels, and in consequence of this (2 Cor. xi. 3), by means of the transgression of Adam, over all mankind (Rom. v. 12). Comp. on Eph. i. 10. (b) Not only had sinful mankind now become alienated from God by sin and brought upon themselves His hostility (comp. ver. 21), but also the whole of the non-rational creation (Rom. viii. 19 ff.) was affected by this relation, and given up by God to ματαιότης and δουλεία τῆς φθορᾶς (see on Rom. i. c.). (c) Indeed, even the world of heavenly spirits had lost its harmony with God as it originally existed, since a portion of the angels—those that had fallen—formed the kingdom of the devil, in antagonism to God, and became forfeited to the wrath of God for the everlasting punishment which is prepared for the devil and his angels. (d) But in Christ, by means of His ἰλαστήριον, through which God made peace (εἰρηνοποιήσας κ.τ.λ.), the reconciliation of the whole has taken place, in virtue of the blotting out, thereby effected, of the curse of sin. Thus not merely has the *fact* effecting the reconciliation as its *causa meritoria* taken place, but the realization of the *universal reconciliation itself* is also *entered upon*, although it is not yet *completed*, but down to the time of the Parousia is only in course of *development*, inasmuch, namely, as in the present αἰῶν the believing portion of mankind is indeed in possession of the reconciliation, but the unreconciled unbelievers (the tares among the wheat) are not yet separated; inasmuch, further, as the non-intelligent creation still remains in its state of corruption occasioned by sin (Rom. viii.); and lastly, inasmuch as until the Parousia even the angelic world sees the kingdom of the devil which has issued from it still—although the demoniac powers have been already vanquished by the atoning death, and have become the object of divine triumph (ii. 15)—not annulled, and still in dangerous operation (Eph. vi. 12) against the Christian church. But through the Parousia the reconciliation of the whole which has been effected in Christ will reach its consummation, when the unbelieving portion of mankind will be separated and consigned to Gehenna, the whole creation in virtue of the Palingenesia (Matt. xix. 28) will be transformed into its original perfection, and the new heaven and the new earth will be constituted as the dwelling of δικαιοσύνη (2 Pet. iii. 13) and of the δόξα of the children of God (Rom. viii. 21); while the demoniac portion of the angelic world will be removed from the sphere of the new world, and cast into hell. Accordingly, in the whole creation there will no longer be anything

on the holiness and righteousness of God. If the hostile disposition of *men* towards *God*, which had become removed by the reconciliation, were meant (Ritschl in the *Jahrb.f. Deutsche Theol.* 1863, p. 515), the universal τὰ

πάντα would not be suitable; because the whole universe might, indeed, be affected by the hostility of God against sin, but could not itself be hostilely disposed towards Him. See, moreover, on ver. 21.

alienated from God and object of His hostility, but τὰ πάντα will be in harmony and reconciled with Him; and God Himself, to whom Christ gives back the regency which He has hitherto exercised, will become the only Ruler and All in All (1 Cor. xv. 24, 28). This collective reconciliation, although its consummation will not occur until the Parousia, is yet justly designated by the *aorist* infinitive ἀποκαταλλάξαι, because to the telic conception of God in the εὐδόκησε it was present as *one moment in conception*.—The angels also are necessarily included in τὰ πάντα (comp. subsequently, τὰ ἐν τοῖς οὐρανοῖς); and in this case—seeing that a reconciliation of the angels who had not fallen, who are holy and minister to Christ (Hahn, *Theol. d. N. T.* I. p. 269 ff.), considered in themselves as individuals, cannot be spoken of, and is nowhere spoken of in the N. T.<sup>1</sup>—it is to be observed that the angels are to be conceived *according to category*, in so far, namely, as the hostile relation of God towards the fallen angels affected the angelic world viewed as a whole. The original normal relation between God and this higher order of spirits is no longer existing, so long as the kingdom of demons in antagonism to God still subsists—which has had its powers broken no doubt already by the death of Christ (ii. 14 f; Heb. ii. 14), but will undergo at length utter separation—a result which is to be expected in the new transformation of the world at the Parousia. The idea of reconciliation is therefore, in conformity with the manner of popular discourse, and according to the variety of the several objects included in τὰ πάντα, meant partly in an immediate sense (in reference to mankind), partly in a mediate sense (in reference to the κτίσις affected by man's sin, Rom. viii., and to the angelic world affected by its partial fall);<sup>2</sup> the idea of ἀποκαταλλάξαι, in the presence of the all-embracing τὰ πάντα, is as it were of an *elastic* nature.<sup>3</sup> At the same time, how-

<sup>1</sup> According to Ignatius, *Smyrn.* 6, the angels also, ἐὰν μὴ πιστεύσωσιν εἰς τὸ αἷμα Χριστοῦ, incur judgment. But this conception of angels needing reconciliation, and possibly even unbelieving, is doubtless merely an abstraction, just as is the idea of an angel teaching falsely (Gal. i. 8). It is true that, according to 1 Cor. vi. 3, angels also are judged; but this presupposes not believing and unbelieving angels, but various stages of moral perfection and purity in the angelic world, when confronted with the absolute ethical standard, which in Christianity must present itself even to the angels (Eph. iii. 10). Comp. on 1 Cor. vi. 3.

<sup>2</sup> The idea of ἀποκαταλλάξαι is not in this view to be altered, but has as its necessary presupposition the idea of *hostility*, as is clear from εἰρηνοποιήσας and from ἐχθρούς, ver. 21, compared with Eph. ii. 16! Compare Fritzsche, *ad Rom.* I. p. 276 ff.; Eur. *Med.* 870: διαλλαγῆναι τῆς ἐχθρας, *Soph. Aj.* 731 (744): θεοῖσιν ὡς καταλλαχθῆναι χάριν, *Plat. Rep.* p. 566 E: πρὸς τοὺς ἐξω ἐχθροὺς τοῖς μὲν καταλλαγῆναι, τοὺς δὲ καὶ διαφθεῖρην. This applies also against Hofmann's

enervating weakening of the idea into that of *transposition from the misrelation into a good one*, or of "an action, which makes one, who stands ill to another, stand well to him." In such a misrelation (namely, to Christ, according to the erroneous view of εὐδόκησε) stand, in Hofmann's view, even the "spirits collectively," in so far as they bear sway in the world-life deteriorated by human sin, instead of in the realization of salvation.—Richard Schmidt, *l. c.* p. 195, also proceeds to dilute the notion of reconciliation into that of the *bringing to Christ*, inasmuch as he explains the καταλλάσσειν as effected by the fact that Christ has become the head of all, and all has been put in dependence on him. Hilgenfeld, *l. c.* p. 251 f., justly rejects this alteration of the sense, which is at variance with the following context, but adheres, for his own part, to the statement that here the author in a *Gnostic fashion* has in view disturbances of peace in the heavenly spheres (in the πλήρωμα).

<sup>3</sup> Comp. Philippi, *Glaubensl.* IV. 2, p. 269 f., ed. 2.

ever, ἀποκατλ. is not to be made *equivalent* (Melancthon, Grotius, Cornelius a Lapide, Flatt, Bähr, Bleek, and others) to ἀποκεφαλαιώσασθαι (Eph. i. 10), which is rather the *sequel* of the former; nor is it to be conceived as merely *completing* the harmony of the good angels (who are not to be thought *absolutely* pure, Job iv. 18, xv. 15; Mark x. 18; 1 Cor. vi. 3) with God (de Wette), and not in the strict sense therefore *restoring* it—an interpretation which violates the meaning of the word. Calvin, nevertheless, has already so conceived the matter, introducing, moreover, the element—foreign to the literal sense—of *confirmation* in righteousness: “quum creaturae sint, *extra lapsus periculum* non essent, nisi Christi gratia fuissent *confirmati*.” According to Ritschl, in the *Jahrb. f. Deutsche Theol.* 1863, p. 522 f., Paul intends to refer to the angels that had been active in the *law-giving on Sinai* (Deut. xxxiii. 2; Ps. lxvii. 18, LXX.), to whom he attributes “a deviation from God’s plan of salvation.” But this latter idea cannot be made good either by ii. 15, or by Gal. iii. 19, or by Eph. iii. 10, as, indeed, there is nothing in the context to indicate any such reference to the angels of the *law* in particular. The exegetical device traditionally resorted to, that what was meant with respect to the angels was their reconciliation, not *with God*, but *with men*, to whom on account of sin they had been previously inimical (so Chrysostom, Pelagius, Theodoret, Oecumenius, Theophylact, Zanchius, Cameron, Calovius, Estius, Bengel, Michaelis, Böhmer, and others), is an entirely erroneous make-shift, incompatible with the language of the passage.—εἰς αὐτόν] is indeed to be written with the *spiritus lenis*, as narrating the matter from the standpoint of the *author*, and because a *reflexive* emphasis would be without a motive; but it is to be referred, not to *Christ*, who, as mediate agent of the reconciliation, is at the same time its *aim* (Bähr, Huther, Olshausen, de Wette, Reiche, Hofmann, Holtzmann, and others; comp. Estius, also Grotius: “ut ipsi pareant”), but to *God*, constituting an instance of the abbreviated form of expression very usual among Greek writers (Kühner, II. 1, p. 471) and in the N. T. (Winer, p. 577 [E. T. 621]), the *constructio praeagnans*: to reconcile *to Godward*, so that they are now no longer separated from God (comp. ἀπηλλοτρι., ver. 21), but *are to be united with Him in peace*. Thus εἰς αὐτόν, although identical in reality, is not in the mode of conception equivalent to the mere *dative* (Eph. ii. 16, Rom. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20), as Beza, Calvin, and many others take it. The reference to *Christ* must be rejected, because the definition of the aim would have been a special element to be added to δι’ αὐτοῦ, which, as in ver. 16, would have been expressed by καὶ εἰς αὐτόν, and also because the explanation which follows (εἰρηνοποιήσας κ.τ.λ.) concerns and presupposes simply the *mediate agency* of Christ (δι’ αὐτοῦ).—εἰρηνοποιήσας, [XXVIII i.] down to σταυροῦ αὐτοῦ, is a modal definition of δι’ αὐτοῦ ἀποκαταλλάξαι (not a parenthesis): *so that He concluded peace*, etc., inasmuch, namely, as the blood of Christ, as the expiatory offering, is meant to satisfy the holiness of God, and now His grace is to have free course, Rom. v. 1; Eph. vi. 15. The aorist participle is, as ver. 21 shows, to be understood as *contemporary* with ἀποκατλ. (see on Eph. i. 9, and



Kühner, II. 1, p. 161 f.; Müller in the *Luther. Zeitschr.* 1872, p. 631 ff.), and not *antecedent* to it (Bähr), as has been incorrectly held by Ernesti in consistency with his explanation of ver. 19 (see on ver. 19), who, moreover, without any warrant from the context, in accordance with Eph. ii. 14-16, thinks of the conclusion of peace *between Jews and Gentiles*. The *nominative* refers to the *subject*; and this is, as in the whole sentence since the *ἐδόκῃσεν*, not *Christ*,<sup>1</sup> but *God*. The verb *εἰρηνοποιεῖν*, occurring only here in the N. T., which has elsewhere *ποιεῖν εἰρήνην* (Eph. ii. 15; Jas. iii. 18), and also foreign to the ancient Greek, which has *εἰρηνοτικός*, is nevertheless found in Hermes, *ap. Stob. Ecl. ph.* i. 52, and in the LXX. Prov. x. 10.—*διὰ τοῦ αἵμ. τ. σταυροῦ αὐτοῦ*] that is, *by means of the blood to be shed on His cross*, which, namely, as the sacrificial blood reconciling with God (comp. 2 Cor. v. 21), became the *causa medians* which procured the conclusion of peace between God and the world. Rom. iii. 25, v. 9 f., Eph. i. 7. The reason, which historically induced Paul to designate the blood of Christ with such specific definiteness as *the blood of His cross*, is to be sought in the spiritualism of the false teachers, who ascribed to the angels a mediating efficacy with God. Hence comes also the designation—so intentionally material—of the reconciling sacrificial death, ver. 22, which Hofmann seeks to avoid as such, namely, as respects its definite character of a satisfaction.<sup>2</sup>—*δι' αὐτοῦ*] not with the *spiritus asper*, equivalent to *δι' ἑαυτοῦ*, as those take it who refer *εἰρηνοποιήσας* to Christ as subject (*ἑαυτὸν ἐκδόως*, Theophylact), since this reference is erroneous. But neither can *δι' αὐτοῦ* be in apposition to *διὰ τοῦ αἵματος τ. στ. αὐτοῦ* (Castalio, “*per ejus sanguinem, h. e. per eum*”), for the latter, and not the former, would be the explanatory statement. It is a *resumption of the above-given δι' αὐτοῦ*, after the intervening definition *εἰρηνοποιήσας κ.τ.λ.*, in order to complete the discourse thereby interrupted, and that by once more emphatically bringing forward the *δι' αὐτοῦ* which stood at the commencement; “*through Him*,” I say, to reconcile, whether they be things

<sup>1</sup> Chrysostom, Theodoret, Oecumenius, Luther, Storr, Heinrichs, Flatt, Steiger, Hofmann, and many others.

<sup>2</sup> According to Hofmann, *Schriftbew* II 1, p. 362 ff., by the blood of the cross, ver. 20, the death of Christ is meant to be presented as a *judicial act of violence*, and “*what befell Him*” as an *ignominy*, which He allowed to be inflicted on Him with the view of establishing a peace, which brought everything out of alienation from Him into fellowship of peace with Him. Ver. 22 does not affirm the expiation of sin, but the transition of mankind, which had once for all been effected in Christ, from the condition involved in their sin into that which came into existence with His death. Christ has, in a body like ours, and by means of the death to which we are subject, done that which we have need of in order that we may come to stand holy before Him. Not

different in substance are Hofmann's utterances in his *Heil. Schr. N. T.* But when we find it there stated “*how far* Christ has hereby (namely, by His having allowed Himself to be put to death as a transgressor by men) converted the variance, which subsisted between Him and the world created for Him, into its opposite, *is not here specified in detail*,”—that is an unwarranted evasion, for the strict idea of reconciliation had so definite, clear, firm, and vivid (comp. ver. 14, ii. 13 f.) a place in the consciousness of the apostle and of the church, which was a Pauline one, that it did not need, especially in express connection with the *blood of the cross*, any more precise mention in detail. Comp. Gal. iii. 13, Rom. iii. 25. Calvin well says “*Ideo pignus et pretium nostrae cum Deo pacificationis sanguine Christi, quae in cruce fusa.*”

on earth or whether they be things in heaven. Comp. on Eph. i. 11; Rom. viii. 23.—*εἴτε τὰ ἐπὶ τ. γ., εἴτε τὰ ἐν τ. οὐρ.*] divides, without "affected tautology" (Holtzmann), but with a certain solemnity befitting the close of this part of the epistle, the *τὰ πάντα* into its two component parts. As to the *quite universal* description, see above on *τὰ πάντα*; comp. on ver. 16. We have, besides, to notice: (1) that Paul here (it is otherwise in ver. 16, where the *creation* was in question, comp. Gen. i. 1) names the earthly things *first*, because the atonement *took place* on earth, and *primarily* affected things earthly; (2) that the *disjunctive* expression *εἴτε . . . εἴτε* renders impossible the view of a reconciliation of the *two sections one with another* (Erasmus, Wetstein, Dahmer, and others). To the category of exegetical aberrations belongs the interpretation of Schleiermacher, who understands earthly and heavenly *things*, and includes among the latter all the relations of *divine worship* and the *mental tendencies* of Jews and Gentiles relative thereto: "Jews and Gentiles were at variance as to both, as to the heavenly and earthly things, and were now to be brought together in relation to God, after He had founded peace through the cross of His Son." The view of Baumgarten-Crusius is also an utter misexplanation: that the reconciliation of men (Jews and Gentiles) among themselves, and with the spirit-world, is the thing meant; and that the reconciliation with the latter consists in the consciousness given back to men of being worthy of connection with the higher spirits. —Lastly, against the reference to *universal restoration*, to which, according to Olshausen, at least the *tendency* of Christ's atonement is assumed to have pointed, see on Eph. i. 10, remark 2.<sup>1</sup>

Ver. 21. [On Vv. 21–23, see Note XXIX. page 275.] As far as ver 23, an application to the readers of what had been said as to the reconciliation, in order to animate them, through the consciousness of this blessing, to stedfastness in the faith (ver. 23).—*καὶ ὑμεῖς κ.τ.λ.*] [XXIX a.] *you also*, not: *and you*, so that it would have to be separated by a mere comma from the preceding verse, and *καὶ ὑμεῖς . . . θανάτου* would, notwithstanding its great importance, come to be taken as parenthetical (Lachmann), or as quite breaking off the discourse, and leaving it unfinished (Ewald). It begins a new sentence, comp. Eph. ii. 1; but observe, at the same time, that Eph. ii. is much too rich in its contents to admit of these contents being here compressed into vv. 20, 21 (in opposition to Holtzmann, p. 150). As to the way in which Holtzmann gains an immediate connection with what precedes, see on ver. 19. The *construction* (following the reading *ἀποκατηλθόντες*, see the critical notes) has become *anacoluthic*, inasmuch as Paul, when he began the sentence, had in his mind the *active* verb (which stands in the *Recepta*), but he does not carry out this formation of the sentence; on the contrary, in his versatility of conception, he suddenly starts off and continues in a passive form, as if he had begun with *καὶ ὑμεῖς κ.τ.λ.*<sup>2</sup>—*ἀπελθόντες κ.τ.λ.*] *when ye were once in the state of*

<sup>1</sup>Comp. also Schmid in the *Jahrb. f. d. Theol.* 1870, p. 133.

T. 567 ff.]; and upon the aorist, Buttmann, *Neut. Gr.* p. 171 [E. T. 197].

<sup>2</sup>See Matthiae, p. 1524; Winer, p. 527 ff. [E.

*estrangement*, characterizes their *heathen* condition. As to ἀπηλλοτρ., see on Eph. ii. 12; from which passage ἀπὸ τῆς πολιτείας τ. Ἰσρ. is here as unwarrantably supplied (Heinrichs, comp. Flatt), as is from Eph. iv. 14 τῆς ζωῆς τοῦ Θεοῦ (Bähr). In conformity with the context, seeing that previously God was the subject as author of reconciliation, the being estranged from God (τοῦ Θεοῦ), the being excluded from His fellowship, is to be understood. Comp. ἄθειαι ἐν τ. κόσμῳ, Eph. ii. 12. On the subject-matter, Rom. i. 21 ff.—ἐχθροὺς] *sc.* τῷ Θεῷ, in a *passive sense* (comp. on Rom. v. 10, xi. 28): *invisos Deo*,<sup>1</sup> as is required by the idea of having become reconciled, through which God's enmity against sinful men, who were τέκνα ὀνείσει ὀργῆς (Eph. ii. 3), has changed into mercy towards them.<sup>2</sup> This applies in opposition to the usual *active* interpretation, which Hofmann also justly rejects: hostile towards God, Rom. viii. 7; Jas. iv. 4 (so still Huther, de Wette, Ewald, Ritschl, Holtzmann), which is not to be combined with the passive sense (Calvin, Bleek).—τῇ διανοίᾳ and ἐν τοῖς ἔργοις τ. π. belong to *both* the preceding elements; the former as dative of the *cause*: *on account of their disposition of mind* they were once alienated from God and hateful to Him; the latter as specification of the overt, *actual sphere of life*, in which they had been so (*in the wicked works*, in which their godless and God-hated behaviour had exhibited itself). Thus information is given, as to ἀπηλλ. and ἐχθροὺς, of an internal and of an external kind. The view which takes τῇ διανοίᾳ as dative of the *respect* (comp. Eph. iv. 18): *as respects disposition* (so, following older expositors, Huther, de Wette, Baumgarten-Crusius, Ewald), would no doubt suit the erroneous *active* explanation of ἐχθρ., but would furnish only a *superfluous* definition to it, as it is self-evident that the enmity towards God resides in the *disposition*. Luther incorrectly renders: "through the *reason*;" for the διάν. is not the reason itself, but its immanent *activity* (see especially, Plato, *Soph.* p. 263 E), and that here viewed under its moral aspect; comp. on Eph. iv. 18. Beza ("mente operibus malis intenta"), Michaelis, Storr, and Bähr attach ἐν τοῖς ἔργοις κ.τ.λ. to τῇ διανοίᾳ. This is grammatically admissible, since we may say *διανοεῖσθαι ἐν, animo versari in* (Ps. lxxiii. 8; Eccus. vi. 37; Plato, *Prot.* p. 341 E), and therefore the repetition of the article was not necessary. But the *badness* of the disposition was so entirely self-evident from the context, that the assumed more precise definition by ἐν τοῖς ἔργ. τ. πονηρ. would appear tediously circumstantial.—The articles τῇ and τοῖς denote the disposition *which they have had*, and the works *which*

<sup>1</sup> Compare the phrase very current in the classical writers, from Homer onward, ἐχθρος θεοῖς, *quem Dii oderunt*.

<sup>2</sup> See Fritzsche, *ad Rom.* I. p. 576 ff., who aptly explains καταλλάσσεσθαι τιν. *In alicujus favorem venire, qui antea succensuerit*. Comp. Philippi, *Glaubensl.* IV. 2, p. 265 ff, ed. 2. The reconciliation of men takes place when God, instead of being further angry at them, has become gracious towards them,—when, consequently, *He Himself is reconciled*.

Comp. Luke xviii. 13; 2 Cor v. 19. So long as His wrath is not changed, and consequently *He* is not reconciled, men remain unreconciled. 2 Mac. vii. 33: ὁ ζῶν κύριος. βραχέως ἐπ' ἔργισται καὶ πάλιν καταλλάγησεται τοῖς ἐαυτοῦ δούλοις comp. viii. 29, i. 5, v. 20; Clem. Cor. I. 48: ἱκετεύοντες αὐτόν (God), ὅπως ἵλεως γενόμενος ἐπικαταλλαγῇ ἡμῖν. In *Constt. Apost.* viii. 12. 14, it is said of *Christ* that He τῷ κόσμῳ κατήλλαξε God, and § 17, of *God*: σου καταλλαγέντος αὐτοῖς (with believers).



they have done. In the latter case the *subjoined* attributive furnished with the article (τοῖς πονηροῖς) is not causal ("because they were bad," Hofmann), but *emphatically* brings into prominence the quality, as at Eph. vi. 13; 1 Cor. vii. 14, and often (Winer, p. 126 [E. T. 132]).—*καὶ νυνὶ δὲ ἀποκατηλλάγητε*] as if previously *ἦμεν* κ.τ.λ. were used (see above); *Ye also . . . have nevertheless now become reconciled.* On *καὶ* after participles which supply the place of the protasis, as here, where the thought is: *although* ye formerly, etc, see Klotz, *ad Devar.* p. 374 ff.; Maetzner, *ad Antiph.* p. 136; Kühner, *ad Xen. Mem.* iii. 7. 8, *Anab.* vi. 6. 16. On *καὶ* with the aorist following, comp. ver. 26; Rom. vii. 6; Eph. ii. 13; Plat. *Symp.* p. 193 A: *πρὸ τοῦ . . . ἔν ημεν, καὶ δὲ διὰ τὴν ἀδικίαν διακρίσθημεν ἐπὶ τ. θεοῦ.* Ellendt. *Lex Soph.* II. p. 176; Kühner, II. 2, p. 672. It denotes the present time, which *has set in* with the ἀποκατήλλ. (comp. Buttmann, *Neut. Gr.* p. 171 [E. T. 197]); and the latter has taken place *objectively* through the death of Christ, ver. 22, although realized *subjectively* in the readers only when they *became believers*—whereby the reconciliation became *appropriated* to them, and there existed now for them a decisive contrast of their *καὶ* with their *ποτέ*.<sup>1</sup> The reconciling *subject* is, according to the context (vv. 19, 20), not Christ (as at Eph. ii. 16), *through* whom (comp. Rom. v. 10; 2 Cor. v. 18) the reconciliation has taken place (see ver. 20), but, as at 2 Cor. v. 19, *God*.<sup>2</sup> For the reference to Christ even the reading ἀποκατήλλάξεν would by no means furnish a reason, far less a necessity, since, on the contrary, even this *active* would have, according to the correct explanation of εἰδόκησε in ver. 19, to be taken as referring to *God* (in opposition to Hofmann).

Vev. 22. *Ἐν τῷ σώματι κ.τ.λ.*] *that, by means of which* they have been reconciled; corresponding to the *δι' αὐτοῦ* and *διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ* of ver. 20: *in the body of His flesh by means of death.* Since *God* is the reconciling subject, we are not at liberty, with Elzevir, Scholz, and others, to read *αὐτοῦ* (with the *spiritus asper*), which would not be justified, even though Christ were the subject. We have further to note: (1) *διὰ τ. θανάτου* informs us *whereby* the being reconciled *ἐν τῷ σώματι τ. σ. αὐ.* was brought about, namely, by the *death* occurring, without which the reconciliation would not have taken place in the body of Christ. (2) Looking to the concrete presentation of the matter, and because the procuring element is subsequently brought forward specially and on its own account by *διὰ*, the *ἐν* is not, with Erasmus and many others, to be taken as *instrumental*, but is to be left as *local*; not however, in the sense that Christ accomplished the ἀποκαταλλάσσειν *in* His body, which was fashioned materially like ours (Hofmann, comp. Calvin and others, including Bleek)—which, in fact, would amount to the perfectly self-evident point, that it took place in His corporeally-human form of being,—but, doubtless, especially as *διὰ τοῦ θανάτου* follows, in the sense, that *in the body* of Christ, by means of the

<sup>1</sup> Comp. Luthardt, *vom freien Willen*, p. 403.

Oecumenius, Beza, Calvin, Estius, Calovius, Heinrichs, and others, including de Wette and Ewald.

<sup>2</sup> In opposition to Chrysostom, Theodoret,

death therein accomplished, our reconciliation was objectively realized, which fact of salvation, therefore, *inseparably associated itself* with His body; comp. ἐν τῇ σαρκί μου, ver. 24, see also 1 Pet. ii. 24 and Huther *in loc.* The conception of substitution, however, though involved in the *thing* (in the ἰλαστήριον), is not to be sought in ἐν (in opposition to Böhmer and Baumgarten-Crusius). (3) The reason for the *intentional* use of the *material* description: "in the body *which consisted of His flesh*" (comp. ii. 11; Eccus. xxiii. 16), is to be sought in the apologetic interest of antagonism to the *false teachers*, against whom, however, the charge of *Docetism*, possibly on the ground of ii. 23, can the less be proved (in opposition to Beza, Balduin, Böhmer, Steiger, Huther, and Dalmer), as Paul nowhere in the epistle expressly treats of the material *Incarnation*, which he would hardly have omitted to do in contrast to Docetism (comp. 1 John). In fact, the apostle found sufficient occasion for writing about the reconciliation as he has done here and in ver. 20, in the *faith in angels* on the part of his opponents, by which they ascribed the reconciling mediation with God in part to those higher *spiritual* beings (who are without σῶμα τῆς σαρκός). Other writers have adopted the view, without any ground whatever in the connection, that Paul has thus written in order to distinguish the real body of Christ from the spiritual σῶμα of the *church* (Bengel, Michaelis, Storr, Olshausen). The other σῶμα of Christ, which contrasts with His earthly body of flesh (Rom. i. 3, viii. 3), is His glorified heavenly body, Phil. iii. 21; 1 Cor. xv. 47 ff. References, however, such as Calvin, *e.g.*, has discovered ("humile, terrenum et infirmitatibus multis obnoxium corpus"), or Grotius ("tantas res perfecit instrumento adeo tenui;," comp. also Estius and others), are forced upon the words, in which the form of expression is selected simply in opposition to *spiritualistic* erroneous doctrines. Just as little may we import into the simple historical statement of the means διὰ τοῦ θανάτου, with Hofmann, *the ignominy of shedding His blood on the cross*, since no modal definition to that effect is subjoined or indicated. —παραστήσαι ὑμᾶς κ.τ.λ.] *Ethical definition of the object aimed at* in the ἀποκατηλλ.: ye have been reconciled . . . *in order to present you*, etc. The presenting *subject* is therefore the subject of ἀποκατηλλ., so that it is to be explained: ἵνα παραστήσητε ὑμᾶς, *ut sisteretis vos*, and therefore this continuation of the discourse is by no means awkward in its relation to the reading ἀποκατηλλάγητε (in opposition to de Wette). We should be only justified in expecting ἐαυτοίς (as Huther suggests) instead of ὑμᾶς (comp. Rom. xii. 1) if (comp. Rom. vi. 13; 2 Tim. ii. 15) the connection required a reflexive emphasis. According to the reading ἀποκατέλλαξεν the sense is *ut sisteret vos*, in which case, however, the subject would not be *Christ* (Hofmann), but, as in every case since εὐδόκησε in ver. 19, *God*.—The *point of time* at which the παραστ. is to take place (observe the *aorist*) is that of the *judgment*, in which *they shall come forth* holy, etc., *before the Judge*. Comp. ver. 28, and on Eph. v. 27. This reference (comp. Bähr, Olshausen, Bleek) is required by the context in ver. 23, where the παραστήσαι κ.τ.λ. is made dependent on *continuance in the faith* as its condition: consequently there cannot be meant the *result already accomplished by the reconciliation itself*,

namely, the state of *δικαιοσύνη* entered upon through it (so usually, including Hofmann). The state of justification sets in at any rate, and unconditionally, through the reconciliation; but it may be lost again, and at the Parousia will be found subsisting only in the event of the reconciled remaining constant to the faith, by means of which they have appropriated the reconciliation, ver. 23.—*ἀγίους κ.τ.λ.*] does not represent the subjects as *sacrifices* (Rom. xii. 1), which would not consist with the fact that *Christ* is the sacrifice, and also would not be in harmony with *ἀνεγκλ.*; it rather describes *without figure* the *moral holiness* which, after the justification attained by means of faith, is wrought by the Holy Spirit (Rom. vii. 6, viii. 2, 9, *et al.*), and which, on the part of man, is preserved and maintained by continuance in the faith (ver. 23). The *three* predicates are not intended to represent the relation “*erga Deum, respectu vestri, and respectu proximi*” (Bengel, Bähr), since, in point of fact, *ἀμόμους* (*blameless*, Eph. i. 4, v. 27; Herod. ii. 177; Plat. *Rep.* p. 487 A: οὐδ’ ἂν ὁ Μῶμος τό γε τοιοῦτον μέμψαιτο) no less than *ἀνεγκλ.* (*reproachless*, 1 Cor. i. 8) points to an *external* judgment: but the moral condition is intended to be described with exhaustive emphasis *positively* (*ἀγίους*) and *negatively* (*ἀμόμ.* and *ἀνεγκλ.*). The idea of the moral holiness of the righteous through faith is thoroughly Pauline; comp. not only Eph. ii. 10, Tit. ii. 14, iii. 8, but also such passages as Rom. vi. 1–23, viii. 4 ff.; Gal. v. 22–25; 1 Cor. ix. 24 ff.; 2 Cor. xi. 2, *et al.*—*κατενώπιον αὐτοῦ*] refers to *Christ*,<sup>1</sup> to His judicial appearance at the Parousia, just as by the previous *αὐτοῦ* after *σαρκός* *Christ* also was meant. The *usual* reference to *God* (so Huther, de Wette, Baumgarten-Crusius, Ewald, Bleek) is connected with the reading *ἀποκατήλθαζεν* taken as so referring; comp. Jude 24; Eph. i. 4. The objection that *κατενώπιον* elsewhere occurs only in reference to *God*, is without force; for that this is the case in the few passages where the word is used, seems to be purely accidental, since *ἐνώπιον* is also applied to *Christ* (2 Tim. ii. 14), and since in the notion itself there is nothing opposed to this reference. The frequent use of the expression “*before God*” is traceable to the theocratically national *currency* of this conception, which by no means excludes the expression “*before Christ*.” So *ἐμπροσθεν* is also used of *Christ* in 1 Thess. ii. 19. Comp. 2 Cor. v. 10: *ἐμπροσθεν τοῦ βήματος τοῦ Χριστοῦ*, which is a *commentary* on our *κατενώπιον αὐτοῦ*; see also Matt. xxv. 32.

REMARK.—The proper reference of *παραστήσαι κ.τ.λ.* to the *judgment*, as also the *condition* appended in ver. 23, place it beyond doubt that what is meant here (it is otherwise in Eph. i. 4) is the holiness and blamelessness, which is entered upon through justification by faith *actu judiciali* and is positively wrought by the Holy Spirit, but which, on the other hand, is *preserved and maintained* up to the judgment by the *self-active perseverance of faith* in virtue of the new life of the reconciled (Rom. vi.); so that the *justitia inhaerens* is therefore neither meant alone (Chrysostom, Oecumenius, Theophylact, Calvin, and others), nor excluded (Theodoret, Erasmus, Beza, and others), but is included. Comp. Calovius.

<sup>1</sup> So also Holtzmann, p. 47, though holding in favor of the priority of Eph. i. 4, that the *sense* requires a reference to *God*, although

*syntactically* the reference is made to *Christ*. But, in fact, the one is just as consistent with the sense as the other.



Ver. 23. [XXIX *b.c.*] Requirement, with which is associated not, indeed, the being included in the work of reconciliation (Hofmann), but the attainment of its blessed final aim, which would otherwise be forfeited, namely the *παραστήσαι κ.τ.λ.* above described: *so far at any rate as ye, i. e. assuming, namely, that ye, etc.* A confidence that the readers *will fulfill* this condition is not conveyed by the *εἴτε* in itself (see on 2 Cor. v. 3; Gal. iii. 4; Eph. iii. 2), and is not implied here by the context; but Paul sets forth the relation purely as a *condition certainly taking place*, which they *have to fulfill*, in order to attain the *παραστήσαι κ.τ.λ.*—that “*fructus in posterum laetissimus*” of their reconciliation (Bengel).—*τῇ πίστει*] belonging to *ἐπιμέν.*: *abide by the faith, do not cease from it.*<sup>1</sup> See on Rom. vi. 1. The *mode* of this abiding is indicated by what follows positively (*τεθεμε. κ. ἑδραῖοι*), and negatively (*κ. μὴ μετακιν. κ.τ.λ.*), under the figurative conception of a *building*, in which, and that with reference to the Parousia pointed at by *παραστήσαι κ.τ.λ.*, the hope of the gospel is conceived as the *foundation*, in so far as *continuance* in the faith is based on this, and is in fact not possible without it (ver. 27). “*Spe amissa perseverantia concidit*,” Grotius. On *τεθεμελ.*, which is not interjected (Holtzmann), comp. Eph. iii. 17; 1 Pet. v. 10; and on *ἑδραῖοι*, 1 Cor. xv. 58. The opposite of *τεθεμελ.* is *χωρὶς θεμελίου*, Luke vi. 49; but it would be a contrast to the *τεθεμελ. καὶ ἑδραῖοι*, if they were *μετακινούμενοι κ.τ.λ.*; concerning *μὴ*, see Winer, p. 443 [E. T. 475]; Baeumlein, *Part.* p. 295.—*μετακινούμ.*] *passively*, through the influence of false doctrines and other seductive forces.—*ἀπὸ*] *away . . . from*, so as to stand no longer on hope as the foundation of perseverance in the faith. Comp. Gal. i. 6.—*Τῇ ἐλπίς τοῦ ἐναγγ.* (which is proclaimed through the gospel by means of its promises, comp. ver. 5, and on Eph. i. 18) is the hope of eternal life in the Messianic kingdom, which has been imparted to the believer in the gospel. Comp. vv. 4, 5, 27; Rom. v. 2, viii. 24; Tit. i. 2 f., iii. 7.—*οὐ ἠκούσατε κ.τ.λ.*] three definitions rendering the *μὴ μετακινεῖσθαι κ.τ.λ.* in its universal obligation palpably apparent to the readers; for such a *μετακινεῖσθαι* would, in the case of the Colossians, be inexcusable (*οὐ ἠκούσατε*, comp. Rom. x. 18), would set at naught the universal proclamation of the gospel (*τοῦ κηρυχθ. κ.τ.λ.*), and would stand in contrast to the personal weight of the apostle's position as its servant (*οὐ ἔγεν. κ.τ.λ.*). If, with Hofmann, we join *τοῦ κηρυχθέντος* as an adjective to *τοῦ ἐναγγελίου*, *οὐ ἠκούσατε*, we withdraw from the *οὐ ἠκούσατε* that element of practical significance, which it must have, if it is not to be superfluous. Nor is justice done to the third point, *οὐ ἐγενόμην κ.τ.λ.*, if the words (so Hofmann, comp.

<sup>1</sup> In our Epistle faith is by no means postponed to knowing and perceiving (comp. ii. 5, 7, 12), as Baur asserts in his *Neut. Theol.* p. 272. The frequent emphasis laid upon knowledge, insight, comprehension, and the like, is not to be put to the account of an intellectualism, which forms a fundamental peculiarity betokening the author and age of this Epistle (and especially of that to the

Ephesians), as Holtzmann conceives, p. 216 ff.; on the contrary, it was owing to the attitude of the apostle towards the antagonistic philosophical speculations. Comp. also Grau, *Entwicklungsgesch. d. N. T.* II. p. 153 ff. It was owing to the necessary relations, in which the apostle, with his peculiarity of being all things to all men, found himself placed towards the interests of the time and place.

de Wette) are meant to help the apostle, by enforcing what he is thenceforth to write with the weight of his name, *to come to his condition at that time*. According to this, they would be merely destined as a transition. In accordance with the context, however, and without arbitrary tampering, they can only have the same aim with the two preceding attributives which are annexed to the gospel; and, with this aim, how appropriately and forcibly do they stand at the close!<sup>1</sup> λοιπὸν γὰρ μέγα ἦν τὸ Παύλου ὄνομα, Oecumenius, comp. Chrysostom. Comp. on ἐγὼ Παῦλος, with a view to urge his personal authority, 2 Cor. x. 1; Gal. v. 2; Eph. iii. 1; 1 Thess. ii. 18; Philem. 19. It is to be observed, moreover, that if Paul himself had been the teacher of the Colossians, this relation would certainly not have been passed over here in silence.—ἐν πάσῃ κτίσει (without τῇ, see the critical remarks) is to be taken as: *in presence of* (*coram*, see Ast, *Lex. Plat.* I. p. 701; Winer, p. 360 [E. T. 385] *every creature*, before everything that is created (κτίσις, as in i. 15). There is nothing created under the heaven, in whose sphere and environment (comp. Kühner, II. 1, p. 401) the gospel had not been proclaimed. The sense of the word must be left in this entire generality, and not limited to the *heathen* (Bähr). It is true that the popular expression of universality may just as little be pressed here as in ver. 6.<sup>2</sup> But as in i. 15, so also here *πάσα κτίσις* is not *all creation*, according to which the sense is assumed to be: "*on a stage embracing the whole world*" (Hofmann). This Paul would properly have expressed by ἐν πάσῃ τῇ κτίσει, or ἐν παντὶ τῷ κόσμῳ, or ἐν ὅλῳ τῷ κ.; comp. ver. 6. The expression is more lofty and poetic than in ver. 6, appropriate to the close of the section, not a fanciful reproduction betraying an imitator and a later age (Holtzmann). Omitting even οὐ ἠκούσατε (because it is not continued by οὐ καὶ ἐγώ), Holtzmann arrives merely at the connection between ver. 23 and ver. 25: μὴ μετακιν. ἀπὸ τοῦ εὐαγγ. οὐ ἔγεν. ἐγὼ Π. διάκ. κατὰ τὴν οἶκον. τ. θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, just as he then would read further thus: πληρῶσαι τ. λόγ. τ. θεοῦ, εἰς ὃ καὶ κοπιῶ ἀγωνιζόμεν. κατὰ τ. ἐνέργ. αὐτοῦ τὴν ἐνεργουμ. ἐν ἐμοί.—διάκονος] See on Eph. iii. 7. Paul has *become* such through his calling, Gal. i. 15 f.; Eph. iii. 7. Observe the *arist*.

Ver. 24.<sup>3</sup> [On Vv. 24-29, see Note XXX. pages 275-278.] A more precise description of this relation of service, and that, in the first place, with respect to the *sufferings* which the apostle is now enduring, ver. 24, and then with respect to his important calling generally, vv. 25-29.—ὥς (see the critical remarks) [XXX a.] νῦν χαίρω κ.τ.λ.: *I who now rejoice*, etc. How touchingly, so as to win the hearts of the readers, does this join itself with the last element of encouragement in ver. 23!—νῦν] places in contrast with the great element of his *past*, expressed by οὐ ἔγεν. κ.τ.λ., which has imposed on the apostle so many sorrows (comp. Acts ix. 16), the situation as it *now* exists with him in that relation of service on his part to the gospel.

<sup>1</sup> According to Baur, indeed, such passages as the present are among those which betray the double personality of the author.

<sup>2</sup> Comp. Herm. *Past.* sim. viii. 3; Ign. *Rom.* 2.

<sup>3</sup> See upon ver. 24, Lücke, *Progr.* 1833; Huther in the *Stud. u. Krit.* 1838, p. 189 ff.

This *present* condition, however, he characterizes, in full magnanimous appreciation of the sufferings under which he writes, as joyfulness over them, and as a becoming perfect in the fellowship of tribulation with Christ, which is accomplished through them. It is plain, therefore, that the emphatic *νῦν* is not transitional (Bähr) or inferential (Lücke: "quæ cum ita sint"); nor yet is it to be defined, with Olshausen, by arbitrary importation of the thought: now, *after that I look upon the church as firmly established* (comp. Dalmer), or, with Hofmann, to be taken as standing in contrast to the apostolic activity.—*ἐν τοῖς παθήματι.* [XXX b.] *over the sufferings*; see on Phil. i. 18; Rom. v. 3. This joy in suffering is so entirely in harmony with the Pauline spirit, that its source is not to be sought (in opposition to Holtzmann) in 2 Cor. vii. 4, either for the present passage or for Eph. iii. 13; comp. also Phil. ii. 17—*ἐπὲρ ὑμῶν*] joins itself to *παθήμασιν* so as to form one conception, without connecting article. Comp. on vv. 1, 4; 2 Cor. vii. 7; Eph. iii. 13; Gal. iv. 14. Since *ἐπὲρ*, according to the context, is not to be taken otherwise than as in *ἐπὲρ τοῦ σώματος αὐτοῦ*, it can neither mean *instead of* (Steiger, Catholic expositors, but not Cornelius a Lapide or Estius), nor *on account of* (Rosenmüller, Heinrichs, Flatt; comp. Eph. iii. 1; Phil. i. 29), but simply: *in commodum*,<sup>1</sup> namely, *in a way that will be profitable to you* (Oecumenius, and that, indeed, *by that honorable attestation and glorifying of your Christian state, which is actually contained in my tribulations*; for the latter show forth the faith of the readers, for the sake of which the apostle has undertaken and borne the suffering, as the holy divine thing which is worthy of such a sacrifice. Comp. Phil. i. 12 ff.; Eph. iii. 13. The reference to the *example*, which confirms the readers' faith (Grotius, Wolf, Bähr, and others), introduces inappropriately a reflection, the indirect and tame character of which is not at all in keeping with the emotion of the discourse.—The *ὑμῶν*, meaning the *readers*, though the relation in question concerns *Pauline Christians generally*, is to be explained by the tendency of affectionate sympathy to individualize (comp. Phil. i. 25, ii. 17, *et al.*). It is arbitrary, doubtless, to supply *τῶν ἐθνῶν* here from Eph. iii. 1 (Flatt, Huther); but that Paul, nevertheless, has his readers in view as *Gentile Christians*, and as standing in a special relation to himself as *apostle of the Gentiles*, is shown by vv. 25–27.—*καί*] not equivalent to *καὶ γάρ* (Heinrichs, Bähr), but the simple *and*, subjoining to the subjective state of feeling the *objective* relation of suffering, which the apostle sees accomplishing itself in his destiny. It therefore *carries on*, but not from the special (*ὑμῶν*) "*ad totam omnino ecclesiam*" (Lücke), since the new point to be introduced is contained in the specific *ἀνταναπληρῶ . . . Χριστοῦ*, and not in *ἐπὲρ τοῦ σώματος αὐτοῦ*. The connection of ideas is rather: "*I rejoice over my sufferings, and what a holy position is theirs! through them I fulfill,*" etc. Hence the notion of *χαίρω* is not, with Huther, to be carried over also to *ἀνταναπληρῶ*: and I supplement *with joy*, etc. At the same time, however, the statement introduced by *καί* stands related to *χαίρω* as *elucidating* and *giving information* regarding it.—*ἀνταναπληρῶ*] [XXX c.].

<sup>1</sup> So also Bisping, who, however, explains it of the *meritoriousness of good works awaiting for others*.



The double compound is more *graphic* than the simple ἀναπληρῶ, Phil. ii. 30; 1 Cor. xvi. 17 (*I fill up*), since ἀντί (*to fill up over against*) indicates what is *brought in for the making complete* over against the still existing ὑστερήματα. The *reference* of the ἀντί lies therefore in the notion of what is lacking; inasmuch, namely, as the incomplete is rendered complete by the very fact, that the supplement corresponding to what is lacking is introduced in its stead. It is the reference of the *corresponding adjustment*,<sup>1</sup> of the supplying of what is still wanting.<sup>2</sup> The distinction of the word from the simple ἀναπληροῦν does not consist in this, that the latter is said of *him*, who “ὑστερήματα a se relictum ipse explet,” and ἀναπληρ. of *him*, who “alterius ὑστερήματα de suo explet;”<sup>3</sup> nor yet in the endurance *viving* with Christ, the author of the afflictions;<sup>4</sup> but in the circumstance, that in ἀναπληρ. the filling up is conceived and described as *defectui respondens*, in ἀναπλ., on the other hand, only in general as *completio*.<sup>5</sup>—τὰ ὑστερήματα] The plural indicates those elements yet wanting in the sufferings of Christ in order to completeness. Comp. 1 Thess. iii. 10; 2 Cor. ix. 12.—τῶν θλιψ. τοῦ Χριστοῦ] τοῦ Χ. is the genitive of the *subject*. Paul describes, namely, *his own sufferings*, in accordance with the idea of the κοινωνεῖν τοῖς τοῦ Χριστοῦ παθήμασι (1 Pet. iv. 13; comp. Matt. xx. 22; Heb. xiii. 13), as *afflictions of Christ*, in so far as the apostolic suffering in essential character was the same as Christ endured (the same cup which Christ drank, the same baptism with which Christ was baptized). Comp. on Rom. viii. 17; 2 Cor. i. 5; Phil. iii. 10. The collective mass of these afflictions is conceived in the form of a definite *measure*, just as the phrases ἀναπληρῶναι κακά, ἀναπληρῶναι κακὸν οἶνον, and the like, are current in classic authors, according to a similar figurative conception (Hom. *Il.* viii. 34. 354, xv. 132), Schweigh. *Lex. Herod.* I. p. 42. He only who has suffered *all*, has *filled up* the measure. That Paul is now, in his captivity fraught with danger to life, on the point (the present ἀναπληρ. indicating the being in the act, see Bernhardt, p. 370) of filling up all that still remains behind of this measure of affliction, that he is therefore engaged in the final full solution of his task of suffering, without leaving a single ὑστερήματα in it,—this he regards as something grand and glorious, and therefore utters the ἀναπληρῶ, which bears the emphasis at the head of this declaration, with all the sense of *triumph* which the approaching completion of such a work involves. “*I rejoice on account of the sufferings*

<sup>1</sup> Many ideas are arbitrarily introduced by commentators, in order to bring out of the ἀντί in ἀναπληρ. a reciprocal relation. See e.g. Clericus: “Ille ego, qui olim ecclesiam Christi vexaveram, nunc vicissim in ejus utilitatem pergo multa mala perpeti.” Others (see already Oecumenius) have found in it the meaning: for *requit* of that which Christ suffered for us; comp. also Grimm in his *Lexicon*. Wetstein remarks shortly and rightly: “ἀντί ὑστερήματος succedit πλήρωμα,”—or rather ἀναπλήρωμα.

<sup>2</sup> Comp. Dem. 182. 22: ἀναπληροῦντες πρὸς τὸν εὐπορώτατον αἰεὶ τοὺς ἀπορωτάτους (where

the idea is, that the poverty of the latter is compensated for by the wealth of the former); so also ἀναπληρώσεις, Epicur. ap. *Diog. L.* x. 48; Dio Cass. xlv. 48: ὅσον . . . ἐνέδει, τοῦτο ἐκ τῆς παρὰ τῶν ἄλλων συντελείας ἀναπληρωθῆ. Comp. ἀντεμπίπλημι, Xen. *Anab.* iv. 5. 28; ἀναπληρῶναι, Xen. *Hell.* ii. 4. 12; and ἀντιπληροῦν, Xen. *Cyr.* ii. 2. 26.

<sup>3</sup> So Winer, *de verbor. c. praepon* in *N. T. usu*, 1838, III. p. 22.

<sup>4</sup> Fritzsche, *ad Rom.* III. p. 275.

<sup>5</sup> See 1 Cor. xvi. 17; Phil. ii. 30; Plat. *Legg.* xii. p. 957 A, *Tim.* p. 78 D, et al. Comp. also Tittmann, *Synon.* p. 230.

which I endure for you, and—so highly have I to esteem this situation of affliction—I am in the course of furnishing the complete fulfillment of what in my case still remains in arrear of fellowship of affliction with Christ.” This lofty consciousness, this feeling of the grandeur of the case, very naturally involved not only the selection of the most graphic expression possible, ἀνταναπληρῶ, to be emphatically prefixed, but also the description, in the most honorable and sublime manner possible, of the apostolic afflictions themselves as the θλίψεις τοῦ Χριστοῦ,<sup>1</sup> since in their kind and nature they are no other than those which Christ Himself has suffered. These sufferings are, indeed, sufferings for Christ’s sake,<sup>2</sup> but they are not so designated by the genitive; on the contrary, the designation follows the idea of *ethical identity*, which is conveyed in the ἰσομοίρουν εἶναι τῷ Χριστῷ, as in Phil. iii. 10. Nor are they to be taken, with Lücke (comp. Fritzsche, l.c.), as: “afflictiones, quae Paulo apostolo Christo auctore et auspice Christo perferendae erant,” since there is no ground to depart from the primary and most natural designation of the suffering subject (θλίψεις, with the genitive of the person, is *always* so used in the N. T., e.g. in 2 Cor. i. 4, 8, iv. 17; Eph. iii. 12; Jas. i. 27), considering how current is the idea of the κοινωνία of the sufferings of Christ. Theodoret’s comment is substantially correct, though not exhibiting precisely the relation expressed by the genitive: Χριστὸς τὸν ὑπὲρ τῆς ἐκκλησίας κατεδέξατο θάνατον . . . καὶ τὰ ἄλλα ὅσα ὑπέμεινε, καὶ ὁ θεὸς ἀπόστολος ὡσαύτως ὑπὲρ αὐτῆς ὑπέστη τὰ ποικίλα παθήματα. Ewald imports more, when he says that Paul designates his sufferings from the point of view of the continuation and further accomplishment of the *divine aim* in the sufferings of Christ. Quite erroneous, however, because at variance with the idea that Christ has exhausted the suffering appointed to Him in the decree of God for the redemption of the world (comp. also John xi. 52, xix. 30; Luke xxii. 37, xviii. 31; Rom. iii. 25; 2 Cor. v. 21, *et al.*), is not only the view of Heinrichs: “*qualia et Christus passurus fuisset, si diutius vixisset*,”<sup>3</sup> but also that of Hofmann, who explains it to mean: the *supplementary continuation of the afflictions* which Christ suffered in His earthly life—a continuation which belonged to the apostle as *apostle of the Gentiles*, and consisted in a suffering which *could not* have affected Christ, because He was only sent to the lost sheep of Israel. As if Christ’s suffering were not, throughout the N. T., the one perfect and completely valid suffering for all mankind, but were rather to be viewed under the aspect of two quantitative halves, one of which He bore Himself as διάκονος περιτομῆς (Rom. xv. 8), leaving the other behind to be borne by Paul as the διδάσκαλος ἰθῶν; so that the first, namely, that which Jesus suffered, consisted in the fact that Israel brought Him to the cross, because they would not allow Him to be their Saviour; whilst the other, as the complement of the first, consisted in this, that Paul lay in cap-

<sup>1</sup>When de Wette describes our view of θλίψ. τ. Χ. as *tame*, and Schenkel as *tautological*, the incorrectness of this criticism arises from their not observing that the stress of the expression lies on ἀνταναπληρῶ, and not

on τ. θλ. τ. Χ.

<sup>2</sup>So Vatablus, Schoettgen, Zachariae, Storr, Rosenmüller, Flatt, Böhmer, and others; comp. Wetstein.

<sup>3</sup>So substantially also Phot. *Amphil.* 143.

tivity with his life at stake, because Israel would not permit him to proclaim that Saviour to the Gentiles. Every explanation, which involves the idea of the suffering endured by Christ in the days of His flesh having been incomplete and needing supplement, is an anomaly which offends against the analogy of faith of the N. T. And how incompatible with the deep humility of the apostle (Eph. iii. 8; 1 Cor. xv. 9) would be the thought of being supposed to *supplement* that, which the highly exalted One (ver. 15 ff.) had suffered for the reconciliation of the universe (ver. 20 ff.)! Only when misinterpreted in this fashion can the utterance be regarded as one *perfectly foreign to Paul* (as is asserted by Holtzmann, pp. 21 f., 152, 226); even Eph. i. 22 affords no basis for such a view. As head of the Church, which is His body, and which He fills, He is *in statu gloriæ* in virtue of His *kingly* office. Others, likewise, holding the genitive to be that of the *subject*, have discovered here the conception of the *suffering of Christ in the Church, His body*,<sup>1</sup> so that when the *members* suffer, the *head* suffers also.<sup>2</sup> But the idea of *Christ suffering* in the sufferings of His people (Olshausen: "Christ is the suffering God in the world's history!") is nowhere found in the N. T., not even in Acts ix. 4, where Christ, indeed, appears as the One against whom the persecution of Christians is *directed*, but not as *affected by it in the sense of suffering*. He lives in His people (Gal. ii. 20), speaks in them (2 Cor. xiii. 3); His heart beats in them (Phil. i. 8); He is mighty in them (ver. 29), when they are weak (2 Cor. xii. 9), their hope, their life, their victory; but nowhere is it said that He *suffers* in them. This idea, moreover—which, consistently carried out, would involve even the conception of the *dying* of Christ in the martyrs—would be entirely opposed to the victoriously reigning life of the Lord in glory, with whose death all His sufferings are at an end, Acts ii. 34 ff.; 1 Cor. xv. 24; Phil. ii. 9 ff.; Luke xxiv. 26; John xix. 30. Crucified ἐξ ἁσθενείας, He lives ἐκ δυνάμεως Θεοῦ, 2 Cor. xiii. 4, at the right hand of God exalted above all the heavens and filling the universe (Eph. i. 22 f., iv. 10), ruling, conquering, and beyond the reach of further suffering (Heb. iii. 18 ff.). The application made by Cajetan, Bellarmine, Salmeron, and others, of this explanation for the purpose of establishing the *treasury of indulgences*, which consists of the merits not merely of Christ but also of the *apostles and saints*, is a Jewish error (4 Macc. vi. 26, and Grimm *in loc.*), historically hardly worthy of being noticed, though still defended, poorly enough, by Bisping.—ἐν τῇ σαρκί μου] belongs to ἀντανάλ., as to which it specifies the *more precise mode*; not to τὸν θάψ. τ. X. (so Storr, Flatt, Bähr, Steiger, Böhmer, Huther), with which it *might* be combined so as to form one idea, but it would convey a more precise description of the Christ-sufferings experienced by the apostle, for which there was no motive, and which was evident of itself. Belong-

<sup>1</sup>Comp. also Sabatier, *Papitre Paul*, p. 213.

<sup>2</sup>So Chrysostom and Theophylact (who compare the apostle with a lieutenant, who, when the general-in-chief is removed, takes the latter's place and receives his wounds),

Theodore of Mopsuestia, Augustine, Erasmus, Luther, Beza, Calvin, Melancthon, Clarius, Cornelius a Lapide, Vitrina, Bengel, Michaelis, and others, including Steiger, Bähr, Olshausen, de Wette, Schenkel, Dalmer; comp. Grotius and Calovius, and even Bleek.



ing to ἀνταπαλ., it contains with ἐπὲρ τοῦ σώμ. ἁ. a pointed definition (σάρξ . . . σώμα) of the mode and of the aim.<sup>1</sup> Paul accomplishes that ἀνταπαληροῦν in his flesh,<sup>2</sup> which in its natural weakness, exposed to suffering and death, receives the affliction from without and feels it psychically (comp. 2 Cor. iv. 11; Gal. iv. 14; 1 Pet. iv. 1), for the benefit of the *body* of Christ, which is the *church* (comp. ver. 18), for the confirmation, advancement, and glory of which (comp. above on ἐπὲρ ἑμῶν) he endures the Christ-sufferings. Comp. Eph. iii. 13. The significant purpose of the addition of ἐν τῇ σαρκί κ.τ.λ. is to bring out more clearly and render palpable, in connection with the ἀνταπαληρῶ κ.τ.λ., what *lofty happiness* he experiences in this very ἀνταπαληροῦν. He is therein privileged to step in with his mortal σάρξ for the benefit of the holy and eternal body of Christ, which is the church.

Ver. 25. That *He* suffers thus, as is stated in ver. 24, for the good of the church, is implied in his special *relation of service* to the latter; hence the expegetical relative clause ἧς ἐγενόμην κ.τ.λ. (comp. on ver. 18): *whose servant I have become* in conformity with my divine appointment as preacher to the Gentiles (κατὰ τ. οἶκον. κ.τ.λ.). In this way Paul now brings this his *specific and distinctive calling* into prominence after the general description of himself as servant of the gospel in ver. 23, and here again he gives expression to the consciousness of his *individual* authority by the emphasized ἐγώ. The relation of the testimony regarding himself in ver. 25 to that of ver. 23 is *climactic*, not that of a clumsy duplicate (Holtzmann).—κατὰ τὴν οἰκονομίαν κ.τ.λ. [XXX d.] *in accordance with the stewardship of God, which is given to me with reference to you.* The οἰκονομία τ. Θεοῦ is in itself nothing else than a characteristic designation of the apostolic office, in so far as its holder is appointed as *administrator of the household of God* (the οἰκοδεσπότης), by which, in the theocratic figurative conception, is denoted the church (comp. 1 Tim. iii. 15). Comp. 1 Cor. ix. 17, iv. 1; Tit. i. 7. Hence such an one is, *in consequence of* this office conferred upon him, in his relation to the church the *servant* of the latter (2 Cor. iv. 5), to which function God has appointed him, just because he is His steward. This sacred stewardship then receives its more precise distinguishing definition, *so far as it is entrusted to Paul*, by the addition of εἰς ἑμᾶς κ.τ.λ. It is purely arbitrary, and at variance with the context (τὴν δοθ. μοι), to depart from the proper signification, and to take it as *institution, arrangement* (see on Eph. i. 10, iii. 2).<sup>3</sup>—εἰς ἑμᾶς] although the office concerned *Gentile Christians* generally; a concrete appropriation as in ver. 24. Comp. on Phil. i. 24. It is to be joined with τ. δοθείσαν μοι, as in Eph. iii. 2; not with πλῆρωσαι κ.τ.λ. (Hofmann), with the comprehensive tenor of which the individual-

<sup>1</sup> Steiger rightly perceived that ἐν τ. σαρκί μ., and ἐπὲρ τ. σ. ἁ. belong together; but he erroneously coupled both with τῶν θλ. τ. Χ. ("the sufferings which Christ endures in my flesh for His body"), owing to his incorrect view of the θλίψεις τ. Χ.

<sup>2</sup> Hofmann thinks, without reason, that, according to our explanation of ἀνταπαληρῶ

κ.τ.λ., we ought to join ἐν τῇ σαρκί μου with τῶν θλίψ. τ. Χ., as the latter would otherwise be without any reference to the person of the apostle. It has, in fact, this reference through the very statement, that the ἀνταπαληροῦν κ.τ.λ. takes place in the flesh of the apostle.

<sup>3</sup> So Chrysostom and his successors (with much wavering), Beza, Calvin, Estius, Rosen-

izing "for you" is not in harmony, when it is properly explained (see below).—*πληρῶσαι κ.τ.λ.*] telic infinitive, depending on *τὴν δοθεῖσάν μοι εἰς ὑμᾶς*, beside which it stands (Rom. xv. 15 f.); not on *ἣς ἐγεν. διάκ.* (Huther). Paul, namely, has received the office of *Apostle to the Gentiles*, in order through the discharge of it to bring to completion the gospel (*τὸν λόγον τ. Θεοῦ*, 1 Cor. xiv. 36; 2 Cor. ii. 17, iv. 2; 1 Thess. ii. 13; Acts iv. 29, 31, vi. 2, and frequently), obviously not as regards its contents, but as regards its universal destination, according to which the knowledge of salvation had not yet reached its fullness, so long as it was only communicated to the Jews and not to the *Gentiles* also. The latter was accomplished through *Paul*, who thereby made full the gospel—conceived, in respect of its proclamation in accordance with its destiny, as a measure to be filled—just because the divine stewardship for the *Gentiles* had been committed to him. The same conception of *πληρῶσαι* occurs in Rom. xv. 19.<sup>1</sup> Partly from not attending to the contextual reference to the element, contained in *τ. δοθ. μοι εἰς ὑμᾶς*, of the *πληρῶσαι* of the gospel which was implied in the *Gentile-apostolic* ministry, and partly from not doing justice to the verbal sense of the selected expression *πληρῶσαι*, or attributing an arbitrary meaning to it, commentators have taken very arbitrary views of the passage, such as, for example, Luther: *to preach copiously*; Olshausen, whom Dalmer follows: "*to proclaim it completely* as respects its whole tenor and compass;" Cornelius a Lapide: "*ut compleam praedicationem ex., quam coepit Christus*;" Vitringa, Storr, Flatt, Bähr: *πληροῦν* has after נָמַר the signification of the simple *docere*; Huther: it means either *to diffuse*, or (as Steiger also takes it) *to "realize,"* to introduce into the life, inasmuch as a doctrine not preached is *empty*;<sup>2</sup> de Wette: *to "execute,"* the word of God being regarded either as a *commission* or (comp. Heinrichs) as a *decree*; Estius and others, following Theodoret: "*ut omnia loca impleam verbo Dei*" (quite at variance with the words here, comp. Acts v. 28); Fritzsche, *ad Rom.* III. p. 275; *to supplement*, namely, *by continuing the instruction of your teacher Epaphras*. Others, inconsistently with what follows, have explained the *λόγος τ. Θεοῦ* to mean the divine *promise* ("partim de Christo in genere, partim de vocatione gentium," Beza, comp. Vatablus), in accordance with which *πληρ.* would mean *exsequi*. Chrysostom has rightly understood *τ. λόγ. τ. Θεοῦ* of the *gospel*, but takes *πληρῶσαι*, to which he attaches *εἰς ὑμᾶς*, as meaning: *to bring to full, firm faith* (similarly Calvin)—a view justified neither by the word in itself nor by the context.

Ver. 26. Appositional more precise definition of the *λόγος τοῦ Θεοῦ*, and

müller, and others. It is well said by Cornelius a Lapide: "in domo Dei, quae est ecclesia, sum oeconomus, ut dispensem . . . bona et dona Dei domini mei." Comp. on 1 Cor. iv. 1.

<sup>1</sup> Comp. Erasmus, *Paraphr.*; also Calovius, who rightly says: "Nimirum impletur ita verbum non ratione sui seu imperfectum, sed ratione hominum, cum ad plures sese diffun-

dit." Similarly Bengel: "ad omnes perducere; P. ubique ad summa tendit."

<sup>2</sup> In a similar artificial fashion, emptying the purposely chosen expression of its meaning, Hofmann comes ultimately to the bare sense: "*to proclaim God's word*," asserting that the word is a *fact*, and so he who *proclaims* the fact *fulfills* it.

that as regards its great contents.—As to τὸ μυστήριον κ.τ.λ. [XXX e.] *the decree of redemption*, hidden from eternity in God, fulfilled through Christ, and made known through the gospel, see on Eph. i. 9. It embraces the *Gentiles* also; and this is a special part of its nature that had been veiled (see Eph. iii. 5), which, however, is not brought into prominence till ver. 27. Considering the so frequent treatment of this idea in Paul's writings, and its natural correlation with that of the γνῶσις, an acquaintance with the Gospel of Matthew (xiii. 11) is not to be inferred here (Holtzmann).<sup>1</sup>—ἀπὸ τῶν αἰώνων κ. ἀπὸ τῶν γενεῶν] This twofold description, as also the repetition of ἀπὸ, has solemn emphasis: *from the ages and from the generations*. The article indicates the ages that *had existed* (since the beginning), and the generations that *have lived*. As to ἀπὸ τῶν αἰώνων, comp. on Eph. iii. 9. Paul could not write πρὸ τῶν αἰώνων, because while the divine decree was *formed* prior to all time (1 Cor. ii. 7; 2 Tim. i. 9), its *concealment* is not conceivable before the beginning of the times and generations of mankind, *to whom* it remained unknown. Expressions such as Rom. xvi. 25, χρόνοις αἰώνιαις;<sup>2</sup> and Tit. i. 2 (see Huther *in loc.*), do not conflict with this view. ἀπὸ τ. γενεῶν does not occur elsewhere in the N. T.; but comp. Acts xv. 21. The two ideas are not to be regarded as synonymous (in opposition to Huther and others), but are to be kept separate (*times—men*). [XXX f.] —*ἣν δὲ ἐφανερώθη*] A transition to the finite tense, occasioned by the importance of the contrast. Comp. on i. 6. Respecting *ἣν*, see on ver. 21. The *φανερώσις* has taken place *differently* according to the different subjects; partly by ἀποκάλυψις (Eph. iii. 5; 1 Cor. ii. 10), as in the case of Paul himself (Gal. i. 12, 15; Eph. iii. 3); partly by preaching (iv. 4; Tit. i. 3; Rom. xvi. 26); partly by both. The *historical realization* (de Wette; comp. 2 Tim. i. 10) was the antecedent of the *φανερώσις*, but is not here this latter itself, which is, on the contrary, indicated by τοῖς ἀγίοις αὐτοῦ as a special act of clearly manifesting *communication*.—τοῖς ἀγίοις αὐτοῦ] *i. e.* not: *to the apostles and prophets of the N. T.* (Flatt, Bähr, Böhmer, Steiger, Olshausen, Baumgarten-Crusius, following Estius and older expositors, and even Theodoret, who, however, includes other Christians also),—a view which is quite unjustifiably imported from Eph. iii. 5,<sup>3</sup> whence also the reading ἀποστολόις (instead of ἀγίοις) in F G has arisen. It refers to *the Christians generally*. The mystery was indeed *announced* to all (ver. 23), but was *made manifest* only to the believers, who as such are the κλητοὶ

<sup>1</sup> Just as little ground is there for tracing κατὰ τὰ ἐντάλματα κ.τ.λ., in ii. 22, to Matt. xv. 9; οὐ κρατῶν, in ii. 19, to Matt. vii. 3, 4; ἀπάτη, in ii. 8, to Matt. xiii. 22; and in other instances. The author, who manifests so much lively copiousness of language, was certainly not thus confined and dependent in thought and expression.

<sup>2</sup> According to Holtzmann, indeed, p. 309 ff., the close of the Epistle to the Romans is to be held as proceeding from the post-apostolic *auctor ad Ephesios*,—a position which is at-

tempted to be proved by the tones (quite Pauline, however) which Rom. xvi. 15–27 has in common with Col. i. 26 f.; Eph. iii. 20, iii. 9, 10, v. 21; and in support of it an erroneous interpretation of διὰ γραφῶν προφητικῶν, in Rom. xvi. 26, is invoked.

<sup>3</sup> Holtzmann also, p. 49, would have the apostles thought of “*first of all*.” The resemblances to Eph. iii. 3, 5 do not postulate the similarity of the conception throughout. This would assume a *mechanical process* of thought, which could not be proved.



ἀγατοί belonging to God, Rom. i. 7, viii. 30, ix. 23 f. Huther wrongly desires to leave τοῖς ἀγίοις *indefinite*, because the μυστήριον, so far as it embraced the Gentiles also, had not come to be known to many Jewish-Christians. But, apart from the fact that the Judaists did not misapprehend the destination of redemption for the Gentiles in itself and generally, but only the direct character of that destination (without a transition through Judaism, Acts xv. 1, *et al.*), the ἐφανερώθη τοῖς ἀγίοις αὐτοῦ is in fact a *summary* assertion, which is to be construed *a potiori*, and does not cease to be true on account of exceptional cases, in which the result was not actually realized.

Ver. 27. [XXX g.] Not *exposition* of the ἐφανερ. τοῖς ἀγ. αὐτοῦ, since the γνωρίσαι has for its object not the μυστήριον itself, but the *glory of the latter among the Gentiles*. In reality, οἷς subjoins an *onward* movement of the discourse, so that to the general τὸ μυστήριον ἐφανερώθη τοῖς ἀγ. αὐτοῦ a *particular* element is added: "The mystery was made manifest to His saints,—to them, to whom (*quippe quibus*) God withal desired especially to make known *that*, which is the riches of the glory of this mystery among the Gentiles." Along with the general ἐφανερώθη τοῖς ἀγίοις αὐτοῦ God had this *special definite direction* of His will. From this the reason is plain why Paul has written, not simply οἷς ἐγνώρισεν ὁ Θεός, but οἷς ἠθέλησεν ὁ Θεός γνωρίσαι. The meaning that is usually discovered in ἠθέλησεν, *free grace*, and the like (so Chrysostom, Theodoret, Calvin, Beza, and many others, including Bähr, Böhmer, de Wette; Huther is, with reason, doubtful), is therefore not the aim of the word, which is also not intended to express the *joyfulness* of the announcement (Hofmann), but simply and solely the idea: "He had a mind."—γνωρίσαι] *to make known*, like ἐφανερώθη, from which it differs in meaning not essentially, but only to this extent, that by ἐφανερ. the thing formerly hidden is designated as openly displayed (Rom. i. 19, iii. 21, xvi. 26; Eph. v. 13, *et al.*), and by γνωρίσαι that which was formerly unknown as *brought to knowledge*.<sup>1</sup> The latter is not related to ἐφανερ. either as a something *more* (Bähr: the making fully acquainted with the nature); or as its *result* (de Wette); or as entering more into *detail* (Baumgarten-Crusius); or as *making aware*, namely *by experience* (Hofmann).—τί τὸ πλοῦτος τῆς δόξης κ.τ.λ.] *what is the riches of the glory of this mystery among the Gentiles*, i. e. *what rich fullness of the glory contained in this mystery exists among the Gentiles*,—since, indeed, this riches consists in the fact (ὅς ἐστι), that Christ is among you, in whom ye have the hope of glory. In order to a proper interpretation, let it be observed: (1) τί occupies with *emphasis* the place of the indirect ὅ, τ<sup>1</sup>,<sup>2</sup> and denotes "*quæ sint divitiæ*" as regards *degree*: how great and unspeakable the riches, etc. Comp. on Eph. i. 18, iii. 18. The text yields this definition of the sense from the very connection with the quantitative idea τὸ πλοῦτος. (2) All the substantives are to be left in their full solemn force, without being resolved into adjectives (Erasmus, Luther, and many others: the glorious

<sup>1</sup> Comp. Rom. xvi. 26, ix. 22; Eph. i. 9, iii. 3, 5, 10, vi. 19; Luke ii. 15, *et al.*

<sup>2</sup> See Poppo, *ad Xen. Cyrop.* i. 2. 10; Kühner, *ad Mem.* i. 1. 1; Winer, p. 158 f. [E. T. 168].

riches; Beza: "divitiae gloriosi hujus mysterii").<sup>1</sup> (3) As τῆς δόξης is governed by τὸ πλοῦτος, so also is τοῦ μυστηρίου governed by τῆς δόξης, and ἐν τοῖς ἱθρ. belongs to the ἰστί which is to be supplied, comp. Eph. i. 18. (4) According to the context, the δόξα cannot be anything else (see immediately below, ἡ ἐλπὶς τῆς δόξης) than the *Messianic* glory, the glory of the *kingdom* (Rom. viii. 18, 21; 2 Cor. iv. 17, *et al.*), the glorious blessing of the κληρονομία (comp. ver. 12), which before the Parousia (Rom. viii. 30; Col. iii. 3 f.) is the ideal (ἐλπὶς), but after it is the realized, possession of believers. Hence it is neither to be taken in the sense of the *glorious effects generally*, which the gospel produces among the Gentiles (Chrysostom, Theophylact, and many others, including Huther, comp. Dalmer), nor in that specially of their *conversion from death to life* (Hofmann), whereby its glory is unfolded. Just as little, however, is the δόξα of God meant, in particular His wisdom and grace, which manifest themselves objectively in the making known of the mystery, and realize themselves subjectively by moral glorification and by the hope of eternal glory (de Wette), or the *splendor internus* of true Christians, or the bliss of the latter combined with their moral dignity (Böhmer). (5) The *genitive of the subject*, τοῦ μυστηρίου τούτου, defines the δόξα as that contained in the μυστήριον, previously unknown, but now become manifest with the mystery that has been made known, as the blessed contents of the latter. Comp. ver. 23: ἐλπὶς τοῦ εὐαγγελίου. To take the δόξα as attribute of the mystery, is forbidden by what immediately follows, according to which the idea can be none other than the familiar one of that glory, which is the proposed aim of the saving revelation and calling, the object of faith and hope (in opposition to Hofmann and many others); iii. 4. Comp. on Rom. v. 2.—ἐν τοῖς ἔθνεσιν] [XXX h.] φαίνεται δὲ ἐν ἑτέροις, πολλῶ δὲ πλέον ἐν τούτοις ἢ πολλῇ τοῦ μυστηρίου δόξα, Chrysostom. "Qui tot saeculis demersi fuerant in morte, ut viderentur penitus desperati," Calvin.—ὅς ἐστι Χριστὸς ἐν ἡμῖν] "*Christus in gentibus, summum illis temporibus paradoxon*," Bengel. According to a familiar attraction (Winer, p. 157 [E. T. 166]), this ὅς applies to the previous subject τὸ πλοῦτος τῆς δόξης τοῦ μυστ. τ., and introduces that, in which this riches consists. Namely: *Christ among you*,—in this it consists, and by this information is given at the same time *how great* it is (τί ἐστω). Formerly they were χωρὶς Χριστοῦ (Eph. ii. 12); now Christ, who by His Spirit reigns in the hearts of believers (Rom. viii. 10; Eph. iii. 17; Gal. ii. 20; 2 Cor. iii. 17, *et al.*), is present and active among them. The proper reference of the relative to τὸ πλοῦτος κ.τ.λ., and also the correct connection of ἐν ἡμῖν with Χριστός (not with ἡ ἐλπὶς, as Storr and Flatt think), are already given by Theodoret and Oecumenius (comp. also Theophylact), Valla, Luther, Calovius, and others, including Böhmer and Bleek, whereas Hofmann, instead of closely connecting Χριστὸς ἐν ἡμῖν, makes this ἐν ἡμῖν depend on ἰστί, whereby the thoughtful and striking presentation of the fact "*Christ among the Gentiles*" is without reason

<sup>1</sup> Chrysostom aptly remarks: σεμνῶς εἰπε καὶ ὄγκον ἐπέθηκεν ἀπὸ πολλῆς διαθέσεως, ἐπιτά-

σεις ζήτῶν ἐπιτάσεων. Comp. Calvin: "*magniloquus est in extollenda evangelii dignitate.*"

put in the background, and *ἐν ὑμῖν* becomes superfluous. Following the Vulgate and Chrysostom, *ὅς* is frequently referred to τοῦ μυστηρ. τοῦτου: "this mystery consists in Christ's being among you, the Gentiles," Huther, comp. Ewald. The context, however, is fatal to this view; partly in general, because it is not the mystery itself, but the riches of its glory, that forms the main idea in the foregoing; and partly, in particular, because the way has been significantly prepared for *ὅς ἐστι* through τί, while *ἐν ὑμῖν* corresponds<sup>1</sup> to the *ἐν τοῖς ἔθνεσιν* referring to the *πλοῦτος*, and the following *ἡ ἐλπὶς τῆς δόξης* glances back to the *πλοῦτος τῆς δόξης*.—[Χριστός] Christ Himself, see above. Neither *ἡ τοῦ Χ. γνῶσις* (Theophylact) is meant, nor the *doctrine*, either of Christ (Grotius, Rosenmüller, and others), or about Christ (Flatt). On the individualizing *ἐμῖν*, although the relation concerns the Gentiles generally, comp. *ἐμᾶς* in ver. 25. "Accommodat ipsis Colossensibus, ut efficacius in se agnosceant," Calvin.—*ἡ ἐλπὶς τῆς δόξης*] characteristic apposition (comp. iii. 4) to Χριστός, giving information how the Χριστός *ἐν ὑμῖν* forms the great riches of the glory, etc. among the Gentiles, since Christ is the *hope* of the Messianic δόξα, in Him is given the *possession in hope* of the future glory. The emphasis is on *ἡ ἐλπὶς*, in which the *probative* element lies.<sup>2</sup>

Ver. 28. Christ was not proclaimed by *all* in the definite character just expressed, namely, as "*Christ among the Gentiles, the hope of glory*;" other teachers preached Him in a *Judaistic* form, as Saviour of the Jews, amidst legal demands and with theosophic speculation. Hence the emphasis with which not the simply exexegetic *ὅς* (Erasmus and others), but the *ἡμεῖς*, which is otherwise superfluous, is brought forward;<sup>3</sup> by which Paul has meant himself along with Timothy and other like-minded preachers to the Gentiles (*we, on our part*). This emphasizing of *ἡμεῖς*, however, requires the *ὅς* to be referred to Christ regarded in the *Gentile-Messianic* character, precisely as the *ἡμεῖς* make Him known (comp. Phil. i. 17 f.), thereby distinguishing themselves from others; not to Christ *generally* (Hofmann), in which case the emphasizing of *ἡμεῖς* is held to obtain its explanation only from the subsequent clause of purpose, *ὡς παρὰ σπ. κ.τ.λ.*—The specification of the mode of announcement *νοθετοῦντες* and *διδάσκοντες*, *admonishing* and *teaching*, corresponds to the two main elements of the evangelical preaching *μετανοεῖτε* and *πιστεύετε* (Acts xx. 21, xxvi. 18; Rom. iii. 3 ff.; Mark i. 15). Respecting the idea of *νοθετεῖν*, see on Eph. vi. 4. It occurs also joined with *διδάσκ.*<sup>4</sup> in Plato, *Legg.* viii. p. 845 B, *Prot.* p. 323

<sup>1</sup>Hence also to be rendered not *in vobis* (Luther, Böhmer, Olshausen), but *inter vos*. The older writers combated the rendering *in vobis* from opposition to the Fanatics.

<sup>2</sup>Compare on the subject-matter, Rom. viii. 24: τῇ γὰρ ἐλπίδι ἐσώθημεν, and the contrast *ἀπίδα μὴ ἔχοντες* in Eph. ii. 12; 1 Thess. iv. 13; and on the concrete expression, 1 Tim. i. 4; Ignat. Eph. 21; *Magnes.* 11; *Eccelus.* xxxi 14; Thuc. iii. 57. 4; Aesch. Ch. 236. 776.

<sup>3</sup>Without due reason, Holtzmann, p. 153,

finds the use of the plural disturbing, and the whole verse tautological as coming after ver. 25. It is difficult, however, to mistake the full and solemn style of the passage, to which also the thrice repeated πάντα ἀνθρώπων belongs.

<sup>4</sup>In iii. 16 the two words stand in the inverse order, because there it is not the μετανοεῖν preceding the πίστις, which is the aim of the νοθεσία, but mutual improvement on the part of believers.



D, *Apol.* p. 26 A; Dem. 130. 2.—*ἐν πάσῃ σοφίᾳ*] belongs to *νοῦθετ.* and *διδάσκ.*: *by means of every wisdom* (comp. iii. 16) which we bring to bear thereon. It is the *πῶς* of the process of warning and teaching, comp. 1 Cor. iii. 10, in which no sort of wisdom remains unemployed. The fact that Paul, in 1 Cor. i. 17, comp. ii. 1, 4, repudiates the *σοφία λόγον* in his method of teaching, is not—taking into consideration the sense in which *σοφία* there occurs—at variance, but rather in keeping, with the present assertion, which applies, not to the wisdom of the world, but to Christian wisdom in its manifold forms.—The thrice repeated *πάντα ἀνθρώπων* [XXX i.] in opposition to the Judaizing tendency of the false teachers) “*maximum habet deinotia ac vim*,” Bengel. The proud feeling of the apostle of the world expresses itself.—*ἵνα παραστήσῃ, κ.τ.λ.*] The purpose of the *ὅν ἡμεῖς καταγγέλλομεν* down to *σοφία*. This purpose is not in general, that man may so appear (Bleek), or come to stand so (Hofmann), but it refers, as in ver. 22, and without mixing up the conception of sacrifice (in opposition to Bähr and Baumgarten-Crusius), to the judgment (comp. on 2 Cor. iv. 14), at which it is the highest aim and glory (1 Thess. ii. 19 f.) of the apostolic teachers to make every man come forward *τέλειον ἐν Χ.* *Ἐν Χριστῷ* contains the distinguishing specialty of the *τελειότης*, as *Christian*, which is not based on anything outside of Christ, or on any other element than just on Him. It is perfection in respect of the whole Christian nature; not merely of knowledge (Chrysostom, Theophylact, and others, including Böhmer), but also of life. Moreover, this *ἐν Χ.* is so essential to the matter, and so current with the apostle, that there is no ground for finding in it an opposition to a doctrine of the law and of angels (Chrysostom, Theophylact, and others). Theophylact, however (comp. Chrysostom), rightly observes regarding the entire clause of purpose: *τί λέγεις; πάντα ἀνθρώπων; ναί, φησι, τοῦτο σπουδάζομεν· εἰ δὲ μὴ γένηται, οὐδὲν πρὸς ἡμᾶς.*

Ver. 29. On the point of now urging upon the readers their obligation to fidelity in the faith (ii. 4), and that from the platform of the personal relation in which he stood towards them as one unknown to them by face (ii. 1), Paul now turns from the form of expression embracing others in common with himself, into which he had glided at ver. 28 in harmony with its contents, back to the individual form (the first person singular), and asserts, first of all, in connection with ver. 28, that for the purpose of the *παραστήσῃ κ.τ.λ.* (*εἰς ὅ, comp. 1 Tim. iv. 10*) he also gives himself even toil (*κοπιῶ, comp. Rom. xvi. 6, 12; 1 Cor. iv. 12*), striving, etc.—*καί*] also, subjoins the *κοπιᾶν* to the *καταγγέλλειν κ.τ.λ.*, in which he subjects himself also to the former; it is therefore augmentative, in harmony with the climactic progress of the discourse; not a mere equalization of the aim and the striving (de Wette). Neither this *καί*, nor even the transition to the singular of the verb,—especially since the latter is not

<sup>1</sup> Which Hofmann groundlessly calls in question, finding in *πάντα ἀνθρώπων* the idea: “every one singly and severally.” This is gratuitously introduced, and would have been significantly expressed by Paul through *ἕνα*

*ἕκαστον* (Acts xx. 31), or through the addition of *καθ’ ἕνα*, or otherwise; comp. also 1 Thess. ii. 11. Calvin hits the thought properly: “*ut sine exceptione totus mundus ex me discat.*”

emphasized by the addition of an ἐγώ,—can justify the interpretation of Hofmann, according to which εἰς ὃ is, contrary to its position, to be attached to ἀγωνιζόμενος, and κοπιῶ is to mean: “*I become weary and faint*” (comp. John iv. 6; Rev. ii. 3, and Düsterdieck *in loc.*). Paul, who has often impressed upon others the μὴ ἐκκακεῖν, and for himself is certain of being more than conqueror in all things (Rom. viii. 37; 2 Cor. iv. 8, *et al.*), can hardly have borne testimony about himself in *this* sense, with which, moreover, the ἀγωνίζεσθαι in the strength of Christ is not consistent. In *his* case, as much as in that of any one, the οὐκ ἐκοπίασας of Rev. ii. 3 holds good.—ἀγωνιζόμενος] Compare 1 Tim. iv. 10. Here, however, according to the context, ii. 1 fl., the *inward* striving (comp. Luke xiii. 24) against difficulties and hostile forces, the striving of solicitude, of watching, of mental and emotional exertion, of prayer, etc., is meant; as respects which Paul, like every regenerate person (Gal. v. 17), could not be raised above the resistance of the σάρξ to the πνεῦμα ruling in him.<sup>1</sup> It is not: “*tot me periculis ac malis objicere*” (Erasmus, comp. Grotius, Estius, Heinrichs, Bähr, and others), which *outward* struggling, according to Flatt, de Wette, Baumgarten-Crusius, and others, should be understood *along with* that *inward* striving; ii. 1 only points to the latter; comp. iv. 12—κατὰ τὴν ἐνέργειαν κ.τ.λ.] for Paul does not contend, amid the labors of his office, according to the measure of his own strength, but *according to the effectual working of Christ* (αὐτοῦ is not to be referred to *God*, as is done by Chrysostom, Grotius, Flatt, Baumgarten-Crusius, and others), *which worketh in him*. Comp. Phil. iv. 13. How must this consciousness, at once so humble and confident of victory, have operated upon the readers to stir them up and strengthen them for steadfastness in the faith!—τὴν ἐνέργειαν.] is *middle*; see on 2 Cor. i. 6; Gal. v. 6; Eph. iii. 20. The modal definition to it, ἐν δυνάμει, *mightily* (comp. on Rom. i. 4), is placed at the end significantly, as in 2 Thess. i. 11; it is groundlessly regarded by Holtzmann as probably due to the interpolator.

NOTES BY AMERICAN EDITOR.

XXIII. Vv. 1-2.

(a) The presence of the word ἀπόστολος here, as contrasted with its absence in the salutation of the letter to the Philippians, may be accounted for in connection with the fact that Paul had not ever visited Colossae, while with the Philippian Church he had long been on terms of very close friendship. The use of the simple word δοῦλοι as including the two names in Phil., and the designation of Timothy by the word ἀδελφός here, may, perhaps, be explained in the same way. (See also note I. on Phil. i. 1, 2.—(b) That ἀγίους is here used as a substantive, is rendered probable by the fact that it is evidently thus used in Eph. i. 1—that Ep. having been written at the same time with this one. As to the meaning of πιστοῖς—whether *believing* or *faithful*, the argument presented by Meyer against the

<sup>1</sup> Comp. Chrysostom: καὶ οὐκ ἀπλῶς σπου-  
δάζω, φησιν, οὐδὲ ὡς ἔτυχεν, ἀλλὰ κοπιῶ ἀγωνιζό-

μενος μετὰ πολλῆς τῆς σπουδῆς, μετὰ πολλῆς τῆς  
ἀγρυπνίας.

latter signification (that it is only the *Christian* standing of the readers that the Apostle describes in the superscriptions of the Epistles) is worthy of consideration. The argument which Lightf. urges against the former meaning, on the other hand, (that the epithet would add nothing which is not already contained in *ἀγ.* and *ἀδελφ.*), is not decisive; for, as Meyer says of the addition of *ἐν χρ.*, though hardly necessary in itself, the word is quite in harmony with the formal character of the Pauline addresses. Certainly, the Apostle does not anywhere, in his other salutations, single out the steadfast members only, as Lightf. supposes him to do here. If the word means *faithful* in this passage, it is, no doubt, applied to all the church. But not improbably it means *believing*.—(c) In Eph., Paul addresses *τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφ. καὶ πιστοῖς*; in Phil., *τοῖς ἁγίοις τοῖς οὖσιν ἐν. Φ.*; here, *τοῖς ἐν. Κ. ἁγίοις καὶ πιστοῖς ἁδ.* We can scarcely doubt that he has the same idea of the kindred words in the different cases. It is noticeable, also, that *ἐν Χριστῷ* is connected in Eph. with *πιστοῖς*, and in Phil. with *ἁγίοις*, which may have some bearing upon the question of the connection here.—(d) The omission of the words *καὶ κυρίου Ἰ. Χρ.*, which are found in T. R. and in  $\aleph$  A C and some other authorities, is favored by the best recent comm. and textual critics. If these words are omitted, the salutatory address in this part of it—the prayer for grace and peace to rest upon the readers—differs not only from the salutations of Eph. and Phil., which are so similar to it in other respects, but from those of all the other Pauline Epp., in that the name of God the Father alone is used.

#### XXIV. Vv. 3-8.

(a) The use of the singular *εὐχαριστῶ* in Phil. may readily be explained by a desire on the Apostle's part to express his own thankfulness as a personal friend, the plural used *here* is natural, as there was no such peculiar personal relation. It is doubtful, however, whether we are, in all cases, to ask for a special reason for such variations of expression in different epistles. Comp. e.g. 1 Cor. and 1 Thess., in both of which Paul addresses the church in the name of one or more companions, as well as in his own, yet employs the singular of this verb in the former and the plural in the latter. It will be noticed, however,—in this Ep., as in all the others,—that when emphatic exhortations or authoritative directions are given, the singular is always used.—(b) The position taken by Meyer with regard to the connection of *πάντοτε* with *εὐχ.* is probably, yet not certainly, correct. His view respecting *περὶ ἡμῶν* is less probable. If, (joining *πάντοτε* with *εὐχ.*), we unite these words with *προσευχ.*, it seems to give them an undue emphasis. The participle is, rather, to be taken absolutely, as by Lightf., and as equivalent to *in our prayers*. The progress of the thought from thanksgiving in prayers for what had been attained by the readers (ver. 3 f.) to prayer on their behalf for future attainments (ver. 9), is similar to what we find in Phil. (i. 3 f. 9 f.).—(c) *ἀκοίσαντες τὴν πίστιν κ.τ.λ.* This clause evidently contains the ground of the thanksgiving; but whether in such a way that *ἀκοίσ.* is to be regarded as a causal participle, is doubtful. The fact that the participle is in the aorist tense, (as contrasted with the present in Philem. 5), and the words *ἀφ' ἧς ἡμέρας ἡκούσαμεν* in ver. 9 favor very strongly the view that the meaning is *having heard*, i. e. *after having heard*. Comp. Eph. i. 15.—(d) As to the construction of *διὰ τὴν ἐλπίδα*, the following points may be noticed:—(1) *ἐλπίδα*, because of the participial phrase which follows, is here equivalent to the thing hoped for. It thus does not stand in that exact parallelism with faith and love,



which we find in 1 Cor. xiii. 13; 1 Thess. i. 3; (2) this hoped for thing is made prominent as that which the readers had heard when the gospel was proclaimed to them; (3) the gospel is referred to (ver. 6) especially in respect to its fruit-bearing power; (4) this fruit in the lives of the readers, so far as it is presented in these verses, consists in faith and love; (5) the faith and love, therefore, which are the fruit of the ἐλπίς, rather than the ἐλπίς itself, are the ground of the Apostle's thankfulness. These considerations are sufficient in themselves to make it probable that the writer intended to connect δὲ τ. ἐλπ. κ.τ.λ., with the words immediately preceding, and not with εὐχ. The reasons given by Meyer, when added to these, show this construction to be almost certainly the correct one. It seems better, however, to connect these words with both πιστῶν and ἀγάπῶν, than with ἀγάπῶν alone as Meyer does, because both faith and love are the fruits.—(e) προηκούσατε is regarded by Ell., Alf., Lightf., Eadie, Rid., and others as meaning *heard formerly* or in the earliest proclamation to them of the gospel; by Huther and others, as meaning *before the writing of the present letter*; by Grimm, Blk., de W., Olsh., and others, as having a sense similar to that given by Meyer. The verb does not occur elsewhere in the N. T. The use of the word in other authors favors Meyer's view.—(f) The description of that which had been preached to them as the word of the truth of the gospel, and of the gospel as everywhere bearing fruit and increasing, and the allusion to their having known the grace of God in truth, are peculiar elements in this earlier part of the introductory passage. The prayer in the later part (vv. 9-14) refers apparently to the same things—"bearing fruit and increasing in the knowledge of God," "who delivered us, etc. . . the forgiveness of our sins." We may, accordingly, believe that these ideas were suggested to Paul's mind in connection with the condition of things in Colossae, and that he intended to contrast the truth of the gospel as related to grace and forgiveness, in this Epistle as in that to the Galatians, with the doctrines held by persons of whom he speaks in later chapters. The contrast, however, is not set forth in these verses as definitely as in Gal. It is hinted at, rather than expressed. The suggestion of the teachings of the heretics is only incidental, and probably designedly so, the main purpose being to commend, with thanksgiving, the Christian development of the Church.—(g) The καὶ before ἐστὶν καρποφορούμενον which Meyer reads (see his textual note) is rejected, on the authority of the oldest MSS., by Tisch. 8th ed., Treg., W. & H., Alf., and others, and is an insertion of the copyists, probably, for the purpose of simplifying the construction of the sentence. The insertion is more easily accounted for in this way than the omission, though Meyer claims the opposite. Whether we read καὶ, however, or not, there can be little doubt that the substance of the Apostle's thought is this:—that the gospel had come to and was still abiding with them, with that growing and fruit-bearing power which it had in all places which it reached,—that it had had this power ever since the day when they first heard its message. The insertion or omission of the καὶ will only affect the question of the particular way in which the thought is set forth, as Meyer explains in his foot-note page 211.—(h) The correspondence of ver. 7 with ver. 6 makes it altogether probable that Epaphras was the founder of the Colossian church. If ἐπὶ ἡμῶν (not ἐμῶν), which has the weight of MSS. authority in its favor, is the true text, Epaphras must have been an assistant of Paul, who preached the gospel in Colossae for him and in his stead. Tisch. agrees with Meyer in reading ἐμῶν. W. and H., Treg., Alf. read ἡμῶν.—(i) In his 3d ed. Meyer says, with de W., Olsh., and others, that τὴν ἐμῶν ἀγάπην refers to the love

mentioned in ver. 4. In his 4th ed. he understands by it the love of the Colossians towards Epaphras, assigning as his reason for his change of view the emphatic position of *ὑμῶν*. Had the Apostle meant this love for Epaphras, however, he would hardly have left the expression in so general a form. The English comm. of recent date generally agree with Meyer's 3d ed. (so Ell., Lightf., Alf., Eadie, Rid., Farrar (Life of St. P.). W. and Wilk., however, the writer in Ell.'s Comm. for English Readers, and appy. the Bible (Speaker's) Comm. take the view of Blk., Hofmann and Huther. Blk. urges, with some force, that, if the allusion were to ver. 4, faith, as well as love, would be mentioned. He urges, also, the opening words of ver. 9, *διὰ τοῦτο καὶ ἡμεῖς*, claiming that *διὰ τ.* is best explained as referring to this 8th verse. It is better, however, to take *διὰ τ.* as pointing to all which precedes (vv. 3-8), because the idea of fruit-bearing, which is so prominent in these verses, is also prominent in the passage beginning with ver. 9. The emphatic position of *ὑμῶν* may, perhaps, be satisfactorily explained by understanding the words to mean *your love towards me*. The general character of the expression and the absence of such words as *εἰς ὑμᾶς* favor the reference to Christian love in general.

#### XXV. Vv. 9-14.

(a) As in Phil. i. 9 ff., the prayer here follows along the line of the thanksgiving, but it reaches out more widely as the writer thinks of the possibilities of future growth. The introductory passages of the four epistles written while the apostle was in Rome, though differing from one another in many points, have some marked common characteristics. The very close connection of thanksgiving with prayer (Eph. i. 16; Col. i. 3; Philem. i. 4; Phil. i. 3, 4); the similarity and yet variety in the forms of expression used in thus connecting the two; the allusion to the reports which he had heard of the faith and love of the persons addressed (Eph., Col., Philem.,—love only, in Phil., that church being peculiarly united in affection and friendship with himself); the designating of this faith as in the Lord Jesus (Eph. Col. Philem.), and of the love as towards the saints (Col., Philem.; Eph. T. R., Tisch., Treg.); the prayer for their development in knowledge *ἐπίγνωσις* (Eph., Col., Philem., Phil.); the desire for their increase in the fruits of Christian living, and the looking forward to the consummation at the end; all these points indicate the same general thought and feeling in the author's mind, with which he is so filled that he is impelled to give them utterance. (b) The apostle prays, in Phil., that the love of the church may more and more abound *ἐν ἐπιγνώσει καὶ αἰσθήσει* unto the end of distinguishing between right and wrong; here, that the church may be filled with the *ἐπίγνωσις* of God's will in all *σοφία καὶ συνέσει*. For the connection of *τὸ θέλημα Θεοῦ* with *δοκιμάζειν* and *δοκ. τὰ διαφέροντα*, see Rom. xii. 2; ii. 18. *Αἰσθήσις* and *σύνεσις* are kindred words, the former denoting intelligence as connected with perception, the latter, as connected with a putting together in the mind—"bringing the outward object into connection with the inward sense." The knowledge is here spoken of as "in all spiritual wisdom and understanding;" comp. Phil. i. 9, "in knowledge and all discernment," and Eph. i. 17 "may give you the Spirit of wisdom and revelation in the knowledge of him." And all was to be, Phil. i. 10, 11, to the end that they might be void of offence, being filled with the fruit of righteousness, while, here, all was to be, that they might walk worthily of the Lord to all

pleasing, in every good work bearing fruit.—(c) *ἐν παντὶ ἔργῳ ἀγαθῷ* is, with Meyer, to be joined to what follows. The two participles go together. In their living worthily of the Lord, they will in the sphere of good works both bear fruit and increase (grow in the life itself as they bear fruit), by means of their full-knowledge of God. Tisch. 8th ed., Treg., Lachm., W. & H., Alf., read, with the best MSS., *τῇ ἐπεγνώσει*, as against Meyer, who reads *εἰς τὴν ἐπίγ.*—(d) The position of *ἐν πάσῃ δυνάμει*, together with the use of the adjective *all*, shows clearly a designed parallelism with *ἐν παντὶ ἔργ. ἀγ.* The strength or power referred to is moral power especially with respect to steadfast endurance and long-suffering,—that is, to characteristics of Christian living which are emphatically set forth in the N. T. writings. In the midst of the oppositions and persecutions to which the churches were, in those days, so much exposed, these virtues needed peculiar cultivation. The strength from God was largely demanded to this end, and the prayer might well be for the imparting of it in accordance with, and after the measure of, the power of God's own glorious majesty.—(e) The connection of *μετὰ χαρᾶς* with the preceding words, rather than with those which follow, is to be preferred, as bringing out the peculiar characteristic of Christian endurance—it is an enduring with joy, (comp. Rom. v. 3).—(f) The simplest construction of *ἐν τῷ φωτί* is with *κλίρον*. The light is the sphere within which the inheritance of the saints is found, as darkness is the sphere in which those who are outside of the kingdom of God live. To make the words instrumental, as Meyer does, takes *φῶς* out of that relation of contrast to *σκότος*, which is suggested by the verses.—(g) Lightf. says that *ἐξουσίας* has here the sense of *arbitrary power* or *tyranny*, and that “the transference from darkness to light is represented as a transference from an absolute tyranny, an *ἐξουσία*, to a well-ordered sovereignty, a *βασίλεια*.” It is doubtful, however, whether this meaning of *ἐξουσία* can here be insisted upon, and this peculiar sense does not, apparently, belong to the word elsewhere in the N. T. Whether any such contrast between the two terms employed is intended by the writer is very questionable.—(h) Whether the “kingdom” is to be understood here (as Meyer claims it must be everywhere), as meaning “nothing else than the Messiah's kingdom, the erection of which begins with the Parousia” (Meyer on Rom. xiv. 17), or whether this view is to be rejected, vv. 12-14, taken together, indicate that the apostle has in his thought a present participation in the blessings and life of that kingdom, in some beginning of it, or in an anticipatory way at least, (comp. the aor. *μετέστησεν* and the pres. *ἐχομεν*).

## XXVI. Vv. 15 ff.

(a) The bipartite arrangement of this passage adopted by Meyer seems to be the one which Paul had in mind—vv. 15-17, presenting Christ's relation, as Meyer expresses it, to God and the world; vv. 18-20, his relation to the Church; or, as Lightf. says, to the Universe, the Natural Creation, and to the Church, the new Moral Creation; or, perhaps better, to God, vv. 15-17, as viewed in connection with the Divine plan and work in the Natural Creation, and vv. 18-20 as viewed in connection with the Divine plan and work in the Moral Creation. This passage is kindred with Eph. i. 20-23 and Phil. ii. 6-11, though somewhat more detailed in its statements than either of these. It is worthy of notice that these more definite declarations respecting the Person of Christ, in which Paul approaches very



nearly to the expressions of the Epistle to the Hebrews and the Gospel of John, occur in the Epistles of this later epoch in the Apostle's life. This fact is consistent with that progress of Christian thought and discussion which was naturally to be expected. Questions concerning the time of Christ's second coming and the full establishment of the Messianic Kingdom, and such as related to the right way of entering into the Kingdom—whether through faith or works of the law,—must have preceded those which arose from reflections on the Divine-human nature of Christ, or from philosophical speculating as to the means by which the unseen God can come into connection with the world. Those who would demand of the N. T. writers a declaration of the Divinity of Christ on every page mistake the order of growth in the thought and work of the earliest apostolic days.

(b) As compared with the passages in Phil. and Eph. just alluded to, some points in these verses may be specially noticed:—(1) In Eph., the reference is exclusively to the exaltation of Christ in the future and His relation to the Church. In Phil., the humiliation of Christ in laying aside the *μορφή Θεοῦ*, and in becoming a man and suffering death, is presented as preparatory to, and as the ground of, the future exaltation. His existence in the form of God and equality with God are thus mentioned only incidentally to the main purpose of the passage. Here, on the other hand, a more full and, as it were, dogmatic declaration is made, which finds its end in itself, and is doubtless intended to meet the false views of the errorists in Colossae. It becomes, in this way, a more definite theological statement in its form, if not in its suggestions.—(2) In accordance with the main thought in each case, the reference to Christ's exaltation as above thrones, dominions, etc., is connected with the future triumph of His Kingdom, in Eph., but with His having been their creator, in Col. A corresponding thought may be found, perhaps, in the words of Phil. ver. 10, "that every knee should bow, of things in heaven, on earth and under the earth." These words are closely related to the expression "the name above every name," which in Eph. is, in nearly the same form, attached to "authority, power, dominion" ("and every name that is named," etc). The bond uniting the three Epistles can scarcely fail to be observed.—(3) The headship of Christ as related to the Church as His body is declared both in Eph. and Col. But here again, as might naturally be suggested by the peculiar development of thought in the two Epistles, the position of Christ in the moral creation is connected with, and founded upon, His position in respect to the natural creation in Col. only.—(4) The connection in thought of Col. i. 20, with Eph. i. 10 (and possibly with Phil. ii. 10 in the words "things in heaven," etc.) is indicated by the similarity of the expressions used.—(5) The several points of correspondence suggest that the passages have, each one of them, a light to throw upon the others, and that they may properly all be considered with care in the attempt to interpret them individually.

(c) The principal statements of this passage in Col., in vv. 15 and 18, *who is the image of God; He is the head of the body, the church; who is the beginning, etc.*, are declarations respecting Christ, which have the form of propositions. Hence the present tenses. They have a permanent truth, reaching forward and backward as far as the nature of the case allows with regard to each. The other verbs and clauses introduce the relations of time and succession. This form of declaration is connected with the object which the Apostle has in view—to set forth *what* Christ is, *i. e.* what is the true doctrine of Christ.

## XXVII. Vv. 15-17.

(a) Meyer (as also Weiss, *Bib. Theol. N. T.* § 103. d. n. 10, and others), supposes ὅς ἐστιν εἰκὼν τοῦ θεοῦ to refer to the risen and exalted, not to the pre-existent Christ. The ground of this supposition is that in vv. 13, 14 Christ is spoken of in His relation to the work of redemption and the kingdom. This fact, however, is not a decisive proof that He must be spoken of only in the same way in all the clauses which follow those verses. At least, it does not prove, that, in describing the one who is thus related to the work of redemption, no statement can be made which applies to Him in His personality, and by its suggestion carries the mind beyond the limits of the present to the past. We are not limited by the verses which precede, but must consider also the context which immediately follows, if we are seeking for the true idea of the author in using these words. The correct view of the present tense here is, probably, that which is given in the preceding note. It is a permanent and descriptive present. Indeed, Meyer admits that the proposition is applicable to the past as well as the present, only that here it is used of the present alone. He says: "In virtue of the identity of His divine nature, the same predicates belong to the exalted Christ as to the Logos." If we take his view, therefore, we may still affirm that there is in this passage an approximation to the Logos doctrine as contained in the Gospel of John. Lightf. says that the Logos idea "underlies the whole passage, though the term itself does not appear;" and, in some sense at least, we may hold this to be true. The difference between these verses (15-20) and the corresponding ones in Eph. (i. 18 ft.) shows a wider range, in the present passage, in the reference to Christ's person and work.

(b) If we consider ὅς ἐστιν εἰκὼν τοῦ θεοῦ in its relation to the Person of Christ, and not as referring only to Him in His present exalted state, the correspondence of the words of vv. 15-17 with Heb. i. 3 cannot fail to be noticed. With that verse on the one side and John i. 1-3 on the other, it must be supposed that Paul was moving near, or in, the same sphere of thought, and that he declares Christ to be the image of God in some such deep meaning as that which is indicated by ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως (Heb.), or even by ὁ λόγος (John). Comp. the reference to the fact of creation through the Son both in Heb. and John, and the φέρων of Heb. i. 3, which, like συνέστηκεν of ver. 17 in this passage, adds to the idea of creating, that of sustaining the universe. The inference which may properly be drawn, as bearing upon this passage, from Phil. ii. 6-8, whatever weight we may be justified in giving to it, tends to confirm this interpretation of the words here used. It may be added, that the emphatic τοῦ ἀοράτου and the following phrase, πρῶτότοκος πάσης κτίσεως, which is also, like εἰκὼν, predicate of ὅς ἐστιν, point towards the same conclusion; for the former expression, by its emphasis, suggests the idea of the unseen God as revealing Himself, and the latter brings out distinctly the idea of pre-existence.

(c) With respect to the words πρῶτότοκος πάσης κτίσεως, it must be noticed:—(1) that the Son, of whom this descriptive phrase is used, is set apart from created things by the clause ἐν αὐτῷ ἐκτίσθη τὰ πάντα; (2) that He is exalted above the highest created beings by εἶτε θρόνοι κ.τ.λ.—(3) that all created things are said to be εἰς αὐτόν, as they are said elsewhere to be for (εἰς) God the Father. In view of these points, as well as because the words connected with πρῶτ. are πάσης κτίσεως, and not πάσης τῆς κτ.-σεως, and because the proof given that He is πρῶτ.

κ.τ.λ. (ὅτι) is that all things were created ἐν αὐτῷ, the genitive κτίσεως cannot be regarded as a partitive genitive, as if the Son were a part of the creation, but must be taken, with Meyer, as a genitive of comparison, or as Ell. says, of the point of view, or as Lightf. expresses it, "He stands in the relation of πρωτότοκος to all creation."—(d) That the primary idea of πρωτότοκος, as here used, is that of priority in time—"born before every creature," as Meyer says—is clearly indicated by the original sense of the adjective; by the fact that the following ὅτι with its clause seems to suggest this meaning; and by πρὸ πάντων of ver. 17. The evidence that the Apostle designed here to include in the word itself the additional idea, which according to the O. T. usage it sometimes has, of exaltation as connected with the privileges and rights of the first-born son, is much less direct and manifest. That the idea of exaltation is implied in the context, cannot be doubted; but, in respect to the word, the most that can be confidently affirmed is, that the sense of priority may be regarded as certainly belonging to it in this place, while the other sense is only possible or probable.—(e) Whether we give the word the former signification only or add the latter also, the thought of the writer is not so much that of the origin of the Son as contrasted with the creation, as of His relation to the creation and exaltation above it as its creator. This adjective, as several writers suggest, is like μονογενής when applied to the Son, only it describes Him as existing before, and so able to bring into being, created things, while μονογ. refers to Him as related to the Father. So far as origin is concerned, the word, if designed to express this idea, would imply a complete difference between Him and the creation. He was not created. He was born of God. He is the only begotten Son. But these terms are probably employed as connected with the idea of His peculiar sonship, and not with reference to the mode of becoming Son, or to an eternal generation.

(f) On the words ἐν αὐτῷ, Lightf. remarks, "The use of ἐν to describe Christ's relations to the Church abounds in St. Paul, and more especially in the Epistles to the Colossians and Ephesians. In the present passage, as in ver. 17, the same preposition is applied also to His relations to the Universe." He also says, "The Apostolic doctrine of the Logos teaches us to regard the Eternal Word as holding the same relation to the Universe which the Incarnate Christ holds to the Church. He is the source of its life, the centre of all its developments, the mainspring of all its motions." In these verses, the truth of this statement is seen in the earnestness of the Apostle's effort—by means of emphasis, the use of universal expressions, repeated declarations of similar import, but slightly varied forms, combinations of words tending to set it forth—to express the idea of supremacy and dignity. All things were created in Him, and through Him, and for Him, and in Him all things subsist. He is above them all and before them all. The "all things" cover the earthly and the heavenly, the visible and the invisible, the thrones and dominions and principalities and powers. He is the image of God, the invisible one. In and through Him alone, is everything accomplished which the erroneous teachers believed to be wrought through the intermediate or angelic beings. Not merely as first or highest among these beings does He have His place, but beyond them, in a more exalted sphere. They are all dependent on Him for the beginning and continuance of their life. They have no existence except as resting upon Him and in Him.

(g) The words εἴτε θρόνοι κ.τ.λ. are probably to be connected (as Meyer holds) with τὰ ὁράτα, not with τὰ ὑπάτα, for the following reasons:—(1) The reference



of similar combinations of words elsewhere in Paul's Epistles is generally to angelic, and not to earthly beings. It must be admitted, however, that this is not always the case, (see below).—(2) The intended allusion to the theories of the heretical teachers respecting angels, etc., points towards this understanding of the words.—(3) The emphasis of the setting forth of the exalted position of the Son, which seems evidently designed by the writer, is most striking, if this view is adopted. We find combinations of words corresponding with those of this verse in several places in Paul's writings, but in more or less varied forms. In Eph. i. 21 and this passage, the form is fourfold; in 1 Cor. xv. 24; Rom. viii. 38 (T. R.), it is threefold; in Eph. iii. 10; Col. ii. 10, 15; Tit. iii. 1, it is twofold. By comparison of these passages, we notice that they refer for the most part, to angelic powers, good (Eph. i. 21; Col. ii. 10; Rom. viii. 38), or bad (Eph. vi. 12; Col. ii. 15); yet in Tit. iii. 1 the reference is to earthly magistrates (comp. *δυνάμεις* Rom. viii. 38, if the text which reads this word after *μέλλοντα* be adopted). In 1 Cor. xv. 24, the apostle is, not improbably, speaking of all powers, whether superhuman or human, including even *death* conceived of as a power. We may also notice that the arrangement of the words varies, in different cases, to some extent. Thus, in Eph. i. 21 we find *ἀρχῆς καὶ ἐξουσίας* placed first in the fourfold list, while in Col. i. 16 these words are placed last. In Eph. vi. 12, again, they have the first place. Substitutions of one word for another also occur in some cases, as in Eph. i. 21 *δυνάμεως* takes the place of *θρόνοι* in Col. i. 16; in Eph. vi. 12 *κοσμοκράτορας* is possibly used in a similar sense to that of each of the two words just mentioned, and to that of *κυριότης* in both of the other passages. In 1 Cor. xv. 24 we find *ἀρχὴν, ἐξουσίαν, δυνάμιν*; in Rom. viii. 38, *ἀγγέλων, ἀρχαί, δυνάμεις* (T. R.); in 1 Pet. iii. 22, *ἀγγέλων, ἐξουσιῶν, δυνάμεων*. It is difficult, under these circumstances, to make any definite affirmations as to the precise distinctions in meaning of the several words, as thus used. The fact should be observed, however, that wherever *ἀρχή* and *ἐξουσία* occur, the latter word always follows *ἀρχή*, and that *δύναμις*, when occurring with either of the two, follows it, or, when occurring with both, follows both. There would seem, therefore, to be some definiteness of order, or something connected with the words, which made it natural for the apostle to write them in this way. With the exception of 1 Pet. iii. 22, Luke xii. 11, and the scarcely parallel passage Luke xx. 20, where we find *τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος*, these combinations are peculiar to Paul.

(h) The introduction of the word *αὐτός* in ver. 17 cannot be satisfactorily accounted for, unless especial emphasis is laid upon it. Lightf. says that *αὐτός ἐστιν* of this verse exactly corresponds with *ἐγὼ εἶμι* of John viii. 58 (comp. Exod. iii. 14). He accordingly affirms that *ἐστιν* is not an enclitic in this place, but should be accented *ἐστιν*. W. & H. give it the accent. Commentators and textual editors in general, however, regard it as an enclitic, (so Tisch., Treg., Lachm., Ell., Mey., de W.). Whatever may be held with regard to this point, the emphatic *αὐτός*, the *πρὸ πάντων*, and the *τὰ πάντα . . . συνέστηκεν*, show His pre-existence and His superiority to created things. Had there not been an intention to make these ideas peculiarly prominent, no such repetition as that of this verse and ver. 16 could have been given.

#### XXVIII. Vv. 18–20.

(a) In the second part of the statements with respect to the Son, vv. 18–20, the connection with Eph. i. 20 ff. is manifest. The forms of expression in the two

cases, however, are somewhat different because of the fact that, in Eph., the whole passage is limited to what follows the resurrection of Christ, while here it covers also the pre-existent state. The declaration that He is the head of the Church is placed at the beginning here, at the end in Eph. The headship is presented under different forms of expression. In Eph., where the exaltation above all authority and power, etc., and the subjecting of all things under Him, are set forth first, and the mention of the headship follows, the words are such as we might naturally expect—"and Him He gave as head over all things to the Church which is His body." Here, on the other hand, the headship is mentioned first, and the exaltation connected with it afterwards. Accordingly, we have here, as the opening words of the passage, "And He Himself is the head of the body the Church," and then the statement "who is the beginning, the first-born," etc. In both cases, and most distinctly here, the word *head* is connected with the application of the word *body* to the Church. It has, thus, a figurative sense, and the two passages accord with others in Paul's writings in which the Church is called Christ's body, and individual Christians members of His body. In Eph. i. 23, this figurative representation may be extended so far, that the body, the Church, is conceived of as that by which Christ (τοῦ πληρουμένου κ.τ.λ.) is, as the head, filled up to the completeness of a man—the head and body making an entire man. τὸ πλήρωμα, in that verse, however, may have a different sense, according to some writers (e.g. see Meyer on Eph. i. 23), and may mean that which is filled by Christ (τοῦ πληρουμου, being a genitive as if of the agent). Or, as some take it, the plenitude of Christ's graces being communicated to the Church, the latter becomes, in a certain sense, His fullness.

(b) The fact of the co-ordinate bipartite arrangement of the entire passage (vv. 15–20) favors the view that ἀρχή is not simply equivalent to and explained by πρωτότοκος, as Meyer holds, but that it contains the idea of source or beginning of the spiritual creation—as, in the earlier verses, the Son is said to be the agent in the natural creation. If ἀρχή is understood thus, πρωτότοκος κ.τ.λ. indicates the way in which He becomes the ἀρχή.—(c) πρωτότοκος of ver. 18 has a certain parallelism with the same word in ver. 15, but the parallelism of the whole expression in the two verses is not complete. This is proved by the form of expression, and also by the added clauses in the two cases. He is first-born from the dead, as having been Himself one of the dead; but He is not first-born of every creature, as being Himself created. The writer himself has made the distinction clear by the very careful ordering of his phraseology.—(d) The final clause *ἵνα γέννηται ἐν πᾶσιν αὐτὸς πρωτεύων* indicates that the apostle has a progress of development in his mind—a progress from a beginning to a consummation,—and in this the rising from the dead and being head of the body, the Church, is an essential step. He moves forward in his thought from the pre-existent state, before the creation of all things, to the final result, when the reconciliation of all things shall have taken place. This clause thus points to the eternal Divine purpose, which is in process of accomplishment. That this is the Divine purpose is proved by the following *ὅτι κ.τ.λ.* (so Meyer).

(e) The arguments presented by Meyer against the view of Ell. and Ewald, that πᾶν τὸ πλήρωμα is the subject of εὐδόκησεν, are satisfactory. Lightf. urges, in addition, that, with εὐδόκησεν, personification such as would be required by that view of π. τ. πλ. would suggest personality.—(f) As to the meaning of τὸ πλήρωμα, it must, from all the indications of the context, refer to God's fullness, i. e. that by which He is filled. But whether we are to understand by it, with Mey., the

fullness of the Divine grace, or the fullness of the Godhead (θεότητος ii. 9), it is more difficult to determine. In favor of the former supposition is the fact that the clause which is co-ordinated with this (ἀποκαταλλάξαι κ.τ.λ.) refers to the work of Divine grace, and the context, as far as ver. 23, deals with this subject. On the other hand, the latter view is favored by ii. 9, where τῆς θεότη. is added; by the possible or probable allusion to the doctrines of the false teachers; and by whatever evidence may exist that this expression was a technical term meaning the fullness of Deity. There is possibly a sort of parallelism in thought between εἰκὼν τοῦ θεοῦ of ver. 15, as related to ἐκτίσθῃ ἐν αὐτῷ of ver. 16, and this expression with κατοικῆσαι ἐν αὐτῷ as related to ἀποκαταλλάξαι δι' αὐτοῦ. If so, an additional ground for the second view may be found in this fact. The objection that Paul would hardly have omitted τῆς θεότητος when he first uses πλήρωμα in the Epistle, if he had desired to have the expression thus understood, and this particularly in a passage where the reader's thought might connect it with another idea, is one of considerable force. It must be borne in mind, however, that this is the only instance in the Pauline Epistles in which τὸ πλήρωμα occurs without a defining genitive, whatever may be its reference or connection. The absence of such a genitive here is remarkable on any explanation of the meaning. It must also be remembered, that this is the Epistle in which the early beginnings of the Gnostic theories are most clearly indicated. On whichever side the probabilities of the meaning here may lie, there can be no doubt in respect to ii. 9. The Apostle's doctrine is, therefore, not dependent on this verse. The view of τὸ πλ., in the present passage, which refers it to the Divine grace is adopted by Meyer, Alf., Eadie, de W., and others; that which makes it refer to the fullness of Deity, or of the nature of God, is maintained by Ell., Weiss, *Bib. Theol. N. T.*, Lightf., Huther, and others. Meyer's claim that "it would be an utterly arbitrary course mentally to supply here τῆς θεότητος," cannot be sustained. No such affirmation can properly be made on either side.

(g) With respect to ἀποκαταλλάξαι κ.τ.λ. the following points should be considered:—(1) The fundamental idea of the verb is reconciliation, a changing from enmity to friendship.—(2) This idea is confirmed in the present case by εἰρηνοποιήσας κ.τ.λ. of this verse; by the evident meaning of the verb in ver. 21; and by ὄντας ἀπηλλ. καὶ ἐχθροίς (ver. 21) compared with ἀμίμους κ.τ.λ. (ver. 22).—(3) The things in the heavens must refer to, or at least they must include, the good angels, as is manifest from ver. 16. There seems, however, to be no possibility of applying the word *reconcile*, in its strict and proper sense, to these angels. The verb ἀποκαταλλάξαι must therefore have, so far as it refers to them, a certain "elasticity" of meaning, as Meyer says.—(4) The end in view of the reconciliation mentioned in ver. 21 is to perfect holiness in the reconciled persons—"to present you holy and without blemish and unreprouvable before him."—(5) In Eph. i. 10, which, if not altogether parallel to the present passage, must be regarded as having some immediate connection with it in thought, the word ἀνακεφαλαιώσασθαι is used in place of ἀποκαταλλάξαι. The former verb is not, indeed, equivalent in meaning to the latter, but is rather the sequel to it, as Meyer says. Nevertheless, it may suggest the thought which is to be found in ἀποκ., so far as that verb has reference to the heavenly beings. In connection with the consummation of the work of Christ in overcoming the power of sin in this world, there may, not impossibly, be some exaltation in holiness, and, not improbably, some perfection of blessedness unknown before, secured to those



beings who have never sinned.—(6) Whether τὰ πάντα in this connection is to be understood as limited to intelligent beings, or as extended so as to cover the whole of that which exists (Meyer), or the totality of created things (Ell.), is somewhat doubtful. The universality of the neuter and the correspondence of the phraseology with ver. 16 favor the latter view. Such passages as Rom. viii. 19 ff.; 2 Pet. iii. 13 may, also, furnish some support for it. On the other hand, it is clear that the following context refers only to persons (vv. 21 ff.), and it is also evident that, at ver. 18, the general thought turns from the natural to the spiritual creation. The passage in Eph., also, (i. 10) follows upon a line of thought which has reference to God's purpose and work in redemption.

(h) As to the meaning and extent of the reconciliation here spoken of—how far it is actually realized in the subjective experience of individuals, and whether the idea of universal restoration or salvation is suggested—we may remark:—(1) Meyer claims that God is the subject, whose hostility is removed by the reconciliation, as in Rom. v. 10. He asserts this on the ground of the universal τὰ πάντα—all things that exist; it being impossible that the whole universe should be hostilely disposed towards God. This ground would not be sufficient, of course, if τὰ πάντα refers to intelligent beings. According to this view the reconciliation is viewed from the side of God and the Divine plan, as in all probability it is in Rom. v. 10 and 2 Cor. v. 18, 19. If it be adopted, the universality may be found in the provisions of the plan, rather than in its realized results. There is so much in this passage, however, which apparently points towards actual consummation, that we can hardly suppose the thought of this to have been absent from the writer's mind, even if he was looking at the plan. The passages in Rom. and 2 Cor. are not parallel in this regard.—(2) The realized result seems evidently to be referred to in vv. 21, 22. It must be admitted, however, that this result may there be suggested in the *other words*, while ἀποκαταλλ. may point more particularly towards the Divine side and the plan of redemption.—(3) It is worthy of notice that in this passage, and in the corresponding one in Eph., the statement of this universality is connected, in the surrounding context, with allusions to those only who are in the Christian body. The same is true of Phil. ii. 10. These declarations do not occur in any passage where the author's primary purpose is, to show how universally the plan of redemption results in securing the salvation of individual men.—(4) It is not inconsistent with a reasonable view of either of the two passages in Eph. and Col., or of the one in Phil., to suppose that the writer leaves out of consideration the finally unbelieving portion of mankind and the evil angels. Weiss (*Bibl. Theol. N. T.* Vol. ii. p. 109, n. 8 (Eng. Tr.) says, "evil spirits and unbelievers, being incapable of final union to Christ, are, it is self-evident, left out of account."—(5) The intimations in the Pauline Epistles, as well as elsewhere in the N. T., in regard to the ultimate fate and loss of unbelievers, must be allowed their proper influence in connection with these passages. This is especially true, in view of what has already been said in the foregoing remarks.—(6) The explanation of Weiss referred to above is more satisfactory than the elaborate one given by Meyer on page 242, because it can hardly be said with accuracy that, after the demoniac portion of the angelic world and the unbelieving portion of mankind have been consigned to Gehenna, there will be no longer anything alienated from God and the object of His hostility. This view only makes subjection in the case of these angels and men equivalent to reconciliation, which cannot be affirmed, or limits τὰ πάντα, as Meyer here

apparently does, to the new heaven and new earth, which, to say the least, is a doubtful limitation. Τὰ πάντα in ver. 16, and again as connected with ver. 20, apparently includes not merely the heaven and the earth, but the intelligent beings in them. Unless, therefore, the writer is confining his thought either to the Divine provision of redemption, without regard to individual acceptance of it, or to those who accept it, as suggested by the surrounding context, it seems arbitrary to exclude from τὰ πάντα, in ver. 20, any of those included in it in ver. 16.

(i) εἰρηνοποιήσας is connected immediately with the idea of ἀποκαταλλάξαι, and accordingly refers to peace with God. It is noticeable that this suggestion of peace occurs here *before* the allusion to the readers as having been called into the Christian life from among the Gentiles, while in Eph. ii. 11 ff. it is introduced *after* a similar allusion. By reason of this fact, in Eph. the word takes hold not only of the idea of peace with God, but also, and especially, of peace (the destruction of the enmity) between Gentiles and Jews. In a similar way, the word ἀπηλλοτριωμένοι in Eph. ii. 12 is connected with "the commonwealth of Israel and the covenants of the promise," while here the reference is not thus limited. The genitive, if supplied here, would, as Meyer says, be θεοῦ.

#### XXIX. Vv. 21-23.

(a) The construction of ἡμᾶς κ.τ.λ. of ver. 21, as well as the textual reading in the case of the last word of this verse (whether ἀποκατήλλαξεν or ἀποκατηλλάγητε), is uncertain. If we read the second person plural of the verb, it seems better, on the whole, to make the clause from νυνὶ to θανάτου parenthetical, and to connect παραστήσαι, by the καί at the beginning of ver. 21, with ἀποκαταλλάξαι of ver. 20—ἡμᾶς of ver. 21 being the object of παραστήσαι, and being repeated in ἡμᾶς of ver. 22. This construction must be regarded as more simple and natural than that which is given by Meyer, who makes παραστήσαι, the object aimed at in the reconciliation. With the text ἀποκατήλλαξεν, Meyer's view would apparently be correct (so Ell. and some others), but Meyer reads the verb in the 2d pers. W. & H. give the parenthetical character to the sentence commencing with νυνὶ δέ, even with the verb in the 3d pers. sing., but this is less probable.—(b) The 23d verse does not indeed necessarily, but may quite probably have an incidental reference to the danger, to which the readers were exposed, of being led away from the truth by the errorists.—(c) The connection of ver. 23 with vv. 5, 6, can scarcely fail to be observed—τῆς ἐλπίδος, τοῦ εὐαγγελίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει, (comp. διάκονος ver. 7).—(d) Ell. Lightf. Rid., and others agree with Mey., that πάσῃ κτίσει means *every creature*, not *the whole creation*.

#### XXX. Vv. 24-29.

(a) The textual reading ὅς, which Meyer adopts, is rejected by Tisch., Treg., W. & H., Alf., R. V., Hofm., Ell. Lightf. and others. The oldest MSS. omit it, and its insertion is easily accounted for by the final syllable of διάκονος of ver. 23, and the desire to make an easy transition to ver. 24. Meyer's view, that it fell out by reason of διάκονος, or by the fact that a Church lesson began here, is less probable.—(b) The sufferings here alluded to, as may be inferred from Eph. iii. 1-13, are especially those connected with his imprisonment. This is indicated by the similarity in various phrases between the passage in Ephesians and these

verses. Comp. the use of *θλίψεις* in both passages, *ἐγενόμην (ἡθνη) διάκονος, οἰκονομία, τὸ μυστήριον τὸ ἀποκεκρ., ἀπὸ τῶν αἰώνων*, etc.

(c) *ἀνταναπλήρῳ τὰ ὑπερήματα τῶν θλίψεων τοῦ Χριστοῦ*.—With reference to these words we may observe: (1) The "afflictions" are designated by the word *θλίψεις*, which, according to the general usage of the N. T., denotes outward calamities or troubles. The suffering of Christ for sin, distinctly so called, is evidently not included in the word; *παθήματα* of this verse must, accordingly, be explained in the same way, and also *παθήματα* of 2 Cor. i. 5.—(2) In 2 Cor. i. 5 the sufferings of Christ appear to be represented as so abounding that they overflow from Him upon His disciples. That verse seems, in a certain sense, to present the opposite side of the thought here presented. The argument becomes a strong one, therefore, that the genitive *Χριστοῦ* in this place, as well as in 2 Cor., is a gen. of the subject, and in the strict sense of *belonging to Him, being His*.—(3) The reference to the Church, in ver. 24, as Christ's body naturally carries back the thought to *ἡ κεφαλὴ τοῦ σώματος* ver. 18, and to the similar expression in Eph. i. 23. This relation of the body to the head may, therefore, be properly taken into consideration in the explanation of the words "fill up," etc. It suggests how the sufferings of the body may be conceived as belonging primarily to the head, and as "abounding unto" (overflowing from the head to) the body.—(4) The verb *ἀνταναπλήρῳ* carries in it the idea of filling up or supplying what belongs to one person by another, as a substitute. It represents the taking hold, as it were, over against another, and bearing up what he does not or cannot bear, and thus supplying his place and his want, and in this way filling up what is lacking.—(5) It will be noticed that, in 2 Cor. i. 3–5, the abounding or overflowing of the sufferings of Christ to the apostle is placed in a parallelism with the passing over of the comfort which the Apostle had received from God, in his sufferings, to the Corinthian Christians in theirs. The suggestion derived from this fact may have a bearing on the present verse. In view of these considerations, we may conclude that the Apostle's conception is that all the sufferings and afflictions which are involved in the carrying on of Christ's work in the world, whether experienced by Himself or His followers, are His own, and that, as He was not able, in His earthly life, to bear them all, they overflow to His followers. As filling up that which remains from Him, His followers, in a certain figurative sense, supply His place, after His death, so far as these experiences are concerned. They may rejoice in tribulations, therefore,—and the Apostle himself does rejoice,—not only because they tend (as in Rom. v. 3 ff.) to the confirmation of the hope of future glory, and not only because they are endured for the welfare of the Church and the progress of the Gospel (Eph. iii. 1, 13; Phil. i. 12, and other passages), but also because in the endurance of them the disciple is brought, in a most intimate way, into fellowship with Christ. Comp. on this whole subject Matt. xx. 23; Rom. viii. 17; Gal. vi. 17; Phil. iii. 10; Heb. xiii. 13; 1 Pet. iv. 13; and on the genitive, as subjective, 2 Cor. iv. 17; Eph. iii. 13; Jas. i. 27, with *θλίψεις*, and 2 Cor. i. 5; Phil. iii. 10; 1 Pet. i. 11, iv. 13, v. 1, with *παθήματα*.

(d) *οἰκονομίαν*.—That this word is correctly explained by Meyer is indicated by a comparison of the passage with 1 Cor. iv. 1, and Rom. xv. 15 ff. These two passages, when taken together, present in a striking way the ideas and expressions of vv. 25, 26:—the *οἰκονομία* as connected with the *μυστήριον* (in 1 Cor.), the entrusting of the office, and the fulfilling of the word with reference to preaching to the Gentiles (in Rom.); (comp. also vv. 26, 27 with Rom. xvi. 25, 26). The



word *οἰκονομίαν* is found in Eph. i. 10, where it cannot have this sense of *stewardship*. In Eph. iii. 2, in a passage somewhat similar to the one before us, it probably does not have this meaning. But in Eph. i. 10, the connection and thought are entirely different, and in Eph. iii. 2 it will be observed that the development of the subject is more in detail than it is here. The development there proceeds from the thought of the economy of grace which had been made known to the apostle (vv. 2-6), to that of the office and commission which had been given to him to proclaim this economy (vv. 7 ff.). Here, on the other hand, the passage begins with the latter point, and all that is said is brought into subordination to this. The fact mentioned by Meyer in his notes on Eph. iii. 2, that the participle is there connected with *ἀρίστος* (*δοσέσις*), while here it agrees with *οἰκονομίαν* (*δοσέσις*), shows the different conception in the two cases.—(c) The same peculiar reference of the *μυστήριον* which we find in these verses is indicated also in Eph. iii. 1-12. In the latter passage this is more distinctly presented than it is here—that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. But that the writer thinks of this bearing of the gospel on the Gentiles here, is sufficiently manifest. The two passages were, doubtless, written with the same general thoughts in mind, and should be interpreted in connection with each other. Yet certain individual characteristics belong to each. The development of the passage in Eph. is influenced by the thought of the Divine plan and eternal purpose with which that Epistle opens, and by that of the removal of the separation between Jews and Gentiles which does not belong so definitely in the present letter.

(f) It is doubtful, to say the least, whether Meyer's view of *καιῶν*, that it refers to *men* while *αιώνων* refers to *times*, can be affirmed. A comparison with Eph. iii. 21 favors the reference of both words to *time*.—(g) With respect to ver. 27, the following points may be noticed:—(1) whether *τί* means *what* in the sense of *how great*, as Meyer holds, or simply *what*, the question, as a whole, suggests the former idea. (2) The antecedent of *ὃ* (or *ὅς*, if this is adopted as the true text) is, probably, *μυστήριον*, and not (as Meyer) *τὸ πλῆθος κ.τ.λ.* This may be inferred from the fact that Christ is spoken of as the mystery in ii. 2; from the fact that *μυστήριον* is the most prominent word—it is the mystery, to which the riches of the glory belong; and from the fact that the idea of the wealth of the glory does not seem to be exhausted by the hope of the glory. The revelation makes known the mystery—what had been unknown—that Christ is among or in the Gentiles the hope of the future heavenly glory, and it opens the knowledge of what the greatness and the richness of this glory are. (3) Meyer is apparently correct in referring the *δόξης* before *μυστήριον* and the *δόξης* after *ἐλπίς* to the same thing, i. e. the glory of the Messianic Kingdom—of the *κληρονομία*—to which the *ἐλπίς* points.—(h) *Ἐν* with *τοῖς ἐνέσσω* has, doubtless, the sense of *among*; with *ἐν* it may mean *among* or *in*. The correspondence in form and the nearness to each other of the two phrases favor the former meaning for the second *ἐν*. But as the writer is speaking, in the first clause, of making known to the saints what is, etc., he naturally uses in that place the word *among* i. e. as manifested among. In the second case, on the other hand, he is giving an explanation of what the mystery is, and he says that it is Christ, as the hope, etc. The clauses, therefore, are not parallel; and, as hope is a subjective thing within the individual mind, we should more naturally expect him to use *in* here.

(i) The thrice repeated *πάντα ἄνθρωπον* is noticed by Meyer as emphasizing

the idea of *universality*. Lightf. remarks upon this as follows: "This great truth [the universality of the Gospel], for which St. Paul gave his life, was now again endangered by the doctrine of an intellectual exclusiveness taught by the Gnosticians at Colossae, as before it had been endangered by the doctrine of a ceremonial exclusiveness taught by the Judaizers in Galatia." The apostle had met with new adversaries, but not in every sense new. They assailed the same great peculiarity of his teaching—the gospel for all nations and all men. The standpoint of attack changed, but the attack came upon the same doctrine. And the new errorists were not wholly new, in the sense of being entirely unconnected with the old ones. They had the old Jewish element, though it was mingled with, and affected by, new influences, which had come from the Oriental or Greek philosophy. The progress and the growth from the time of the earlier epistles were a natural advance, and in the natural order. They were not greater, nor was the state of thought at the end further removed from that at the beginning, than might have been expected in those earliest days of the Church.

## CHAPTER II.

VER. 1. *περί*] Lachm. and Tisch. 8 read *ὑπέρ*, following A B C D\* P 8 min. But how easily may *ὑπέρ* have been suggested to the copyists by i. 24 and iv. 12!—The form *ἐώρακαν* (Lachm. and Tisch. 7) or *ἐόρακαν* (Tisch. 8) is more than sufficiently attested by A B C D\* 8\*, etc., to induce its reception in opposition to the usage elsewhere. Respecting this Alexandrian form see Winer, p. 73 [E. T. 76]; and on *ἐόρ.*, Fritzsche, *ad Aristoph. Th.* 32.—Ver. 2. Instead of *συμβιβασθέντες*, Elzevir has *συμβιβασθέντων*, in opposition to decisive testimony; an emendation.—*πάντα πλοῦτον*] A C min. have *πάν τὸ πλοῦτος* (so Lachm. Tisch. 7), and are also joined by B 8\* Clem. with *πάν πλοῦτος* (so Tisch. 8). Here also (comp. i. 27) the neuter is the original; in thinking of the more common *ὁ πλοῦτος* the ΠΑΝΤΟ became ΠΑΝΤΑ, in accordance with which *πλοῦτον* also came to be written. The reading of Tisch. 8 is a restoration of the neuter form after the article had been lost.—Instead of the simple *τοῦ Θεοῦ* (so Griesb. Scholz, Tisch. 7, Rinck; among modern expositors, Bähr, Olshausen, de Wette, Ewald), Elzevir has *τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ*, while Lachm. reads *τοῦ Θεοῦ Χριστοῦ*, and Tisch. 8 *τοῦ Θεοῦ, Χριστοῦ*. Among the numerous various readings, *τοῦ Θεοῦ Χριστοῦ* (also adopted by Steiger, Huther, Bleek, Hofmann) is certainly strongly enough attested by B. Hilar. (but without vss.), while the simple *τοῦ Θεοῦ* has only 37, 67\*\*, 71, 80\*, 116, Arm. *ed. Venet.* in its favor. A C 8\*, 4, Sahid. Vulg. ms. have *τοῦ Θεοῦ πατρὸς (τοῦ) Χ.*, which Böhmer and Reiche prefer, whilst 8\*\*\* Syr. p. have *τ. Θεοῦ καὶ πατρ. τοῦ Χ.*, and others still, such as Syr. Copt. Chrys. read *τ. Θ. πατρὸς καὶ τοῦ Χριστοῦ*, and consequently come nearest to the *Recepta*; but a few authorities, after the mention of God, insert *ἐν Χριστῷ*, as Clem. Ambrosiaster: *τοῦ Θεοῦ ἐν Χ.* Regarding these variations we must judge thus: (1) the far too weak attestation of the bare *τοῦ Θεοῦ* is decisive against it; (2) the reading of Lachm.: *τοῦ Θεοῦ Χριστοῦ*, is to be regarded as the original, from which have arisen as glosses the amplifications *τοῦ Θεοῦ πατρὸς τοῦ Χ.*,<sup>1</sup> and *τοῦ Θεοῦ πατρ. καὶ τοῦ Χ.*, as well as the *Recepta*; (3) the reading *τοῦ Θεοῦ ἐν Χριστῷ* arose out of a gloss (*ἐν Χριστῷ*) written on the margin at *ἐν ᾧ*, in accordance with i. 27, which supplanted the original *Χριστοῦ*; (4) the *ἐν Χριστῷ* thus introduced was again subsequently eliminated, without, however, the original *Χριστοῦ* being reinserted, and thus arose the reading of Griesb. *τοῦ Θεοῦ*, which therefore—and with this accords its late and weak attestation—appears to be merely a half completed critical restoration.—Ver. 4. *δέ*] is wanting in B 8\*, Tisch. 8; but it was readily omitted by the copyists before the syllable *ΔΕ*.—*μή τις*] Lachm. and Tisch. read *μηδεὶς*, which, following preponderant codd. (A B C D E P 8), is to be preferred.—Ver. 7. *ἐν τῇ πίστι*.] Lachm. and Tisch.

<sup>1</sup> If this reading, relatively so strongly attested, were the original one, it would not be easy to see why it should have been glossed or altered. The original expression

must have given rise to dogmatic scruples and only the description of God as *τοῦ Θεοῦ Χριστοῦ* could have done so.



have only *τῇ πίστει*, following B D\* min. Vulg. It. Archel. Ambrosiast. Theophyl. Properly; the *ἐν* was mechanically introduced from the adjoining text.—*ἐν αὐτῇ*] though suspected by Griesb., and rejected by Tisch. 8 (it is wanting in A C S\* min. Copt. Tol. Archel.), is to be defended. Its omission was easily occasioned by the fact that *περισσ.* was found to be already accompanied by a more precise definition expressed by *ἐν*. The *ἐν αὐτῷ* read by D\* S\*\*<sup>1</sup>, 1, Pel. vss., though only a mechanical repetition of the preceding *ἐν αὐτῷ*, testifies indirectly to the fact that originally *ἐν αὐτῇ* was in the text.—Ver. 10. *ὅς ἐστιν*] Lachm. reads *ὁ ἐστιν*, following B D E F G Germ. Hilar. A mistaken correction, occasioned by the reference of the preceding *ἐν αὐτῷ* to τὸ πλήρωμα.—Ver. 11. After *σώματος* Elz. has *τῶν ἁμαρτιῶν*; an exegetical addition, in opposition to decisive testimony. Comp. Rom. vi. 6.—Ver. 13. The second *ἡμᾶς* is indeed wanting in Elz., but receives so sufficient attestation through A C K L S\*, min. vss. and Fathers, that its omission must be explained on the ground of its seeming superfluous. B min. Ambr. have *ἡμᾶς*, which is conformed to the following *ἡμῖν*. Instead of this *ἡμῖν*, Elz. has *ἡμῖν*, in opposition to decisive testimony.—Ver. 17. *ᾧ*] Lachm. reads *ὁ*, following B F G It. Goth. Epiph. Ambrosiast. Aug. To be preferred, inasmuch as the plural was naturally suggested to the copyists by the plurality of the things previously mentioned.—Ver. 18. *ᾧ μὴ ἔωρακεν*] *μὴ* is wanting in A B D\* S\*, 17, 28, 67\*\*, Copt. Clar. Germ. codd. in Aug., Or. ed. Tert.? Lucif. Ambrosiast., while F G have *οὐκ*. The negation is with justice condemned by Griesb., Steiger, Olshausen, Huther, Ewald; deleted by Tisch. 8 (bracketed by Lachm.), although defended specially by Reiche, whom Hofmann also follows. An addition owing to misapprehension. See the exegetical remarks.—Ver. 20. *εἰ*] Elz. reads *εἰ οὖν*, in opposition to decisive testimony. An addition for the sake of connecting, after the analogy of ver. 16 and iii. 1.

Expressing in a heart-winning way his earnest concern for the salvation of the souls of his readers, Paul introduces (vv. 1-3) what he has to urge upon them in the way of warning against the seduction of false teachers (vv. 4, 5), of exhortation to faithfulness (vv. 6, 7), and then, again, of warning (ver. 8). He then supports what he has urged by subjoining the relative soteriological instructions and reminders (vv. 9-15), from which he finally draws further special warnings as respects the dangers threatening them on the part of the false teachers (vv. 16-23).

Ver. 1. [On Vv. 1-5, see Note XXXI. pages 331-334.] *Γάρ*] [XXXI a.] The apostle now confirms in *concreto* the *εἰς ὃ κ. κοπ. ἀγωνιζόμενος κ.τ.λ.*, which has just been affirmed of himself in general: in *proof* of that assertion I would have you to know, etc. Hofmann holds erroneously, in consequence of his mistaken explanation of *κοπιῶ* in i. 29, that Paul desires to *explain why* he has said that he is *becoming weary* over the exertion, etc.—Instead of the more frequent *ὃν θέλω ὑμᾶς ἀγνοεῖν* (see on Rom. xi. 25, i. 13), Paul uses the *θέλω ὑμ. εἰδέναι*, also in 1 Cor. xi. 3; comp. Phil. i. 12.—*ἡλίκου*] what a *great, vehement* conflict. Paul nowhere else uses this word, which is classical, but does not occur either in the LXX. or in the Apocrypha; in the N. T. it is only found again at Jas. iii. 5. That by the *conflict* is meant the *internal pressure of solicitude and apprehension*, etc. (comp. i. 29, also Rom. xv. 30), is plain [XXXI b.]—when we remember

the imprisoned condition of the apostle, who now could not contend outwardly with the false teachers themselves—from ver. 2. It is at the same time self-evident that the wrestling of *prayer* was an eminent *way of conducting* this spiritual conflict, without its being necessary to regard iv. 12 as a criterion for determining the sense in our passage.—καὶ τῶν ἐν Λαοδικ.] The neighboring *Laodiceans* (Rev. iii. 14 ff.) were without doubt exposed to like heretical dangers; hence also the injunction as to the mutual communication of the Epistles, iv. 16.—καὶ ὑμῶν κ.τ.λ.] The sense is: *and generally* (καί, see Fritzsche, *ad Matth.* p. 786. 870) *for all to whom I am personally unknown*. It adds the *entire category*, to which the *ἐπεὶς* and those ἐν Λαοδικείᾳ, both regarded as *churches*, were *reckoned to belong*. Comp. Acts iv. 6. It is plain from our passage that Paul had *not* been in Colossae and Laodicea. It is true that Wiggers, in the *Stud. u. Krit.* 1838, p. 176, would have ὑμῶν κ.τ.λ. understood as referring to a *portion of the Colossians and Laodiceans*, in which case καὶ would mean *even*; but the text itself is decisively opposed to this view by the following αὐτῶν, ver. 2, which, if the ὑμῶν κ.τ.λ. to which it refers be not the *class* in which the readers and Laodiceans *were included*, would be altogether *unsuitable*; as, indeed, the bare *even* does not suffice to give special prominence to a particular portion (we should expect μάλιστα δέ or the like), and the comprehensive ὑμῶν withal does not seem accounted for. Erroneous also is the view (held already by Theodoret in the *Hypothes.* and in the *Commentary*, though Credner, *Einh.* § 154, erroneously denies this) of Baronius, Lardner, and David Schultz (in the *Stud. u. Krit.* 1829, p. 535 ff.), that the ὑμῶν κ.τ.λ. were *other* than the *ἐπεὶς* and οἱ ἐν Λαοδικ.; Paul having been personally known to both the latter. The subsequent αὐτῶν is fatal to this theory likewise: and how singularly without reason would it have been, if Paul had designated as the objects of his anxiety, along with two churches of the district which are supposed to have known him personally, *all* not knowing him personally, without distinction of locality! With how many of the latter were there no such dangers at all existing, as the Colossians and Laodiceans were exposed to! To this falls to be added the fact, that in the entire Epistle there is not a single hint of the apostle having been present in Colossae. See, on the contrary, on i. 8 and on i. 23.<sup>1</sup> According to Hilgenfeld, in his *Zeitschr.* 1870, p. 245 f., the intimation that Paul was personally unknown to the Colossians betrays the *composition of the Epistle at a later time*, when the recollection of his labors there had been already superseded and had vanished from the memory of the churches. As if such a forgetfulness were even conceivable, in presence of the high esteem in which the apostle was held!—That Paul should have been so concerned about the Colossians and Laodiceans, *as those who did not know him personally*, is natural enough, seeing that they were not in a position to oppose the living impression of the apostle's personal ministry, and his direct authority, to the heretical seductions. Comp. ver. 5.—ἐν σαρκί] not belonging to ἐωράκασι—in which case it would be a contrast to seeing ἐν

<sup>1</sup> Comp. Wieseler, *Chronol. des apost. Zeitalt.* p. 440.

πνεύματι (Chrysostom, Theophylact, Baumgarten-Crusius)—joins itself, so as to form one idea, with τὸ πρόσωπόν μου (Winer, p. 128 [E. T. 135]). See ver. 5. The addition, which might in itself be dispensed with (comp. Gal. i. 22; 1 Thess. ii. 17), serves the purpose of *concrete representation*, without its being necessary to import into it a contrast to the “spiritual physiognomy” (Olshausen), or to the having made acquaintance *in a spiritual fashion* (Hofmann), in connection with which Estius even discovers a certain ταπεινῶσις through a higher estimation of the latter; although generally the idea of a *spiritual mode of intercourse*, independent of bodily absence, very naturally occasioned the concrete description: my *bodily* face. There is all the less ground for assigning ἐν σαρκί, as an anticipation of ver. 5, to the hand of the manipulator, and that in such a way as to betray an author who knows the apostle to be already snatched away from the flesh and present in heaven (Holtzmann).

Ver. 2. The end aimed at (*iva*) in this conflict: *in order that their hearts may be comforted*, viz. practically by the fact, that they are united in love, etc. Accordingly, συμβιβασθ. κ.τ.λ. contains the *mode* of that comforting, which ensues, when through loving union the evil of heretical division, whether threatening or already rampant, is removed. Most thoughtfully and lovingly Paul designates the concern of his solicitude as παράκλησις τῶν καρδιῶν αὐτῶν, not impeaching them on account of the heretical seductions, but making those temptations to be felt as a *misfortune*, in the presence of which one requires *comfort* (Vulgate: “*ut consolentur*”).<sup>1</sup> The explanation which makes παρακαλ. mean, like יָצַח (LXX. Deut. iii. 28; Job iv. 3), to *strengthen, confirm* (so Huther, de Wette, Baumgarten-Crusius), is quite opposed to the Pauline usage, according to which it means to exhort (so Luther here), to give consolation (so Hofmann; comp. Bleek), to entreat, to encourage, to *comfort*; the latter in particular when, as here, it is joined with κατ.δ.α. Comp. iv. 8; Eph. vi. 22; 2 Thess. ii. 17 (also Eccles. xxx. 23).—συμβιβασθέντες] referred to the logical subject of the foregoing, i.e. to the *persons*, of whom αἱ καρδίαι αὐτῶν was said. See on Eph. iv. 2. It means here *not instructi* (Vulgate; comp. 1 Cor. ii. 16, and the LXX.), nor yet *introduced*,<sup>2</sup> which linguistic usage does not permit, but *brought together, united, compacti*.<sup>3</sup> In connection therewith, ἐν ἀγάπῃ, which denotes Christian brotherly love, is the moral *element, in which* the

<sup>1</sup> Chrysostom remarks aptly (comp. Theophylact): ἡδὴ λοιπὸν σπεύδει καὶ ὠδίνει ἐμβαλεῖν εἰς τὸ δόγμα, οὕτε κατηγορῶν οὕτε ἀπαλλάττων αὐτοὺς κατηγορίας.

<sup>2</sup> So Hofmann, who couples it in this sense with εἰς πᾶν τὸ πλοῦτος, taking ἐν ἀγάπῃ adverbially, and explaining the καί, which stands in the way, in the sense of “*even*,” to the effect that this introduction into all riches of the *understanding* has as its presupposition *another* introduction, viz. that into the *faith*. This is a sophistically forced mode of disposing of the καί, suggested by nothing in the context, especially since faith by no means,

either of itself or in vv. 5-7, falls to be considered as a *preliminary stage*, as if the πληροφορία κ.τ.λ., like a *new stadium*, had to be entered upon through a *second* introduction; on the contrary, this πληροφορία is the *full rich development* of faith in the inner life. We may add that συμβιβάζειν=*to introduce* is nothing but a *lexicographical fiction* invented by Hofmann. Chrysostom already says rightly: ἵνα ἐνωθῶσι.

<sup>3</sup> Ver. 19; Eph. iv. 16; Thuc. ii. 29.5; Herod. i. 74; and see Wetstein and Valekenæer, *Schol.* I. p. 453 f.



union is to subsist; to which is then added the *telic* reference of *συμβιβασθ.* by *καὶ εἰς κ.τ.λ.*: united in love and for behoof of the full richness, etc., *i.e.* in order, by that union, to attain the possession of this full richness, which could not be attained, but only hindered, by division and variance. [XXXI c.]—*καὶ εἰς* is not to be *joined* with *παρακλ.* (Storr, Flatt), since the *καὶ* rather adds to the *ἐν*-relation of the *συμβιβ.* its *εἰς*-relation, and is therefore merely the simple *and*, not *etiam* (Bengel, Hofmann); but not to be explained either as *et quidem* (Bähr, Böhmer), or by an *ἐλθωσι* to be supplied (Olshausen permits a choice between the two).—*τῆς πληροφ. τῆς συνέσ.*] *The full certainty of Christian insight* is the lofty blessing, the *whole riches* of which, *i.e.* its blissful possession as a whole, they are to attain, so that in no element of the *σύνεσις* and in no mode thereof does there remain any lack of completely undoubting conviction;<sup>1</sup> comp. 1 Thess. i. 5; Heb. vi. 11, x. 22; Rom. iv. 21, xiv. 5. On the conception of *πληροφορεῖν*, see Bleek on *Hebr.* II. 2, p. 233 f. As to *σύνεσις*, *intelligence*, both theoretical and practical, comp. on i. 9; that here also what is specifically *Christian* is meant *κατ' ἐξοχὴν*, is plain from the context. See the sequel. The cumulative fullness of the description *πάν τὸ πλ. τ. πληρ. τ. συνέσ.* is naturally and earnestly called forth by the consideration of the dangers which threatened the *πληροφ. τ. συνέσ.* through the attempts of false teachers (ver. 4).<sup>2</sup>—*εἰς ἐπίγνωσιν κ.τ.λ.*] parallel to the preceding *εἰς πάν τὸ πλοῦτος κ.τ.λ.*, and destined to bring in with emphasis the great object of the *σύνεσις* (*the divine counsel of redemption, τὸ μυστήριον*, see on i. 26); so that what was previously *set forth at length* by *εἰς πάν τὸ πλοῦτος τ. πληροφ. τ. συνέσ.* is now succinctly *summed up* for the sake of annexing the object by *εἰς ἐπίγνωσιν*. Thus the distinction between *ἐπίγνωσις* and *γνώσις* (ver. 3) is brought out clearly.<sup>3</sup> Comp. on i. 9. But *τοῦ μυστ. τ. θ.* is not to be attached also to *τῆς συνέσεως* (Hofmann), so that the *τὴν ἐπίγνωσιν* would occupy an interrupting position.—*τοῦ Θεοῦ*] Genitive of the subject; it is *God*, whose decree the *μυστ.* is. The reading to be approved, *τοῦ Θεοῦ Χριστοῦ* [XXXI d.] (see the critical remarks), means: *of the God of Christ*, *i.e.* *to whom Christ belongs* in a special way, as to His Father, Sender, Head, etc.; [XXXI e.] see on Eph. i. 17; comp. John xx. 17; Matt. xxvii. 46. The separation of *Χριστοῦ*, however, from *τ. Θεοῦ*, and the taking it as apposition to *τοῦ μυστηρ. τοῦ Θεοῦ*, so that *Christ Himself* appears as the *personal secret of God*, “because He is personally the truth contained in God and revealed from God” (Hofmann, comp. Holtzmann, p. 215), must be rejected, because Paul would thus have expressed himself in a way as much exposed to misapprehension as possible. He would

<sup>1</sup> Neither Greek authors, nor the LXX., nor the Apocrypha have *πληροφορία*. In Ptol. *Tetr.* p. 4, 9, *πληροφόρησις* is found.

<sup>2</sup> *Οἶδα, ὅτι πιστεύετε, ἀλλὰ πληροφορηθῆναι ὑμᾶς βούλομαι: οὐκ εἰς τὸν πλοῦτον μόνον, ἀλλ' εἰς πάντα τὸν πλοῦτον, ἵνα καὶ ἐν πᾶσι καὶ ἐπιτεταμένως πεπληροφορημένοι ᾖτε*, Chrysostom.

<sup>3</sup> According to Holtzmann, p. 303, in the frequent mention of *γνώσις* and *ἐπίγνωσις*, of

*σοφία* and *σύνεσις*, of *γνωρίζειν* and *φωτίζειν*, of *μυστήριον ἀποκεκρυμ.* and *φανερώσις τοῦ μυστ.*, we may detect already the terminology of the Grecian mysteries. As if these ideas and expressions were not sufficiently Pauline, and their intentional application were not sufficiently intelligible in the light of theosophic aberrations. Comp. also on i. 23; and Weiss, *Bibl. Theol.* p. 420, ed. 2.

either have inserted an *ὁ ἵστι* after τοῦ Θεοῦ (i. 24; 1 Cor. iii. 11), or have omitted τοῦ Θεοῦ, which would have made τὸ μυστήριον Χριστοῦ, as in Eph. iii. 4, the mystery contained personally in Christ. But as the apostle has actually written, the reader could only understand the mystery of *the God of Christ*. If Christ is *God's* (see on 1 Cor. iii. 23; comp. Luke ii. 26, ix. 20; Acts iv. 26), then God is also the *God of Christ*. After Θεοῦ, therefore, no comma is to be inserted. Finally, the view of Hilary (*"Deus Christus sacramentum est"*), that ὁ Θεός is *Christ Himself* (so Steiger and Bisping,<sup>1</sup>) is wholly without Pauline analogy, and is not to be supported by such passages as Rom. ix. 5; Tit. ii. 13; Eph. v. 5; in fact, even the lofty predicates employed in i. 15 ff., ii. 9, draw the line of distinction between God and Christ. Moreover, the expression itself is not harsher (de Wette), or even more inconceivable (Olshausen), more unsuitable and obscure (Reiche), than the phrase ὁ Θεὸς τοῦ κυρίου ἡμ. Ἰησοῦ Χ. in Eph. i. 17; since in connection with the notion "the God of Christ," the designation of the latter as our Lord is unessential. The addition Χριστοῦ finds its motive in the connection, because it was just *in Christ* that God formed the decree of redemption (the μυστήριον), and has carried it out (Eph. iii. 10 f., *et al.*). Whosoever has known God as the *God of Christ*, has the divine μυστήριον therewith unveiled to him.

Ver. 3. Ἐν ᾧ [XXXI f.] is to be referred to τοῦ μυστηρίου—a remark which applies also in the case of every other reading of the foregoing words—not to *Christ*,<sup>2</sup> as is commonly done with the *Recepta*, and by Böhmer, Dalmer, and Hofmann even with our reading. The correct reference is given, in connection with the *Recepta*, by Grotius (against whom Calovius contends), Hammond, Bengel, and Michaelis; and in connection with our reading, by Huther, Schenkel, and Bleek; its correctness appears from the correlation in which ἀπόκρυφοι stands to τοῦ μυστηρ. The *destination* of this relative clause is to bring out the high value of the ἐπίγνωσις τοῦ μυστηρίου (*since in Him*, etc.), and that in contrast to the pretended wisdom and knowledge of the false teachers; hence also the emphatic πάντες οἱ θησ. κ.τ.λ.—The σοφία and γνῶσις are here conceived *objectively*, and the *genitives* indicate wherein the treasures consist. The *distinction* between the two words is not, indeed, to be abandoned (Calvin: "duplicatio ad augendum valet;" comp. Huther and others), but yet is not to be defined more precisely than that γνῶσις is more special, *knowledge*, and σοφία more general, the whole *Christian wisdom*, by which we with the collective activity of the mind grasp divine relations and those of human morality, and apply them to right practice. Comp. on. i. 9,<sup>3</sup>—ἀπόκρυφοι [XXXI g.] is not the predicate to εἰσί (so most writers, with Chrysostom and Luther), as if it were ἀποκρυμμένοι εἰσιν instead of εἰσιν ἀπόκρυφοι; for, as it stands, the unsuitable sense would be conveyed: "*in whom all treasures . . . are hidden treasures.*"

<sup>1</sup> Also Philippi, *Glaubensl.* IV. 1, p. 460, ed. 2.

<sup>2</sup> Older dogmatic expositors (see especially Calovius) discover here the *omniscience of Christ*.

<sup>3</sup> On θησαυροί, comp. Plato, *Phil.* p. 15 E: ὡς τινα σοφίας εὐρηκῶς θησαυρόν, Xen. *Mem.* iv. 2. 9, i. 6. 14; Wisd. vii. 14; Ecclus. i. 22; Bar. iii. 15.

But neither is it a description of the qualitative *how* of their *being in Him*,<sup>1</sup> in so far, namely, as they do not lie open for ordinary perception (Hofmann); for this adverbial use of the adjective<sup>2</sup> would be without due motive here, seeing that the apostle is concerned, not about the mode of the *ἐν ᾧ εἰσι*, but about the characterizing of the treasures themselves, whereupon the *how* in question was obvious of itself. We must therefore take ἀπόκρυφοί simply as an attributive adjective to θησαυροί, placed at the end with emphasis: *in whom the collective hidden treasures . . . are contained*.<sup>3</sup> The treasures, which are to be found in the mystery, are not such as lie open to the light, but, in harmony with the conception of the secret, *hidden* (comp. Matt. l. c.), because unattainable by the power of natural discernment in itself, but coming to be found by those who attain εἰς ἐπίγνωσιν τοῦ μυστηρίου, whereby they penetrate into the domain of these secret riches and discover and appropriate them. The objection to this view of ἀποκρ. as the adjective to θησ., viz. that there must then have been written οἱ ἀποκρ. (Bähr, Bleek, Hofmann), is erroneous; the article *might* have been (1 Macc. i. 23), but did not *need* to be, inserted. With the article it would mean: *quippe qui absconditi sunt*; without the article it is simply: "*thesauri absconditi*" (Vulgate), i. e. ἀπόκρυφοί ὄντες, not οἱ ὄντες ἀπόκρυφοί.

Ver. 4. After this affecting introduction, testifying to his zealous striving for the Christian development of his readers, and thereby claiming their faithful adherence to his gospel, the warning now follows, for the sake of which Paul has prefixed vv. 1-3 (τοῦτο). [XXXI h.] That τοῦτο does not refer merely to ver. 3<sup>4</sup> is in itself probable, since vv. 1-3 form a connected sentence admirably preparatory in its entire purport for what follows, and is confirmed by ver. 5, which glances back to ver. 1. Hence: This contained in vv. 1-3, which ye ought to know, I say with the design that, etc.—*ὡς μηδεὶς* (see the critical remarks); comp. Mark v. 43; Tit. iii. 12; Rev. iii. 11, *et al.*—*παραλογίζ.*] In N. T., only found elsewhere in Jas. i. 22 (see Theile *in loc.*); frequent in the later Greek writers since Demosthenes (822. 25, 1037. 15). It indicates, by a term borrowed from false reckoning, the deception and overreaching that take place through *false reasoning*. What particular sophistries the false teachers, whose agitations at all events tended (see ver. 8 f.) *to the disadvantage of the Pauline gospel*, were guilty of, does not appear. It is certain, however, that they were not those suggested by Böhmer (nothing good can come out of Nazareth; one who was crucified cannot have possessed divine wisdom), since the false teachers were not non-Christians. Hardly did these beguiling sophistries affect *the person of the apostle*, as if he were not concerning himself about the confirming and training of churches

<sup>1</sup> In connection with which Bähr, Baumgarten-Crusius, and Bleek convert the notion of *being hidden* into that of *being deposited for preservation* (ἀποκεῖσθαι, i. 5).

<sup>2</sup> See Kühner, *ad Xen. Anab.* i. iv. 12, ii. 2. 17; Krüger, § 57. 5.

<sup>3</sup> Comp. LXX. Isa. xlv. 3; 1 Macc. i. 23; Matt. xiii. 44.

<sup>4</sup> So Oecumenius, Theophylact, Calvin, Zanchius, Estius, and others, including Bähr and Böhmer; Huther is undecided



not planted by himself, as Hofmann thinks. In that case we should have in vv. 1-3 only a self-testimony to the contrary, which, as assertion against assertion, would neither have been skillful nor delicate; nor do we in what follows find any defence in opposition to personal calumination. This applies also in opposition to Holtzmann, p. 177. The γάρ in ver. 5 by no means requires this interpretation.—ἐν πιθανολογίᾳ] *by means of persuading speech*; Luther's "with rational discourses" misapprehends the meaning. It occurs in this place only in the N. T.<sup>1</sup>

Ver. 5. A special reason, having reference to his bodily absence, by which his readers are encouraged not to allow themselves to be deceived. —τῇ σαρκί] with respect to the flesh, *i. e. bodily*. Comp. 1 Cor. v. 3.—ἀλλὰ] *at, yet am I on the other hand*, beginning the apodosis; see on Rom. vi. 5 and 1 Cor. iv. 15.—τῷ πνεύματι] with respect to the spirit, *i. e. mentally*; my spirit, translating itself in thought into your midst, is along with you. Erroneously Grotius: "Deus Paulo revelat, quae Colossis fierent," so that πνεῦμα would be meant of the *Holy Spirit*. According to Wiggers, in the *Stud. u. Krit.* 1838, p. 181, and Vaihinger, in Herzog's *Encyklop.* IV. p. 79, ἀπεῖμι takes for granted the apostle's *having been there previously*. A quite groundless assumption; the verb expresses (ἀπό) the *being away from*, but does not indicate whether a person had been previously present or not, which can only be gathered from the connection or other circumstances of the case. In this case the context directly indicates, by ver. 1, that a bodily παρεῖναι had *not* occurred. It is otherwise in 1 Cor. v. 3; 2 Cor. x. 1, 11, xiii. 2, 10; Phil. i. 27. From the similar expression in 1 Cor. v. 3, Theodoret nevertheless infers that Paul ὡς θεασάμενος αὐτοὺς ἔγραψεν τὴν ἐπιστολὴν.—σὺν ὑμῖν] *in your society, among you*. Comp. Luke viii. 38, xxii. 56; Phil. i. 23; 1 Thess. iv. 17; 2 Pet. i. 18, *et al.*—χαίρων κ. βλέπων] There is here no *illogical* prefixing of the χαίρων in the lively feeling of joy (Huther, comp. de Wette); χαίρων rather expresses joy *at the fact* that he is with them spiritually, and καὶ βλέπων ὑμ. τὴν τάξιν κ.τ.λ. then adds *what at this joyful being with the Colossians he sees in them*, so that the description thus *advances* with κ. βλέπ.: in spirit I am along with you, *rejoicing* in this mental presence, and *therewith seeing*, etc. Comp. also Hofmann, who, however, imports into βλέπων the pregnant meaning not conveyed by the simple verb; it is as plainly present to my soul, as if I saw it with my eyes. This would be κ. ὡς βλέπων, or κ. ὡς ἐν ὀφθαλμοῖς βλ. Renderings blending the ideas, such as *gaudeo videns* (Grotius, Wolf, Bähr, Baumgarten-Crusius, Bleek, and others), or *beholding with joy* (Bengel, Heinrichs, Flatt), are at variance with the words as they stand. Some erroneously cite Josephus, *Bell.* iii. 10. 2, where χαίρω καὶ βλέπων (not βλέπω) means: I rejoice, when I even see it. Winer, p. 438 [E. T. 469 f.], and Fritzsche, *ad Rom.* II. p. 425, supply with χαίρων the words: *concerning you*. But the supplying of ἐφ' ὑμῖν is not justified by

<sup>1</sup> But see Plato, *Theaet.* p. 162 E; comp. Dem. 928. 14: λόγους θαυμασιῶς πιθανοῦς, also πιθανολογεῖν, Diog. L. x. 87; Diod. Sic. i. 39; and

πιθανῶς λέγειν, Lucian, *Amor.* 7. Hence the art of persuasion: ἡ πιθανολογική, Arr. *Epict.* i. 8. 7.

the context, which naturally suggests joy *at the being together with the readers*, for *χαίρ.* stands *alongside of this* as an accompanying relation without any other definition of object. And according to this view there is no ground at all for an *explicative* rendering of *καί*, which Winer still admits (so also Böhmer and Olshausen).—The testimony, moreover, which is given to the readers by *βλέπων κ.τ.λ.* is not inconsistent with the anxious conflict in ver. 1; but, on the contrary, makes the latter, in a psychological point of view, all the more conceivable, when the dangers which threatened a state of things still even now so good are considered. —*ἡμῶν τ. τάξιν*] The prefixed pronoun owes this position to the favorable expectation which the Colossians, *more than many others*, have awakened in the apostle. The *τάξις* is *order*, *orderly condition*. Its antithesis is *ἀταξία*, Plato, *Tim.* p. 30 A. For the idea see Plato, *Gorg.* p. 504 A: *τάξεως . . . καὶ κόσμον τυχοῦσα οἰκία*, Polyb. i. 4. 6: *ἡ σύμπασα σχέσις κ. τάξις τῆς οἰκουμένης*, iii. 36. 6: *ἡ . . . διαίρεσις κ. τάξις*. It is often used of the organized condition of the *state*, Dem. 200. 4, Plat. *Crit.* p. 109 D; elsewhere also (see Sturz, *Lex. Xen.* IV. p. 245) of the *army*, sometimes to designate a *section* of it (a company of two *λόχοι*), and sometimes to express its regular *arrangement in rank and file* (Thuc. iii. 87. 2, iv. 72. 2, 126. 4, viii. 69. 1). Hofmann<sup>1</sup> takes both *τάξ.* and *στερέωμα* in a military sense. But the two words have not in and of themselves the military sense; they would receive it from the context, which is not the case here. Moreover, the meaning *fortress*, *military bulwark*, is expressed not by *στερέωμα* generally, but by *ἐρύμα* or *ὀχύρωμα*, 2 Cor. x. 4. Hence, if we would avoid arbitrariness, we can only abide by the view that here *τάξις* means the *orderly state of the Christian church*, which has hitherto not been disturbed by sectarian divisions or forsaken by the readers. Comp. 1 Cor. xiv. 40. To this *outward* condition Paul then subjoins the *inner* one, by which the former is conditioned: *and the solid hold of your faith in Christ*. *στερέωμα*, *firmamentum*, that which has been *made firm* (Arist. *partit. an.* ii. 9; Theophr. *H. pl.* v. 7. 3), a late word, often found in LXX., Aquila, Theodotion, Symmachus, and Apocrypha (see Schleusner, *Theo.* V. p. 102 f.), represents the steadfastness and immovableness of faith in such a way, that the latter appears as protected by a strong work (with solid foundation, masonry, etc.) from injury (Ezek. xiii. 5; Ps. xviii. 2; 3 Esdr. viii. 81). On the subject-matter, comp. Acts xvi. 5: *ἐστερεοῦντο τῇ πίστει*, 1 Pet. v. 9: *ἀντίστητε στερεοὶ τῇ πίστει*. The abstract *firmness*, however (Huther, de Wette, Baumgarten-Crusius, Bleek, and older expositors), which would be *στερεότης*, is never designated by the word. Chrysostom explains rightly: *ὅτε πολλὰ συναγαγὼν συγκολλήσεις πικνῶς καὶ ἀδιασπαστῶς, τότε στερέωμα γίνεται*. The *genitive τῆς πίστεως*, finally, is not to be taken in such a way as to *make* faith the *στερέωμα* (Hofmann), which protects the readers, as if it were *τὸ ἡμῶν στερέωμα*; but as the *genitive of the subject*, in such a way that their faith *has* the *στερέωμα* securing it, which Paul spiritually sees.—To call in question the *unseducedness* here attested (Baumgarten-Crusius,

<sup>1</sup> Whom Holtzmann, p. 177, has too rashly followed.

who leaves it a question whether the sense is not merely : " *if it is so* "), or to refer it to only a *part* of the church (Flatt), is a quite arbitrary result of unduly pressing the general utterance of commendation.

Ver. 6 f. [XXXI i.] From the warning given in ver. 4 and having its ground assigned in ver. 5, follows (οὖν) the positive obligation to make Christ, as He had been communicated to them through the instruction which they had received, the element in which (ἐν αὐτῷ) their conduct of the inner and outer life moves (περιπατεῖτε), whereupon the more precise modal definitions are subjoined by ἐρριζωμένοι κ.τ.λ.—ὥς] *according as*. Observe that in the protasis παρελάβετε and in the apodosis περιπατεῖτε (not ἐν αὐτῷ, as Hofmann thinks) have the emphasis, in which case the addition of an οὕτως was not necessary. Their *walk* in Christ is to be in harmony with the *instruction*, by means of which they have through Epaphras received Christ.—παρελάβετε] have *received* (i. 7; Eph. iv. 20), comp. Gal. i. 9, 12; 1 Thess. ii. 13, iv. 1; 2 Thess. iii. 6; 1 Cor. xi. 23. Christ was *communicated* to them as the *element of life*.<sup>1</sup> The rendering: have *accepted* (Luther, Bähr, Böhmer, Huther, Hofmann), is not contrary to Pauline usage (de Wette; but see on Phil. iv. 9; 1 Cor. xv. 1); but it is opposed to the context, in which after ver. 4 (see especially ver. 7: καθὼς ἐδοῦχθητε, and ver. 8: κατὰ τὴν παράδοσιν τῶν ἀνθρ.) the contrast between true and false Christian *instruction* as regulative of the walk, and not the contrast between *entrance into the fellowship of Christ* and the walk therewith given (Hofmann), predominates.<sup>2</sup>—τὸν X. 'Ι. τὸν κύριον] A solemnly complete designation, a *summary of the whole confession* (1 Cor. xii. 3; Phil. ii. 11), in which τὸν κύριον, conformably with its position and the entire connection, is to be taken in the sense: *as the Lord*, consequently *attributively*, not as a mere *apposition* (de Wette, Bleek, Ellicott, and others), in which Hofmann includes also Ἰησοῦν, a view which is not warranted by Eph. iii. 1.—Ver. 7. ἐρριζωμ. κ. ἐποικοδ. ἐν αὐτῷ] introduces the *ethical habitus* in the case of the required περιπατεῖν ἐν X. But the vivid conception, in the urgency of properly exhausting the important point, combines very dissimilar elements; for the two figures, of a plant and of a building, are inconsistent as such both with περιπατεῖτε and with one another. Comp. Eph. iii. 17 f. By beginning a new sentence with ἐρριζωμένοι κ.τ.λ., and thus construing it in connection with ver. 8 (Schenkel, Hofmann), we should gain nothing in symmetry, and should only lose without sufficient reason in simplicity of construction; while we should leave the ἐν αὐτῷ περιπατεῖτε in ver. 6 in a disproportionately bald and isolated position. This conjunction, moreover, of heterogeneous figures might quite as legitimately have been made by the apostle himself as by an interpolator, whose hand Holtzmann thinks that he here discovers.—Observe further the *difference in time* of the two par-

<sup>1</sup> To this conception ἐν αὐτῷ refers subsequently. Chrysostom and his followers take this ἐν so, that Christ is regarded as the *way*. But this Johannine conception nowhere occurs in Paul's writings; nor does it accord with παρελάβετε, with which, however, the

extremely common Pauline idea of the ἐν Χριστῷ εἶναι is in harmony.

<sup>2</sup> Eph. iii. 17 f., by comparing which Holtzmann discovers in our passage the hand of the interpolator, is both as regards contents and form too diverse for that purpose.



ticiples, whereby the *steadfastness* of the ἐν Χριστῷ εἶναι (figuratively represented by ἑρμίζωμ.) is denoted as a *subsistent state*, which must be present in the case of the περιπατεῖν ἐν αὐτῷ, while the *further development of the Christian condition* (figuratively represented by ἐποικοδομ.) is set forth as a continuing process of training; comp. Acts xx. 32.—ἐποικοδομ.] *becoming built up*, in which ἐπὶ exhibits the building rising *on the foundation*.<sup>1</sup> The building up may in itself be also regarded as an act *accomplished* (through conversion), as in Eph. ii. 20: ἐποικοδομηθέντες, which, however, as modal definition of περιπατ., would not have suited here. The *progress and finishing of the building* (de Wette, following Acts xx. 32, where, however, the simple form οἰκοδομ. should be read) are conveyed by the present, not by ἐποικοδομ. in itself (comp. Eph. ii. 22). Nor does the latter represent the readers as *stones*, which are built up *on the top of those already laid* (Hofmann); on the contrary, they are in their *aggregate as a church* (comp. on Eph. l.c.) represented as an οἰκοδομή in the course of being built (*i.e.* of a more and more full development of their Christian common life), in regard to which the ἐπὶ in ἐποικοδομ. presupposes the *foundation* laid by Epaphras, namely, Christ (1 Cor. iii. 11); and the building *materials*, including the stones, are not the persons, but the *doctrines*, by means of which the builders accomplish their work (see on 1 Cor. iii. 12).—ἐν αὐτῷ] belongs to both participles, so that Christ is to be conceived doubtless as the *soil* for the roots striking downwards (Eph. iii. 17), and as the *foundation* (1 Cor. iii. 11) for the building extending upwards; but the *expression* is determined by the conception of the *thing* signified, namely, the ἐν Χριστῷ εἶναι, as in ἐν αὐτῷ περιπατ., and not by the *figures*; hence Paul has not written ἐπ' αὐτόν (1 Cor. iii. 12), or ἐπ' αὐτῷ (Eph. ii. 20), which would have been in harmony with the latter participle, but he exhibits Christ as the Person, *in whom* that which is meant by the being rooted and becoming built up has its specific being and nature, and consequently the condition of endurance and growth.<sup>2</sup> Comp. on Eph. ii. 21.—καὶ θεζαυόμ. τῇ πίστει.] And to this being rooted and becoming built up there is to be added the *being established by the faith*, as the development of *quality* in the case, in order that no loose rooting may take place, nor any slack building be formed. The dative τῇ πίστει (see the critical remarks) is to be taken as *instrumental*, not: *with respect to* (in opposition to de Wette), since the following modal definition περισσ. ἐν αὐτῇ specifies, not how they are to be established *in respect of* the faith, but how they are to be established *by* it, by the fact, namely, that they are *rich* in faith; *poverty* in faith would not be sufficient to bring about that establishment. In like manner we should have to take the reading ἐν τ. πίστει, which Hofmann defends. He, however, joins this ἐν τ. πίστει not with θεζαυόμ., but with the following περισσεύοντες,—a connection which is excluded by the genuineness of ἐν αὐτῇ, but which is, even apart from this, to be rejected, because Paul would, in order to be fairly intelligible, have

<sup>1</sup> Comp. 1 Cor. iii. 10, 12; Eph. ii. 20; Xen. Anab. iii. 4. 11; Plat. Legg. v. p. 736 E.

<sup>2</sup> Hofmann inappropriately, since in the

case of ἐποικοδομ. at any rate we have to think of the *foundation*, takes ἐν αὐτῷ in the sense that Christ surrounds the building.

inserted the *ἐν αὐτῷ* only after *βεβαιούμενοι*, to which it would also refer.—*καθὼς ἐδιδάχθ.*] namely, *to become established by the faith*. For this they have received (from Epaphras, i. 7) the instructions which are to guide them.—*περισσεύοντες κ.τ.λ.*] is subordinate to the *βεβαιούμε.*, and that as specifying the *measure* of the faith, which must be found in them in order that they may be established through faith; while at the same time the requisite *vital expression*, *consecrated to God, of the piety* of the believing heart is brought out by *ἐν εὐχαρ.*: *while ye are abounding in the same amidst thanksgiving, i.e. while ye are truly rich in faith*, and at the same time giving thanks to God for this blessing of fullness of faith. The emphasis is upon *περισσ.*, in which lies the more *precisely defining* element; *περισσεύειν ἐν* is nothing else than the usual *abundare aliqua re*, *to have abundance of something* (Rom. xv. 13; 1 Cor. viii. 7; Phil. i. 9, *et al.*), and *ἐν εὐχαρ.* indicates an *accompanying circumstance in the case*, the ethical consecration of grateful piety, with which the richness in faith must be combined; comp. iii. 17, i. 12. It is well explained, in substance, by Theophylact: *περισσὸν τι ἐνδείκνυσθαι ἐν τῇ πίστει, εὐχαριστοῦντες τῷ θεῷ, ὅτι ἡξίωσεν ἡμᾶς τοιαύτης χάριτος, καὶ μὴ ἑαυτοῖς τὴν προκοπὴν ἐπιγράφοντας*. Rightly also by Oecumenius, who takes *ἐν εὐχαρ.* as equivalent to *σὺν εὐχαρ.*<sup>1</sup> Others, however, regard *ἐν εὐχαρ.* as belonging to *περισσ.* Such is the view not only of the majority who reject *ἐν αὐτῇ* on critical grounds (as Ewald), but also of Luther, Michaelis, Storr, Platt, Huther (that the Colossians in their faith towards God . . . are to show themselves *abundantly grateful*). De Wette favors this rendering on the ground that the clause is not attached by *καί*, which, however, is quite in keeping with the circumstance that *περισσ. κ.τ.λ.* is subordinate to the *βεβαιούμε. κ.τ.λ.* In opposition to the combination *περισσ. ἐν εὐχαρ.* there may be urged, first, the arrangement of the words in itself; secondly, the fact that *ἐν αὐτῇ* would be superfluous; and thirdly, that all the other elements of the verse refer to the nature of *faith*, and hence the latter, in harmony with the context, is to be regarded also in the last participial clause as the object of the discourse, whereas *ἐν εὐχαρ.* is to be treated as a relation *associated with the faith*.

Ver. 8. [On vv. 8–10, see Note XXXII. pages 334–336.] *Be upon your guard, lest there shall be some one carrying you away as a prey*. In that case, how grievously would what I have just been impressing upon your hearts, in vv. 6, 7, be rendered fruitless! [XXXII a.] The *future ἔσται* after *μή* (comp. Heb. iii. 12) has arisen from the apprehension that the case may yet actually occur.<sup>2</sup> As to the *participle with the article*, comp. on Gal. i. 7: *τινὲς εἰσιν οἱ παράσσοντες*.—Respecting *σὺλαγωγεῖν*, belonging to the later Greek, see Eustath. *ad Il.* v. p. 393, 52. [XXXII b.] Very inaccurately rendered by the Vulgate: *decipiat*. In Aristæus. ii. 22, joined with *οἶκον*, it means *to rob*; and is so taken here by Hilary, Chrysostom, Theodoret (*ἀποσυλᾶν τὴν πίστιν*), Theophylact (*τὸν νοῦν*), Luther, Wolf, and many others,

<sup>1</sup> Comp. Castalio, Erasmus, Beza, Calvin, Estius, Cornelius a Lapide, Bähr, Steiger, Olshausen, Baumgarten-Crusius, Dalmer, Hofmann, and others.

<sup>2</sup> See Stallbaum, *ad Plat. Rep.* p. 451 A; Hartung, *Partikell.* II. p. 139 f.; Ellendt, *Lex. Soph.* II. p. 104. Comp. also on Gal. iv. 11.

including Baumgarten-Crusius. But the stronger sense of the word *prædam abigere*<sup>1</sup> is in keeping with the verb of the previous exhortation, περιπατεῖτε, as well as with the purposely chosen peculiar expression in itself, which is more significant than the classical σελᾶν or σιλεύειν, and serves vividly to illustrate the idea of the *seduction*, through which one falls under extraneous power, as respects its *disgracefulness*.—διὰ τῆς φιλοσοφίας κ. κενῆς ἀπάτης] *through philosophy and empty deceit*. It is to be observed that neither the preposition nor the article is repeated before κενῆς<sup>2</sup> because with καὶ κεν ἀπατ. there is added no further element different from τῆς φιλοσοφ. (in opposition to Hofmann), but only *that which the philosophy in its essence is*; it is *empty deception*, that is, having no real contents; the πιθανολογία (ver. 4), with which it is presented, is a *κενεαγορία* (Plat. *Rep.* p. 607 B), and *κενολογία* (Plut. *Mor.* p. 1069 C).<sup>3</sup> The φιλοσοφία, however, against which Paul utters his warning, is not *philosophy generally and in itself*,—a view at variance with the addition κ. κενῆς ἀπατ. closely pertaining to it, however much the wisdom of the world in its degeneracy,<sup>4</sup> as experience was conversant with its phenomena in that age,<sup>5</sup> may have manifested itself to the apostle as foolishness when compared with the wisdom of the gospel (1 Cor. i. 18 ff., ii. 6). Rather, he has in view (comp. ver. 18) the characteristic speculation, *well known to his readers*, which engaged attention in Colossae and the surrounding district,<sup>6</sup> and consisted of a Gnostic theosophy mixed up with Judaism (Essenism). This is, on account of its nature directed to the supersensuous and its ontological character, correctly designated by the term philosophy in general, apart from its relation to the truth, which is signaled by the κ. κενῆς ἀπάτης appended.<sup>7</sup> (Plat. *Def.* p. 414 C: τῆς τῶν ὄντων ἀεὶ ἐπιστήμης ὀρεξίς· ἔξις θεωρητικὴ τοῦ ἀληθοῦς, πῶς ἀληθές). Possibly it was also put forward by the false teachers themselves expressly under this designation.<sup>8</sup> The latter is the more probable, since Paul uses the word only in this passage.<sup>9</sup> The nature of this philosophy is consequently to be

<sup>1</sup> Heliod. x. 35; Nicet. *Ann.* 5, p. 96 D.

<sup>2</sup> See Kühner, II. 1, pp. 476, 528; Buttmann, *Neut. Gr.* p. 86 [E. T. 100].

<sup>3</sup> On the idea of κενός (1 Cor. xv. 14; Eph. v. 6), comp. Dem. 821. 11.: κενώτατον πάντων λόγων λέγουσι, and on ἀπάτη, Plat. *Soph.* p. 260 C: ὅντος δέ γε ψεύδους ἔστιν ἀπάτη . . . , καὶ μὴν ἀπάτης οὕσης εἰδώλων τε καὶ εἰκόνων ἤδη καὶ φαντασίας πάντα ἀνάγκη μεστὰ εἶναι.

<sup>4</sup> Comp. Herm. *gottesd. Alterth.* § 12; and *Culturgesch. d. Griech. u. Röm.* I. p. 236 ff., II. p. 132.

<sup>5</sup> Comp. Luther's frequent denunciations of philosophy, under which he had present to his mind its degeneracy in the Aristotelian scholasticism.

<sup>6</sup> Comp. also Calovius. The latter rightly remarks how ἀφίλοσώφως and ἀθεολόγως men would proceed, who should regard philosophical and theological truth as opposites; and points out that if Greek philosophy do not teach the doctrine of eternal life and its at-

tainment, it is not a κενὴ ἀπάτη, but an *imperfectio*. Fathers of the Church also, as e.g. Clemens Al. (comp. Spiess, *Logos spermat.* p. 341), aptly distinguish philosophy itself from the phenomena of its abuse. The latter are philosophy also, but not in accordance with the truth of the conception.

<sup>7</sup> These words κ. κεν. ἀπ., characterizing the philosophy meant, are therefore all the less to be regarded, with Holtzmann, as a tautological insertion; and it is mere arbitrariness to claim the words κατὰ τ. παράδ. τῶν ἀνθρώπ. for the Synoptical Gospels (Matt. xv. 2 f.); as if παράδοσις (comp. especially Gal. i. 14) were not sufficiently current in the apostle's writings.

<sup>8</sup> Comp. the Sophists as the φάσκοντες φιλοσοφεῖν, Xen. *Mem.* i. 2. 19; and οἰόμενοι πάντ' εἰδέναι, in i. 4. 1).

<sup>9</sup> Comp. Bengel: "quod adversarii jactabant esse philosophiam et sapientiam (ver. 23), id Paulus inanem fraudem esse dicit."



regarded as *Judaistic-Oriental*; <sup>1</sup> we are under no necessity to infer from the word φιλοσοφία a reference to *Greek* wisdom, as Grotius did, suggesting the *Pythagorean* (Clemens Alexandrinus thought of the *Epicureans*, and Tertullian of such philosophers as Paul had to do with at *Athens*). The idea that the "*sacrarum literarum earumque recte interpretandarum scientia*" <sup>2</sup> is meant, is opposed, not to the word in itself, but to the marks of heretical doctrine in our Epistle, and to the usage of the apostle, who never so designates the O. T. teaching and exposition, however frequently he speaks of it; although Philo gives it this name (see Loesner, *Obs.* p. 364), and Josephus (see Krebs, p. 236) applies it to the systems of Jewish sects, and indeed the Fathers themselves apply it to the Christian doctrine (Suicer, *Thes. s.v.*); see Grimm on 2 Macc. i. 1, p. 298 f.—κατὰ τ. παράδ. τ. ἀνθρ.] might be—and this is the common view—closely joined with ἀπάτης (Winer, p. 128 f. [E. T. 135 f.]) [XXXII c.] But the οὐ κατὰ Χριστόν would not suit this connection, since ἀπάτη is already in itself a definite and proper idea, in association with which a κατὰ Χριστόν would be inconceivable; whereas the *figurative* συλαγωγεῖν still admits also the negative modal statement (οὐ κατὰ Χ.) for greater definiteness. Accordingly κατὰ τ. παράδ. κ.τ.λ. (comp. Steiger, Ellicott) is to be taken as definition of mode to συλαγωγῶν. Paul, namely, having previously announced *whereby* the συλαγωγεῖν takes place, now adds for the still more precise description of that procedure, in order the more effectively to warn his readers against it, *that in accordance with which* it takes place, *i. e.* what is the objective *regulative standard* by which they permit themselves to be guided. He does this *positively* (κατὰ τὴν . . . κόσμον) and *negatively* (κ. οὐ κατὰ Χριστόν). The genitive τῶν ἀνθρ. is to be explained: ἣν παρέλαβε παρὰ τῶν ἀνθρ. (comp. 2 Thess. iii. 6), and τῶν denotes the *category*, the *traditio humana* as such, opposed to the divine revelation. Comp. Mark vii. 8. What is *meant*, doubtless, is the ritual *Jewish* tradition outside of the Mosaic law (comp. on Matt. xv. 2), the latter being excluded by τῶν ἀνθρ.; but Paul *designates* the thing quite generally, according to the *genus* to which it belongs, as *human*.—κατὰ τὰ στοιχεῖα τοῦ κόσμου] Parallel of the foregoing: *according to the elements of the world*, *i. e.* *according to the religious rudiments, with which non-Christian humanity occupies itself*. The expression in itself embraces the ritual observances <sup>3</sup> both of *Judaism and heathenism*, which, in comparison with the perfect religion of Christianity, are only "*puerilia rudimenta*" (Calvin), as it were the A B C of religion, so that Paul therefore in this case also, where he warns his readers against *Judaistic* enticing, characterizes the matter according to its *category*. As to the designation itself and its various interpretations, see on Gal. iv. 3. Among the latest expositors, Bleek agrees with our view, while Hofmann explains: "because it (the philosophy which is described as deceit) permits the *material things*,

<sup>1</sup> The speculations of Essenism are also designated as philosophy in Philo. Comp. Keim, *Gesch. Jesu*, I. p. 292.

<sup>2</sup> Tittmann, *de vestigiis Gnosticor. in N. T. frustra quæsit*, p. 86 ff.

<sup>3</sup> Calvin well says: "Quid vocat *elementa mundi*? Non dubium quin *ceremonias*; nam continuo post exempli loco speciem unam adducit, circumcisionem scilicet."

of which the created world consists, to form its standard." See in opposition to this on Gal. *l.c.* Both expressions, τὴν παράδ. τ. ἀνθρ. and τὰ στοιχ. τ. κόσμου, have it as their aim to render apparent the worthlessness and unsuitableness for the Christian standpoint (comp. Gal. iv. 9). Hence, also, the contrast which, though obvious of itself, is nevertheless emphatic: καὶ οὐ κατὰ Χριστόν. The activity of that σύζαγωγήν has not Christ for its objective standard; He, in accordance with His divine dignity exalted above everything (see ver. 9), was to be the sole regulative for all activity in Christian teaching, so that the standard guiding their work should be found in the relation of dependence upon Him; but instead of this the procedure of the σύζαγωγήν allows human tradition, and those non-Christian rudiments which the Christian is supposed to have long since left behind, to serve as his rule of conduct! How unworthy it is, therefore, to follow such seduction!

Ver. 9. [XXXII d.] Since indeed in Him dwells, etc. This is not "a peg upon which the interpolator hangs his own thoughts" (Holtzmann). On the contrary, Paul assigns a reason for the οὐ κατὰ Χριστόν just said, with a view more effectually to deter them from the false teachers. The force of the reason assigned lies in the fact that, if the case stand so with Christ, as is stated in vv. 9 ff., by every other regulative principle of doctrine that which is indicated in the words κατὰ Χριστόν is excluded and negated. Others make the reason assigned refer to the warning: βλέπετε κ.τ.λ., so that ὅτι adduces the reason why they ought to permit this warning to be addressed to them (Hofmann, comp. Huther and Bleek); but, in opposition to this view, it may be urged that the ἐν αὐτῷ placed emphatically first (in Him and in no other) points back to the immediately preceding οὐ κατὰ Χριστόν (comp. Chrysostom and Calvin); there is therefore nothing to show that the reference of ὅτι ought to be carried further back (to βλέπετε). In Christ the whole fullness of Godhead—what a contrast to the human παράδοσις and the στοιχεῖα of the world!—κατοικεῖ] The present, for it is the exalted Christ, in the state of His heavenly δόξα, that is in view. Comp. i. 15. In Him the entire πλήρωμα has its κατοικητήριον (Eph. ii. 22), so that He is the personal bearer of it, the personal seat of its essential presence.—πάν τὸ πλήρωμα [XXXII e.] (comp. on i. 19) is here more precisely defined by the "vocabulum abstractum significantissimum" (Bengel) τῆς θεότητος, which specifies what dwells in Christ in its entire fullness, *i. e.* not, it may be, partially, but in its complete entirety. [XXXII f.] On the genitive, comp. Rom. xi. 25, xv. 29. It is not the genitive auctoris;<sup>1</sup> the very abstract θεότης. should have been a sufficient warning against this view, as well as against the interpretation: "id quod inest θεότητι" (Bähr). ἡ θεότης, the Godhead (Lucian, *Icarom.* 9; Plut. *Mor.* p. 415 C), the abstract from ὁ Θεός, is to be distinguished from ἡ (εὐότης, the abstract from θεῖος (Rom. i. 20; Wisd. xviii. 19; Lucian, *de calumn.* 17). The former is Deitas, the being God, *i. e.* the divine essence, Godhead;

<sup>1</sup> Nösselt: "universa comprehensio eorum, quae Deus per Christum vellet in homines transferre."

the latter is *divinitas*, i. e. the divine quality, godlikeness. See on Rom. i. 20. Accordingly, the *essence* of God, undivided and in its whole fullness, dwells in Christ in His exalted state, so that He is the essential and adequate image of God (i. 15), which He could not be if He were not possessor of the divine essence. The distinction between what is here said about Christ and what is said about Him in i. 19 is, that the *πλήρωμα* is here meant *metaphysically*, of the *divina essentia*, but in the former passage charismatically, of the *divina gratia*, and that *κατοικεῖν* is conceived here as in present permanence, but in the former passage historically (namely, of Christ's historical, earthly appearance). See on i. 19. The erroneous attempts that have been made to explain away the literal meaning thus definitely and deliberately expressed by Paul, are similar to those in i. 19. One of these, in particular, is the mis-explanation referring it to the church as the God-filled organ of divine self-revelation (Heinrichs, Baumgarten-Crusius, Schenkel) which has its dwelling-place in Christ.<sup>1</sup> Already Theodoret (comp. *τινές* in Chrysostom), indeed, quotes the explanation that Christ signifies the church in which the *πλήρωμα* dwells, but on account of *σωματικῶς* hesitates to agree to it, and rather accedes to the common view, thereby deviating from his interpretation of i. 19. Theophylact is substantially right (comp. Chrysostom and Oecumenius): *εἰ τί ἐστιν ὁ Θεὸς λόγος, ἐν αὐτῷ οἰκεῖ*, so that the fullness of the Godhead in the *ontological*, and not in the simply mystical or *morally religious* sense (de Wette) is meant.—But *how* does it dwell in Christ? *σωματικῶς*, in *bodily* fashion, i. e. in such a way that through this indwelling in Christ it is in a bodily form of appearance, *clothed with a body*.<sup>2</sup> It is not in Christ (*ἄσωμάτως*), as before the Incarnation it was in the *λόγος* (Θεὸς ἦν ὁ λόγος, John i. 1), but (comp. also Gess, *Pers. Chr.* p. 260 ff.) it is in His glorified body (Phil. iii. 21), so that the *ἐν μορφῇ Θεοῦ* and *ἰσα Θεῷ εἶναι*, which already existed in the *λόγος ἄσαρκος* (Phil. ii. 6), now in Christ's estate of exaltation—which succeeded the state of humiliation, whereby the *μορφῇ Θεοῦ* was affected—have a *bodily* frame, are *in bodily personality*.<sup>3</sup> Of course the *θεότης* does not thereby itself come into the ranks of the *σωματικαὶ οὐσίαι* (Plat. *Locr.* p. 96 A), but is in the exalted Christ after a real fashion *σωματικῶς εἶδει* (Luke iii. 22), and therefore Christ Himself is the visible divine-human image of the invisible God (i. 15). In this glory, as Possessor of the Godhead dwelling in Him bodily, He will also appear at the Parousia—an appearance, therefore, which will manifest itself visibly (1 John iii. 2) as

<sup>1</sup> Thus, indeed, the *fullness of the Godhead* has been removed from Christ, but there has only been gained instead of it the unbiblical idea that the church dwells in Christ. The church has its support in Christ as the corner-stone (Eph. ii. 20, 21), but it does not dwell in Him. On the contrary, Christ dwells in the church, which is His body, and the *πλήρωμα* filled by Him (see on Eph. i. 23), namely, in virtue of the Spirit dwelling in the church (see on Eph. ii. 22), which is the Spirit of

Christ (Rom. viii. 9; Gal. iv. 6; Phil. i. 19).

<sup>2</sup> Comp. also Hofmann *in loc.*, and *Schriftbew.* II. 1, p. 29; Weiss, *Bibl. Theol.* p. 428, ed. 2.

<sup>3</sup> It is now only worth remarking historically, but is almost incredible, how the *Scotinians* have twisted our verse. Its sense in their view is: "quod in doctrina ipsius tota Dei voluntas integre et reapse est patefacta," *Catech. Racov.* 194, p. 398, ed. Oeder. Calovius gives a refutation in detail.



the actual *ἐπιράνεια* τῆς δόξης τοῦ μεγάλου Θεοῦ (Tit. ii. 13). The reference of the whole statement, however, to the *exalted* Christ is placed beyond question by the use of the present *κατοικεῖ*, which asserts the *presently existing* relation, without requiring a *vñv* along with it (in opposition to Huther). The renderings: *essentialiter*, *οὐσιαστικῶς*,<sup>1</sup> in which case some thought of a contrast to the divine *ἐνέργεια* in the *prophets* (see Theophylact), and: *realiter*,<sup>2</sup> in which was found the opposite of *τυπικῶς* (ver. 17), are linguistically inappropriate; for *σωματικῶς* never means anything else than *corporeus*. Comp. on the adverb, Plut. *Mor.* p. 424 D. The less justifiable is the hypothesis of Rich. Schmidt (*Paul. Christol.* p. 191), that in the term *σωματικῶς* the contrast of ver. 17 was already present to the apostle's mind. Those who adopt the erroneous explanation of *πλήρωμα* as referring to the *church*, assign to *σωματικῶς* the meaning: "so that the church stands related to Him as *His body*" (Baumgarten-Crusius and Schenkel), which issues in the absurdity that the body of Christ is held to dwell in Christ, whereas conversely Christ could not but dwell in His body. It is true that the church is related to Christ as His body, not, however, in so far as it dwells in Him (and, according to the context, this must have been the case *here*, if the explanation in question be adopted), but either in so far as *He dwells in it*, or in so far as He is *its Head*, which latter thought is quite foreign to the connection of the passage; for even in ver. 10 Christ is not called the Head of the *church*. It is, moreover, to be observed, that the adverb is placed emphatically at the end. The special *reason*, however, on account of which the *κατοικεῖν* κ.τ.λ. is thus prominently set forth as *bodily*, cannot, indeed, be directly shown to have been supplied by the circumstances of the Colossians, but is nevertheless to be recognized in an apologetic interest of opposition to the false teachers, who by their doctrines concerning the angels (comp. ver. 10: ἀρχαῖς κ. ἐξουσίαις) must have broken up, in a spiritualistic sense, the *πλήρωμα* τῆς θεότητος.

Ver. 10. Καὶ ἐστε ἐν αὐτῷ πεπληρ.] [XXXII g. h.] still depending on *ὅτι*: and (since) ye are filled in Him, i. e. and since the *πληρότης* which ye possess rests on Him, the bodily Bearer of the divine *πλήρωμα*. [XXXII i.] The two are correlative: from the *πλήρωμα* τῆς θεότητος, which dwells in the exalted Christ, flows the *πεπληρωμένον εἶναι* of the Christian, which has its basis, therefore, in no other than in Christ, and in nothing else than just in fellowship with Him. Filled with *what*? was self-evident to the consciousness of the reader. It is the *dynamic, charismatic πλήρωσις*, which Christians, in virtue of their union of life with the Lord, whose Spirit and *ζωή* are in them, have received, and continuously possess, out of the *metaphysical πλήρωμα* dwelling in Christ, out of the *πλήρωμα* τῆς θεότητος:—The emphasis is not upon *ἐστέ*, but, as shown by the subsequent relative definitions, upon *ἐν αὐτῷ*. If the *πεπληρωμένον εἶναι* depends on *Him*, on noth-

<sup>1</sup> Cyril, Theophylact, Calvin, Beza, and others, including Usteri, Steiger, Olshausen, Huther, Bisping.

<sup>2</sup> Augustine, Erasmus, Vatablus, Cornelius à Lapide, Grotius, Schoettgen, Wolf, Nösselt, Bleek, and others.

ing and on no one but *on Him*, then everything else which men may teach you, and with which they may wish to seize you and conduct you in leading strings, is *οὐ κατὰ Χριστόν*. With due attention to this emphasis of *ἐν αὐτῷ*, we should neither have expected *ὑμεῖς* (in opposition to de Wette; comp. Estius and others: "*et vos*") nor have explained *ἐστέ*, in an *imperative* sense (in opposition to Grotius, Bos, Heumann); which latter view is to be rejected, because the entire connection is not *paraenetic*, and generally because, whilst a *πληροῦσθε* (Eph. v. 18) or *γίνεσθε πεπληρ.* may, *ἐστε πεπληρ.* cannot, logically be enjoined.<sup>1</sup> There is, moreover (comp. also Hofmann), nothing to be supplied with *πεπληρ.* (usually: *τῆς θεότητος*, see Theophylact and Huther; de Wette, Bleek: *τοῦ πληρώμ. τ. θεότη.*), since the specifically ontological sense of the purposely-chosen *θεότητος* would not even be consistent with the supposed equalization of the Christians with Christ,<sup>2</sup> and this equalization does not exist at all, because Paul has not written *καὶ ὑμεῖς*. In what their being filled consisted, was known to the readers from their own experience, without further explanation; their thoughts, however, were to dwell upon *the fact* that, since their being full depended *on Christ*, those labors of the false teachers were of quite another character than *κατὰ Χριστόν*.—*ὅς ἐστιν ἡ κεφαλὴ κ.τ.λ.*] This, as also ver. 11, now supplies *confirmatory information* regarding the fact that they have their being filled not otherwise than just *in Christ*; namely, neither through *ἀρχαὶ κ. ἐξουσίαι*, since Christ is the head of every *ἀρχή* and *ἐξουσία*; nor yet through *circumcision*, since they have received in Christ the real ethical circumcision.—*πάσης ἀρχ. κ. ἐξουσ.*] is not more precisely defined as in Eph. iii. 10; hence, in virtue of the *munus regium* of the Lord quite generally: *every principality and power*, but with the tacit apologetic reference: consequently also of the *angelic powers* (i. 16) belonging to these categories and bearing these names, to whose mediation, to be attained through *θρησκεία*, the false teachers direct you,—a reference which Hofmann, understanding the expressions in the sense of spiritual beings *ruling arbitrarily and in opposition to God especially over the Gentile world* (notwithstanding the fact that *Christ* is their *Head*!), groundlessly denies; see ver. 18. If Christ be the Head of every *ἀρχή* and *ἐξουσία*, *i. e.* their governing sovereign, the Christian cannot have anything to expect from any angelic powers subordinate to Christ,—a result involved in the union in which He stands to the Higher, *to Christ Himself*.—With the reading *ὁ ἐστιν* (see the critical remarks), which is also preferred by Ewald,<sup>3</sup> Lachmann has placed *καὶ ἐστε ἐν αὐτῷ πεπληρ.* in a parenthesis. But, while this important thought would neither have motive nor be appropriate as a mere parenthesis, it would also be improper that the neuter subject *τὸ*

<sup>1</sup> Calovius has well said: "Beneficium Christi, non nostrum officium;" comp. Wolf. In complete opposition to the context, Grotius brings out the sense: "*illo contenti estote*," which he supports by the remark: "quia quod plenum est, nihil aliud desiderat."

<sup>2</sup> οὐδὲν ἑλάττων ἔχετε αὐτοῦ, ἀλλὰ πεπληρωμέ-

νοι καὶ ὑμεῖς ἐστε τῆς θεότητος, Theophylact.

<sup>3</sup> Inasmuch as he takes *ὁ ἐστιν* directly as *scilicet, utpote*, and regards this usage as a linguistic peculiarity of this Epistle. But this rendering is not required either in i. 24 or in iii. 17; and respecting i. 27, see the critical remarks.

πλήρωμα τ. θεού. should be designated as ἡ κεφαλὴ κ.τ.λ., which applies rather to the personal possessor of the πλήρωμα, to Christ.

Ver. 11. [On Vv. 11–15, see Note XXXIII. pages 336–338.] Respecting the connection and its reference to the false teachers, so far as they “*legem evangelio miscabant*” (Calvin), see on ver. 10. [XXXIII a.]—ἐν ᾧ like ἐν αὐτῷ in ver. 10: on whom it also causally depends that ye, etc. This applies to the point of time of their entrance into the union with Christ, as is clear from the historical περιετμ., which took place on them through their conversion (comp. ver. 12).—καὶ] also circumcised were ye. The καὶ is the simple also, which, however, does not introduce an element included under πεπλήρωμ. ἔστε (Hofmann), but to the previous relative statement (ὅς ἔστιν κ.τ.λ.) appends another; comp. ver. 12. Hofmann’s objection, that the foregoing relative statement has indeed reference to the readers, but is made without reference to them, is an empty subtlety, which is connected with the erroneous rendering of πάσης ἀρχῆς κ. ἐξουσί.—περιτομῇ ἀχειροπ.] is not supplementary and parenthetical (Hofmann), as if Paul had written περιτομῇ δὲ ἀχειροπ., but appends immediately to περιετμήθ. its characteristic, whereby it is distinguished from what is elsewhere meant by circumcision; hence the thought is: “in your union with Christ there has also taken place a circumcision upon you (Gentiles), which is not (like the Jewish circumcision) the work of hands;” comp. Eph. ii. 11. On the word ἀχειροπ. itself (which is similar to ἀχειροποίητος, Poll. ii. 154), in analogous antithetical reference, comp. Mark xiv. 58; 2 Cor. v. 1; and on the idea of the inner ethical circumcision, of which the bodily is the type, comp. Deut. x. 16, xxx. 6; Ezek. xlv. 7; Acts vii. 51.<sup>1</sup>—ἐν τῇ ἀπεκδύσει κ.τ.λ.] [XXXIII b.] This characteristic περιετμήθητε περιτ. ἀχειρ. took place by means of the putting off of the body of the flesh, which was accomplished in your case (observe the passive connection), i. e. in that the body, whose essence and nature are flesh, was taken off and put away from you by God.<sup>2</sup> With reference to ἐν τῇ ἀπεκδύσει κ.τ.λ., which is to be coupled not merely with περιετμήθητε (Hofmann), but with the entire specifically defined conception of circumcision περιετμ. περιτ. ἀχειροπ., it is to be noticed: (1) that the genitive τῆς σαρκός is the genitivus materiae, as in i. 22; (2) that the σὰρξ here is not indifferent, but means the flesh as the seat of sin, and of its lusts and strivings (Rom. vii. 23, 25, viii. 3, 13; Gal. v. 16; Eph. ii. 3; Col. iii. 5, et al.); so that Paul (3) might have conveyed the idea of τὸ σῶμα τῆς σαρκ. also by τὸ σῶμα τῆς ἀμαρτίας (Rom. vi. 6), but the description by τῆς σαρκός was suggested to him by the thought of the circumcision (Rom. ii. 28; Eph. ii. 11). (4) The significant and weighty expression ἀπεκδύσει (the substantive used only here, the verb also in ver. 15, iii. 9; Josephus, Antt. vi. 14. 2) is selected in contrast to the operation of the legal circumcision, which only wounded the σῶμα τ. σαρκός and removed a portion of one member of it; whereas the spiritual circumcision, divinely

<sup>1</sup> See Michaelis in loc., and the expositors on Rom. ii. 29; Schoettgen, Hor. I. p. 815.

<sup>2</sup> Compare Hofmann, Schriftbew. II. 2, p. 171. The same writer, however, now objects that

ἀπεκδύσεις cannot have passive significance. But this it is not alleged to have: God is the ἀπεκδύων, i. e., He who, as author of regeneration, puts off from man the body of i. e.



performed, consisted in a complete *parting and doing away with* this body, in so far as God, by means of this ethical circumcision, *has taken off and removed* the sinful body from man (the two acts are expressed by the double compound), like a garment which is drawn off and laid aside. Ethically circumcised, *i. e.* translated by conversion from the estate of sin into that of the Christian life of faith and righteousness (see ver. 12), consequently born again as *καὶνὴ κτίσις*,<sup>1</sup> as a *καὶνὸς ἄνθρωπος* created after God (Eph. iv. 24), *man has no longer any σῶμα τῆς σαρκὸς* at all, because the body which he has is rid of the sinful *σάρξ* as such, as regards its sinful quality; he is no longer *ἐν τῇ σαρκί* as previously, when lust *ἐνηργεῖτο ἐν τοῖς μέλεσιν* (Rom. vii. 5; comp. ver. 23); he is no longer *σάρκενος, πεπραμένος ὑπὸ τὴν ἁμαρτίαν* (Rom. vii. 14), but is dead for sin (Rom. vi. 11); he has crucified the *σάρξ* (Gal. v. 24), and no longer walks *κατὰ σάρκα*, but *ἐν καὶνότητι πνεύματος* (Rom. vii. 6); by the law of the Holy Spirit he is freed from the law of sin and death (Rom. viii. 2), *ἐν πνεύματι* (Rom. viii. 9), dead with Christ (Gal. ii. 19; 2 Cor. v. 14; Col. iii. 3), and risen, so that his members are *ὑπὸ δίκαιωσίνης τῷ Θεῷ* (Rom. vi. 13). This Christian transformation is represented in its *ideal* aspect, which disregards the empirical imperfection, according to which the *σάρξ* is still doubtless even in the regenerate at variance with the *πνεῦμα* (Gal. v. 17). Our dogmatists well describe regeneration as *perfecta a parte Dei*, but as *imperfecta a parte hominum recipientium*. To take *σῶμα* in the sense of *massa* or *aggregate* (Calvin, Grotius, Calovius, and others, including Steiger and Bähr<sup>2</sup>), is opposed as well to the context, in which the discourse turns upon *circumcision* and (ver. 12) upon *burial and resurrection*, as also to the linguistic usage of the N. T. In classic authors it expresses the notion in question in the *physical* sense,<sup>3</sup> and in later writers may also denote generally a *whole* consisting of parts (comp. Cicero, *ad Att.* ii. 1. 4). In opposition to the erroneous assumption that *σῶμα* must have a figurative meaning here, as Julius Müller, *v. d. Sünde*, I. p. 459 f., still in the 5th ed., thinks,<sup>4</sup> see on Rom. vi. 6; comp. also Hofmann, *Schriftbew.* I. p. 560 f.—*ἐν τῇ περιτομῇ τοῦ Χ.*] *by means of the circumcision of Christ*, parallel to the previous *ἐν τῇ ἀπεκδίσει κ.τ.λ.*, naming specifically (as different from that of the Old Testament) the circumcision described previously according to its nature. The genitive *τοῦ Χριστοῦ* is to be rendered: the circumcision, *which is produced through Christ*. The context requires this by the further explanation of the thing itself in ver. 12. Comp. above, *ἐν ᾧ*. But Christ

<sup>1</sup> The epoch of this transformation is *baptism* (see Weiss, *Bibl. Theol.* p. 439, ed. 2; comp. Holtzmann, p. 178), by which, however, the baptism of *Christian children* is by no means assumed as the antitype of circumcision (Steiger, Philippi). Comp. on 1 Cor. vii. 14; Acts xvi. 15.

<sup>2</sup> Comp. also Philippi, *Glaubensl.* V. 2, p. 225, who declares my explanation to be forced, without proof, and contrary to the Scripture; and Reiche, *Comm. crit.* p. 274, who under-

stands *σῶμα* of the "*toto quasi vitiositatis (τ. σαρκὸς) corpore*," so that the putting away of all immorality is denoted. Similarly Dalmier.

<sup>3</sup> *e. g.* Plat. *Tim.* p. 32 C: τὸ τοῦ κόσμου σῶμα (comp. p. 31 B, *Hipp. maj.* p. 301 B).

<sup>4</sup> Müller also holds that Paul here conceives the old sinful nature as a *body* which, in regeneration, the Christian puts off; and that *σάρξ* is to be understood only of the *earthly-human life*.

is not conceived of as *Himself the circumciser*, in so far, namely, as by *baptism* (Theophylact, Beza, and others), or by *His Spirit* (Bleek), He accomplishes the cleansing and sanctification of man (see on ver. 12); but as the One through whom, in virtue of the effective living union that takes place in conversion between man and Himself, this divine *περιτομή*, in its character specifically different from the Israelite circumcision, is practically *brought about and rendered a reality*, and in so far it is based on Christ as its *αἰτιος* (Theodoret). It is not, however, *baptism itself* (Hofmann, following older expositors) that is meant by the circumcision of Christ, although the predicate *ἄχειροπ.* would not be in opposition to this view, but the spiritual transformation, that consecration of a holy state of life, which takes place in *baptism*; see ver. 12: *ἐν τῷ βαπτίσματι*. According to Schneckenburger,<sup>1</sup> the *ἀπέκδοσις τ. σώμ. τ. σαρκ.* is meant of the death of Christ, and also the *περιτομή τοῦ Χ.* is meant to denote this death, so that the latter is an explanation by way of application of the former, in opposition to the heretical recommendation of a bodily or mystical *περιτομή*. It may be decisively urged against this view, that after *τῆς σαρκός* there is no *αὐτοῦ*, (comp. i. 22), which was absolutely necessary, if the reader was to think of another subject than that of *περιετμήθητε*; further, that *τῇ ἀκροβυστίᾳ τῆς σαρκὸς ἱμῶν*, in ver. 13, stands in significant retrospective reference to the *ἀπέκδοσις τ. σώμ. τῆς σαρκός*; and that *συνταφέντες κ.τ.λ.* in ver. 12 is *synchronous* with *περιετμήθητε κ.τ.λ.*, and represents substantially the same thing. Moreover, the description of the death of Christ as His *circumcision* would be all the more inappropriate, since, in the case of Christ, the *actual* circumcision was not absent. According to Holtzmann, the entire clause: *ἐν τ. ἀπεκδ. τοῦ σώμ. τ. σαρκ., ἐν τ. περιτ. τ. Χ.*, should be deleted as an addition of the interpolator, because the expression *σῶμα τῆς σαρκός* has occurred at i. 22 in quite another—namely, an indifferent, genuinely Pauline—reference. This reason is incorrect, because in i. 22 it is not *τῆς σαρκός*, but *τῆς σαρκὸς αὐτοῦ*, and this *αὐτοῦ* makes the great essential difference between the expression in that passage and that employed in our present one.

Ver. 12 supplies further information as to how the *περιετμήθητε*, so far as it has taken place by means of the circumcision of Christ, has been accomplished.—*συνταφέντες κ.τ.λ.*] *synchronous* with *περιετμ.* (comp. on i. 20, *ἐπιηροποιήσας*): *in that ye became buried with Him in baptism*. The immersion in baptism, in accordance with its similarity to burial, is—seeing that baptism translates into the fellowship of the death of Christ (see on Rom. vi. 3)—*a burial along with Christ*, Rom. vi. 4. Through that fellowship of death man dies as to his sinful nature, so that the *σῶμα τῆς σαρκός* (ver. 11) ceases to live, and by means of the fellowship of burial is put off (ver. 11). The subject who effects the joint burial is God, as in the whole context. In the burial of Christ this joint burial of all that confess Him as respects their sinful body was objectively completed; but it takes place, as respects each individually and in subjective appropriation, by their baptism, prior

<sup>1</sup> In the *Theol. Jahrb.* 1848, p. 286 ff.

to which the realization of that fellowship of burial was, on the part of individuals, still wanting.—*ἐν ᾧ καὶ συνηγήροθητε* [XXXIII c.] A new benefit, which has accrued to the readers *ἐν Χριστῷ*, and which in their case must bring still more clearly to living consciousness their *ἐν Χριστῷ* *πεπληρωμένοι* *εἶναι*; so that *ἐν ᾧ* here is parallel to the *ἐν ᾧ* in ver. 11, and refers to *Christ*, as does also *αὐτόν* subsequently. It is rightly taken thus, following Chrysostom and his successors, by Luther and most others, including Flatt, Bähr, Huther, Ewald. Others have referred it to *ἐν τῷ βαπτ.*;<sup>1</sup> but, in opposition to this may be urged, first, the very symmetry of the discourse (*ὅς . . . ἐν ᾧ καὶ . . . ἐν ᾧ καὶ*); secondly, and specially, the fact that, if *ἐν ᾧ* refers to baptism, *ἐν* could not be the proper preposition, since *ἐν τῷ βαπτ.*, in accordance with the meaning of the word and the figure of burial, refers to the *dipping into* (not *overflowing*, as Hofmann thinks), whilst the spiritual awakening to new life, in which sense these expositors take *συνηγήροθ.*, would have taken place through the *emerging again*, so that we should expect *ἐξ οὗ*, or, at all events, the non-local *δι' οὗ*; and, thirdly, the fact that just as *συνταφέντες* has its own more precise definition by *ἐν τῷ βαπτ.*, so also has *συνηγήροθ.* through *διὰ τῆς πίστεως κ.τ.λ.*, and therefore the text affords no occasion for taking up again for *συνηγήροθ.* the more precise definition of the previous point, viz. *ἐν τῷ βαπτίσματι*. No, the first benefit received in Christ which Paul specifies, viz. the moral circumcision, accomplished by God through the joint burial in baptismal immersion, has been fully handled in ver. 11 down to *βαπτίσματι* in ver. 12, and there now follows a second blessing received by the readers in Christ (*ἐν ᾧ καὶ*): they have been *raised up also with Christ*, which has taken place *through faith*, etc. The previous joint burial was the necessary moral preliminary condition of this joint awakening, since through it the *σῶμα τῆς σαρκὸς* was put off. This *συνηγήροθ.* is to be understood in the sense of the *fellowship of the bodily resurrection of Christ*, into which fellowship man enters by faith in such a way that, in virtue of his union of life and destiny with Christ brought about by means of faith, he knows his own resurrection as having taken place in that of Christ—a benefit of joint resurrection, which is, indeed, prior to the Parousia, an *ideal* possession, but through the Parousia becomes *real* (whether its realization be attained by resurrection proper in the case of the dead, or by the change that shall take place in those who are still alive). Usually *συνηγήροθ.* is taken in the *ethical* sense, as referring to the *spiritual* awakening, viz. from moral death, so that Paul, after the *negative* aspect of the regeneration (ver. 11; *βαπτίσματι*, ver. 12), now describes its *positive* character; comp. also Huther, Ewald, Bleek, Hofmann. But in opposition to this view is the fact that the fresh commencement *ἐν ᾧ καὶ*, corresponding with the similar commencement of ver. 11, and referring to Christ, makes us expect the mention of a *new benefit*, and not merely that of another aspect of the *previous* one, otherwise there would have been no necessity for repeating

<sup>1</sup> Beza, Calixtus, Estius, Michaelis, Heinrichs, and others, including Steiger, Böhmer,

de Wette, Baumgarten-Crusius, Hofmann, Dalmer, Bleek.



the ἐν ᾧ κα.; as also, that the inference of participation in the *proper* resurrection of Christ from death lies at the basis of the following τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν. Comp. on Eph. ii. 1, and ii. 5, 6. Chrysostom, Theodoret, and Oecumenius have already correctly explained it of the *proper* resurrection (καὶ γὰρ ἐξηγήσθη τῇ δυνάμει, εἰ καὶ μὴ τῇ ἐνεργείᾳ), but Theophylact makes it include the ethical awakening also: holding that it is to be explained κατὰ δύο τρόπους, of the *actual* resurrection *in spe*, and at the same time ὅτι πνευματικῶς τὴν νέκρωσιν τῶν ἔργων τῆς ἁμαρτίας ἀπερρίψαμεν.—διὰ τῆς πίστεως κ.τ.λ.] The τῆς πίστεως is described by Holtzmann, p. 70, as syntactically clumsy and offensive; he regards it as an interpolation borrowed from Eph. i. 19 f. Groundlessly; Paul is describing the *subjective medium*, without which the joint awakening, though objectively and historically accomplished in the resurrection of Christ, would not be appropriated individually, the *ληπτικόν* for this appropriation being wanting. The unbeliever has not the blessing of having risen with Christ, because he stands apart from the fellowship of life with Christ, just as also he has not the reconciliation, although the reconciliation of all has been accomplished objectively through Christ's death. The genitive τῆς ἐνεργείας τ. Θ. is the *object* of faith; so Chrysostom, Theodoret, Oecumenius, Theophylact, Erasmus, Castalio, Beza, Calvin, Zeger, Grotius, Estius, Cornelius a Lapide, Michaelis, Rosenmüller, and others, including Baumgarten-Crusius, Ewald, Bleek, and Hofmann, in the 2d ed. of the *Schriftbew.* II. 2, p. 174 f. But others, such as Luther ("through the faith *which* God works"), Bengel, Flatt, Bähr, Steiger, de Wette, Böhmer, Huther, *et al.*, take τῆς ἐνεργ. τ. Θ. as *genitivus causae*, for which, however, Eph. i. 19 is not to be adduced (see *in loc.*), and in opposition to which it is decisive that in *all* passages, where the genitive with πίστις is not the believing subject, it denotes the *object*,<sup>1</sup> and that the description of God as the Being *who has raised up Christ from the dead* stands most naturally and directly in significant reference to the divine activity which procures, not the *faith*, but the *συνεγείρεσθαι*, and which is therefore set forth in a very appropriate manner as the special object<sup>2</sup> of faith (comp. iv. 17, 24, vi. 8, x. 9; 2 Cor. iv. 13, 14; Eph. i. 19 f.; 1 Pet. i. 21). At the basis, namely, of the τοῦ ἐγείραντος αὐτ. ἐκ νεκρ. lies the certainty in the believer's consciousness: since God has raised up Christ, His activity, which has produced this *principale* and *majus*, will have included therein the *consequens* and *minus*, my *resurrection with Him*. To the believer the two stand in such essential connection, that in the operation of God which raised up Christ he beholds, by virtue of his fellowship of life with Christ, the assurance of his own resurrection having taken place along with that act; in the former he has the pledge, the ἐρέχρον (Theodoret) of the latter. Hofmann now again (as in the first ed. of the *Schriftbeweis*) explains τῆς ἐνεργ. τ. Θ. as in *opposition* to τῆς πίστεως, in such a way that Paul, "*as if correcting himself*," makes the former take the place of the latter, in order to

<sup>1</sup> Mark xi. 22; Acts iii. 16; Rom. iii. 22; Gal. ii. 16, 20, iii. 22; Eph. iii. 12; Phil. i. 27, iii. 9; 2 Thess. ii. 13; Jas. ii. 1; Rev. ii. 13, xiv. 12.

<sup>2</sup> The efficacy of the divine power shown in the resurrection of Christ is the guarantee of the certainty of salvation.

guard against the danger of his readers conceiving to themselves faith as a *conduct on man's part* making possible the participation in the resurrection of Christ by God, while in reality it is nothing else than the product of the *ἐνέργεια of God*. A quite gratuitously invented self-correction, without precedent, and undiscoverable by the reader; although the thought, if it had entered the mind of Paul, might have been indicated with the utmost simplicity and ease (possibly by διὰ τῆς πίστεως, μᾶλλον δὲ διὰ τῆς ἐνεργ. τ. Θ.).

Ver. 13. Since that *συνηγέρθητε* was the awaking to *eternal life*, Paul now goes on to give special prominence to *this* great blessing, the *making alive*, and that in reference to the *Gentile-Christian* position of the readers; and to this he annexes, in ver. 14 f., an anti-Judaistic triumphant statement reminding them of the cancelling of their debt-bond with the law.—To attach καὶ ὑμᾶς . . . σαρκὸς ἡμῶν still to ver. 12, and to make it depend on ἐγείραντος (Steiger), is rendered impossible by the right explanation of τῆς πίστεως τῆς ἐνεργείας τ. Θ. in ver. 12,<sup>1</sup> to say nothing of the abrupt position in which συνεζωοπ. would thus appear. Καὶ ὑμᾶς goes along with συνεζωοπ., so that ὑμᾶς is then repeated,<sup>2</sup> the repetition being here occasioned by the emphasis of the συνεζωοπ.: "You also, when ye were dead . . . He made you *alive together* with Him." The καὶ therefore is not the copula *and*, but, in harmony with the ὑμᾶς placed in the front emphatically: *also*, as in Eph. ii. 1. It has its reference in this, that the readers had been *Gentiles* liable to eternal death, but the συνεζωοπ. had been extended, as to all believers, so *also to them*. The correctness of this reference is shown by the context as well through τῇ ἀκροβυστίᾳ τῆς σαρκ. ἡμ., as through the pronoun of the *first* person which is introduced after χαρισάμ. Extremely arbitrary is the view of Olshausen, who thinks that in ver. 11 f. the readers are addressed as *representatives of the collective community*, but by καὶ ὑμᾶς in ver. 13 *personally*; while Baumgarten-Crusius, in complete antagonism to the position of the words, joins καὶ, not to ὑμᾶς, but to the verb: "*also* He has called you to the *new life that abideth*."—To arrive at a proper understanding of what follows we must observe: (1) That συνεζωοποιήσεν is not to be taken, any more than *συνηγέρθητε* previously, in an *ethical* sense, as referring to regeneration (so usually since Oecumenius, as e.g. Grotius: "sicut Christo novam contulit vitam ex morte corporis, ita et nobis novam ex morte animorum;") comp. also Bleek and Hofmann), but in its *proper* sense, and that (comp. Kaeuffer, *de ζωῆς αἰων.* not. p. 94 f.) as

<sup>1</sup> This applies also in opposition to Hofmann, who takes ver. 13 likewise as a continuation of the description of God given in τοῦ ἐγείρ. αὐτὸν ἐκ νεκρ., and therein makes the apostle guilty of a clumsy change of construction, viz. that he intended to make συζωοποιήσαντος follow, but, because this word would have been "inconvenient" after νεκροὺς ὄντας κ.τ.λ., exchanged it for an independent sentence. But συζωοποιήσαντος would have been inserted without any *inconvenience* whatever:

on the contrary, it would only have expressed the alleged idea conformably to the construction *clearly and definitely*. The comparison of i. 26 is unsuitable. Holtzmann follows substantially the view of Hofmann, but regards the change of structure as the result of *dictation*. There is no change of structure in the passage at all.

<sup>2</sup> See Fritzsche, *Quaest. Luc.* p. 14; Bornemann in the *Sächs. Stud.* 1846, p. 66; Kühner, II. 1, p. 568; Winer, p. 139 [E. T. 148].

referring to the *everlasting life* to which God<sup>1</sup> raised up Christ, and which He has thereby also provided for believers in virtue of their fellowship with Christ (as an ideal possession now, but to be realized at the Parousia). [XXXIII d.] See also Eph. ii. 5. The *reconciliation* (which de Wette understands) is not the *ἡνωσις* itself, as is plain from the compound *συνῆνωσ.*, but its precursor and medium. The *συνῆνωσιν* stands in the same relation to the *συνεγίρειν* as the nature of the act to its process; but the reason why *συνηγέρθ.* here stands *before* the *συνῆνωσιν* (it is different in Eph. ii. 5) is, that the *συνηγέρθητε* was correlative with the *συνταφέντες* in ver. 12, hence that word is used first, while in Eph. *l.c.* the being dead preceded, with which the *συνῆνωσιν* primarily corresponds. (2) Like *συνῆνωσ.*, so also *νεκρός* is not to be taken in an ethical sense (so usually both here and in Eph. ii. 1, as *e.g.* Calvin, who thinks that the *alienatio a Deo* is meant), but, with Chrysostom and Theodoret, in its *proper* sense; the readers have been—this is the conception—prior to their conversion to Christ a prey of *death*. This is by no means to be understood, however, in the sense of *physical* death (for that comes from *Adam's* sin, see on Rom. v. 12), but in that of *eternal* death, to which they were liable through their sins, so that they could not have become partakers of the eternal *ζωή* (comp. on Rom. vii. 9 f.). See also on Eph. ii. 1. What is meant, therefore, is not a death which *would have only become their eternal death* in the absence of the quickening (Hofmann), but *the eternal death itself*, in which they *already lay*, and *out of which* they would not have come without that deliverance, nay, which on the contrary—and here we have a prolepsis of the thought—would only have *completed* itself in the future *αἰών*.<sup>2</sup> (3) This being dead occurred *in the state (ἐν) of their sins* (*τοῖς* indicates the sins which they had committed) *and of the uncircumcision of their flesh*, *i. e.* when as respects their *sinful materially-psychical nature* they were still uncircumcised, and had not yet put off by conversion their Gentile *fleshly* constitution.<sup>3</sup> The *ἀκροβυστία* *in itself* they even now had as Gentile Christians, but according to ver. 11 it was no longer *ἀκρόβ. τῆς σαρκός* in their case, but was now *indifferent* (iii. 11; 1 Cor. vii. 19; Gal. v. 6, vi. 15), since they had been provided with the ethical circumcision of Christ and emptied of the *σῶμα τῆς σαρκός*. The ethical reference of the expression does not lie, therefore, in *ἀκροβυστία* itself, but in the characteristic *τῆς σαρκός ἑμῶν* (genitive of the *subject*); in *this* uncircumcision they were *as Gentiles* prior to their conversion, but were so no longer *as Christians*. Consequently *ἀκρόβ.* is not to be taken

<sup>1</sup> God is the subject of *συνεζωοποίησεν*, not Christ (Ewald and the older expositors); for God has raised up Christ, and God is, according to the present context (it is different in iii. 13), the forgiver of sins, and has brought about the remission of sins through the *ἰλαστήριον* of Christ (ver. 14). Hence also it is not to be written *σ. αὐτῷ* (with the aspirate). Just as God was obviously the acting subject in *περιετμήθητε*, in *συνταφέντες*, and in *συνηγέρθ.*, so also He is introduced in the same character emphatically in ver. 12, and re-

mains so till the close of ver. 15.

<sup>2</sup> Quite correlative is the conception of the *ζωή* as *eternal* life, which the righteous man already *has*, although he has still *in prospect* the glorious perfection of it in the future *αἰών*.

<sup>3</sup> The *ἐν* is not repeated before *τῇ ἀκροβ.* because the two elements coupled by *καί* are conceived together so as to form the single idea of unconversion; Kühner, II. 1, p. 476. This applies also in opposition to Holtzmann, p. 156.



figuratively (Deut. x. 16; Ezek. xlv. 7; Jer. iv. 4) as a designation of *vitiositas* (so Theodoret, Beza, Grotius, Bähr, Bleek, and most expositors), but in its *proper* sense, in which the readers as ἀκρόβυστοι could not but have understood it, and therein withal not as a symbol of *uncleanness* (Huther), or of the *alienatio a Deo* (Calvin, comp. Hofmann), or the like; on the contrary, the entire ethical stress lies on τῆς σαρκ. ἡμ. The idea of *original sin* (Flacius and other dogmatic expositors, comp. Bengel: “*exquisita appellatio peccati origin.*”) is likewise involved, and that according to its N. T. meaning (Rom. vii. 14 fl.), not in ἀκρόβυστ., but doubtless in τῆς σαρκ. ἡμῶν. Nevertheless this τῆς σαρκ. ἡμῶν belongs only to τῇ ἀκρόβυστίᾳ, and not to τοῖς παραπτώμασι as well (Hofmann); comp. Eph. ii. 11. Otherwise we should have, quite unnecessarily, two references heterogeneous in sense for the genitive; besides, the notion of παράπτωμα presupposes not the σάρξ, but the *Ego* in its relation to the divine law as the subject; hence also the expression παράπτ. τῆς σαρκ. (or ἁμαρτία τ. σ.) does not occur, while we find ἐργα τῆς σαρκός in Gal. v. 19. Holtzmann, p. 71, ascribes the words καὶ τῇ ἀκρόβ. τ. σαρκὸς ἡμ. to the interpolator’s love for synonyms and tautological expressions, and wishes to condemn them also in consequence of what in ver. 11 belongs to the latter (p. 155). But they are not at all tautological; and see on ver. 11.—*χαρισάμενος* κ.τ.λ.] [XXXIII e.] *after having granted to us, i. e. forgiven, etc.* This blotting out of our whole debt of sin was necessarily prior to the *συνεζωοπ.* ἡμᾶς σὺν αὐτῷ. By the fact, namely, that *He remitted to us all the sins* which we had committed (πάντα τὰ παραπτ.), the *causa efficiens* of the being (eternally) dead was *done away*. Comp. Chrysostom: τὰ παραπτώματα, ἃ τὴν νεκρότητα ἐποίει. This *χαρισάμενος* κ.τ.λ. is the appropriation of the reconciliation on the part of God, which believers experienced *when they believed and were baptized*; the objective expiatory act through the death of Christ had preceded, and is described in ver. 14.—*ἡμῖν*] applies to *believers generally*.<sup>1</sup> This extension, embracing himself in common with others, is *prepared for* by καὶ ἡμᾶς, but could not have been introduced, if *χαρισάμ.* κ.τ.λ. had been conceived as synchronous with *συνεζωοπ.* in which case Paul must logically have used ὑμῖν (not ἡμῖν), as the reading is in B 8\*\* Vulg. Hilary. On *χαρίζεσθαι*, comp. 2 Cor. ii. 10, xii. 13; Eph. iv. 32. On the subject-matter: 2 Cor. v. 19 ff.

Ver. 14. [XXXIII e.] The *participle*, which is by no means parallel and synchronous with *χαρισάμενος* in ver. 13, or one and the same with it (Hofmann), is to be resolved as: *after that He had blotted out, etc.* For it is the historical divine reconciling act of the death of Christ that is meant, with which *χαρισάμενος* κ.τ.λ. cannot coincide, since that work of reconciliation

<sup>1</sup>Not specially to *Jewish Christians* (Hofmann, who discovers here the same idea that is expressed in Heb. ix. 15, and makes a new period begin with *χαρισάμενος*), since Paul does not express a contrast with the Gentile-Christians, but very often passes from the second person, which refers to the readers, to the first, in which he, in accordance with the sense and connection, contin-

ues the discourse from the standpoint of the common Christian consciousness. Comp. i. 12; Gal. iv. 5, 6; Eph. ii. 1, 4, *et al.*; Winer, p. 539 [E. T. 580]. Nor does the idea of the figurative *χειρόγραφον*, which Hofmann urges, by any means require such a limitation—*which there is nothing to indicate*—of the ἡμῖν embracing himself and others.

had first to be accomplished before the *χαρίζεσθαι* κ.τ.λ. could take place through its appropriation to believers.—*ἐξαλείφειν*] is to be left quite in its proper signification, as in Acts iii. 19, Rev. iii. 5, vii. 17, xxi. 4, and frequently in LXX. and Apocrypha, since the discourse has reference to something *written*, the invalidating of which is represented in the sensuous form of *blotting out*, even more forcibly than by *διαγράφειν* (to score out; see Ruhnken, *ad Tim.* p. 81).<sup>1</sup>—*τὸ καθ' ἡμῶν χειρόγραφον*] the handwriting existing against us. What is thus characterized is not the burden of debt lying upon man, which is, as it were, his debt-schedule (Bleek), but the *Mosaic law*. A *χειρόγραφον*, namely, is an obligatory document of debt,<sup>2</sup> for which the older Greek writers use *συγγραφή* or *γραμματεῖον* Dem. 882. 7, 956. 2.<sup>3</sup> And the *law* is the *χειρόγραφον* confronting us, *in so far* as men are bound to fulfill it perfectly, in order to avoid the threatened penal curse; and consequently because no one renders this fulfillment, it, like a bill of debt, proves them *debtors* (the creditor is God). We are not to carry the figure further, in which case we should come to the halting point in the comparison, that the *man* who is bound has not *himself* written the *χειρόγραφον*.<sup>4</sup> Hofmann maintains that this element also, namely, man's *having written it with his own hand*, is retained in the conception of the figurative *χειρόγραφον*. But the apostle himself precludes this view by his having written, not: *τὸ ἡμῶν χειρόγρ.* (which would mean: the document of debt drawn by us), but; *τὸ καθ' ἡμῶν χειρόγρ.*; which purposely chosen expression does not affirm that we have *ourselves* written the document, but it does affirm that it *authenticates* us as *arrested for debt*, and is consequently *against* us. The words *τοῖς δόγμασιν* appended (see below) also preclude the conception of the debt-record being written by man's own hand. Moreover, the law is to be understood as an integral *whole*, and the various limitations of it, either to the *ceremonial law* (Calvin, Beza, Schoettgen, and others), or to the *moral law* (Calovius), are altogether in opposition to the connection (see above, *πάντα τὰ παραπτ.*), and un-Pauline.

<sup>1</sup> Comp. Plat. *Rep.* p. 386 C, p. 501 B: *ἐξαλείφουσιν* ... *πάνιν ἐγγράφουσιν*, *Ep.* 7, p. 342 C: *τὸ ζῶντα φανόμενον τε καὶ ἐξαλειφόμενον*, Dem. 468. 1 in reference to a law: *εἰ χρὴ τοῦτον ἐξαλείψαι*, Xen. *Hell.* ii. 3. 51: Lucian, *Imag.* 26; Eur. *Iph. A.* 1486. Comp. Valckenaer, *ad Act.* iii. 19.

<sup>2</sup> Tob. v. 3, ix. 5; Polyb. xxx. 8. 4; Dion. Hal. v. 8; and the passages in Wetstein; also the passages quoted from the Rabbins in Schoettgen.

<sup>3</sup> See also Hermann, *Privatalterth.* § 49, 12.

<sup>4</sup> The relation of obligation and indebtedness in which man stands to the law (comp. Gal. iii. 10) is quite sufficient to justify the conception of the latter as the *χειρόγραφον*, without seeking this specially in the *promise of the people*, Ex. xxiv. 3 (Chrysostom, Oecumenius, Theophylact, and others; also Hofmann); which the reader could not guess

without some more precise indication. Indeed, that promise of the people in Ex. xxiv. 3 has by no means the mark of being *self-written*, but contains only the *self-obligation*, and would not, therefore, any more than the *amen* in Deut. xxvii. (which Castalio suggests), suffice for the idea of the *χειρόγραφον*, if the latter had to contain the debtor's *own handwriting*. In accordance with the apostle's words (*τὸ καθ' ἡμῶν χειρόγρ.*, see above), and with the type of his doctrine regarding the impossibility of legal righteousness, his readers could think only of the *γράμμα of the law itself* as that which proves man a debtor; comp. Rom. ii. 27, 29, vii. 6; 2 Cor. iii. 6. Wieseler, on Gal. p. 258 (appealing to Luke xvi. 5 ff.), Bleek, and Holtzmann, p. 64, also erroneously press the point that the *χειρόγρ.* must necessarily be written or signed by the debtor himself.

The explanation referring it to the *conscience* (Luther, Zwingli, Melancthon, and others) is also at variance both with the word and with the context.<sup>1</sup> The conscience is the medium for the *knowledge* of the law as the handwriting which testifies against us; without the activity of the conscience, this relation, in which the law stands to us, would remain unknown. Exception has been taken to its being explained of the Mosaic law on account of the use of ἡμῶν, seeing that this law existed only for the *Jews*. But without due ground; for it is in fact also the schedule of debt against the *Gentiles*, in so far, namely, as the latter have the knowledge of the δικαίωμα τοῦ Θεοῦ (Rom. i. 32), have in fact τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν (Rom. ii. 15), and, consequently, fall likewise under the condemning sentence of the law, though not directly (Rom. iii. 19, ii. 12), but indirectly, because they, having incurred through their own fault a darkening of their minds (Rom. i. 20-23), transgress the “κοινὸν ἀπάντων ἀνθρώπων νόμον” (Dem. 639. 22). The earnest and graphic description of the abrogation of the condemning law in ver. 14 is dictated by an *apologetic* motive, in opposition to the Judaism of the false teachers; hence it is the more inappropriate to understand with Cornelius a Lapide and others the *covenant of God with Adam* in Gen. ii. 16.<sup>2</sup>—τοῖς δόγμασιν] Respecting δόγμα, *command*, especially of *legal* decrees, see on Eph. ii. 15; Wetstein on Luke ii. 1; the *dative* is closely connected with χειρόγραφον, and is instrumental: *what is written with the commands* (therein given), so that the δόγματα, which form the constituent elements of the law, are regarded as that *wherewith it is written*. Thus the tenor of the *contents* of what is written is indicated by the *dative* of the instrument (*ablativus modi*), just as the *external* constituent elements of writing, e. g. γράμμασι in Gal. vi. 11, and τύποις in Plat. Ep. 7, p. 343 A, are expressed by the same *dative*. Observe the *verbal* nature of χειρόγραφον, and that the *dative* is joined to it, as to τὸ γεγραμμένον (comp. Plat. l. c.: τὰ γεγραμμένα τύποις). This direct combination of a verbal substantive with a *dative* of the instrument is such an unquestionable and current phenomenon in classical Greek<sup>3</sup> that the connection in question cannot in the least degree appear as harsh (Winer, Buttmann), or even as unnatural (Hofmann); nor should it have been regarded as something “*welded on*” by the interpolator (Holtzmann, p. 74), who had desired thereby to give to χειρόγρ. its reference to the law. The explanation given by many writers,<sup>4</sup> which hits nearly the true sense: the χειρόγραφον, *consisting in the δόγμασι*, is to be corrected grammatically in accordance with what we have said above. It is in complete variance with the arrangement of the words to join τοῖς δόγμα. to τὸ καθ’ ἡμῶν by

<sup>1</sup> Luther's gloss: “Nothing is so hard against us as our own conscience, whereby we are convinced as by our own handwriting, when the law reveals to us our sin.” Melancthon: “sententia in mente et corde tanquam scripta lege et agnitione lapsus,” in connection with which he regards the conscience as “sylogismus practicus ex lege ductus.”

<sup>2</sup> As was already proposed by Chrysostom, Oecumenius, Theophylact (comp. Iren. Haer. v. 17. 3, and Tertullian).

<sup>3</sup> See Matthiae, II. p. 890; Heindorf, *ad Plat. Cratyl.* p. 131, and especially Kühner, II. 1, p. 374.

<sup>4</sup> Calvin, Beza, Vitringa, Wolf, Michaelis, Heinrichs, and others, comp. Luther.



supplying an *ὅρ* (Calovius).<sup>1</sup> Bähr, Huther, and Dalmer (comp. de Wette) regard it as a more precise definition of the entire τὸ καθ' ἡμ. χειρόγρ., so that Paul explains what he means by the χειρόγρ., and, at the same time, how it comes to be a debt-document testifying against us. So also Winer, p. 206 [E. T. 220]. This, however, would have been expressed by τὸ τοῖς δόγμασι καθ' ἡμῶν χειρόγρ., or in some other way corresponding grammatically with the sense assumed. Ewald joins τοῖς δόγμ. as appropriating dative (see Bernhardt, p. 88 f.) to χειρόγρ.: our bond of obligation to the statutes.<sup>2</sup> But if χειρόγρ. were our bond of obligation (subjectively), the expression τὸ καθ' ἡμῶν χειρ. would be inappropriate, and Paul would have said merely τὸ ἡμῶν χειρ. τ. δόγμ. It is incorrect as to sense, though not linguistically erroneous, to connect τοῖς δόγμ. with ἐξαλείψας, in which case it is explained to mean (as by Harless on Eph. ii. 15) that the abrogation of the law had taken place either as regards its statutes (Steiger); or by the evangelical doctrines of faith (the Greek expositors, Estius, Grotius, Hammond, Bengel, and others); or nova praecepta stabiliendo (Fritzsche, Diss. in 2 Cor. II. p. 168 f.). In opposition to these views, see Eph. ii. 15. Erasmus, Storr, Flatt, Olshausen, Schenkel, Bleek, and Hofmann have attached it to the following relative clause,<sup>3</sup> in opposition to the simple order of the words, without any certain precedent in the N. T. (with regard to Acts i. 2, Rom. xvi. 27, see on those passages), and thereby giving an emphasis to the τοῖς δόγμ. which is not warranted (for the law as such contains, in fact, nothing else than δόγματα).—ὅν ἔναντιον ἡμῖν] an emphatic repetition—bringing into more marked prominence the hostile relation—of the thought already expressed by καθ' ἡμῶν, with the view of counteracting the legalistic efforts of the false teachers. Bengel's distinction, that there is here expressed *ipsa pugna*, and by καθ' ἡμῶν, *status belli*, is arbitrary and artificial. It means simply: *which was against us*, not: *seerctly* against us, as Beza and others, including Böhmer, interpret the word, which Paul uses only in this place, but which is generally employed in Greek writers, in the Apocrypha and LXX., and in the N. T. again in Heb. x. 27. The relative attaches itself to the entire τὸ καθ' ἡμ. χειρόγρ. τοῖς δόγμ.—καὶ αὐτὸ ἦρκεν κ.τ.λ.] Observe not only the emphatic change of structure (see on i. 6) which passes from the *participle*, not from the *relative* (Hofmann), over to the further act connected with the *former* in the *finite tense*, but also (comp. on i. 16) the *perfect* (Thuc. viii. 100; Dem. 786. 4): *and itself* (the bill of debt) *he has taken out of the way*, whereby the abrogation now stands completed. A graphically illustrative representation: the bill of debt was blotted out, and it has itself been carried away and is no longer in its place; ἦρκεν αὐτὸ ἐκ τοῦ μέσου μὴ ἄρεις ἐπὶ χάρας, Occumenius. αὐτό denotes the

<sup>1</sup>So also Wieseler in Rosenmüller's *Rep.* II. p. 135 ff.: τὸ χειρόγρ. τὸ τοῖς δόγμ. καθ' ἡμῶν ὄν.

<sup>2</sup>Comp. Wieseler on *Gal.* p. 258: "with reference to the statutes." He takes Paul's meaning to be, "our testimony with our own hand, that we have transgressed the statutes of the

law of Moses."

<sup>3</sup>So also Thomasius, *Chr. Pers. u. Werk*, III. 1, p. 110. He considers as the χειρόγραφον not the Mosaic law itself, but the bill of debt which the broken law has drawn up against us. The very parallel in Eph. ii. 15 is decisive against this view.

handwriting itself, materialiter, in contrast to the just mentioned *blotting out* of its contents. For He has *nailed* it, etc.; see the sequel. Hofmann imports the idea: *it in this* (hostile) *quality*; as if, namely, it ran καὶ τοιοῦτο ὄν (Xen. Anab. vi. 5. 13; Philem. 9).—The ἐκ τοῦ μέσον is our: “*out of the way*,” said of obstructions which are removed.<sup>1</sup> The opposite: ἐν μέσῳ εἶναι, *to be in the way*, Dem. 682. 1; Aesch. Suppl. 735; Dorv. *ad Charit.* vii. 3, p. 601. Thus the law stood *in the way* of reconciliation to God, of the χαρίζεσθαι κ.τ.λ. in ver. 13.—προσηλώσας κ.τ.λ.] προσηλοῦν only found here in the N. T.<sup>2</sup> Since the law which condemned man lost its punitive force through the death of Christ on the cross, inasmuch as Christ through this death suffered the curse of the law for men (Gal. iii. 13), and became the end of the law (Rom. x. 4), at the same time that *Christ* was nailed as ἱλαστήριον to the cross, the law was nailed to it also, and thus it ceased to be ἐν μέσῳ. Observe, moreover, the logical relation of the *aorist* participle to the *perfect* ἦρκεν. The latter is the state of the matter, which has emerged and exists *after God has nailed*, etc. The κ. αὐτὸ ἦρκεν ἐκ μέσον takes place *since* that nailing. In the strong expression προσηλώσας, purposely chosen and placed foremost, there is involved an *antinomistic triumph*, which makes the disarming of the law very palpably apparent. Chrysostom has aptly observed on the whole passage: οὐδαμοῦ οὕτως μεγαλοφώνως ἐφθέγγαστο. Ὅρῳ σπονδὴν τοῦ ἀφανισθῆναι τὸ χειρόγραφον ὅσῃν ἐποιήσατο; οἷον πάντες ἡμεῖς ἄμαρτιαν κ. κόλασιν· αὐτὸς κολασθεὶς ἔλυσεν καὶ τὴν ἄμαρτιαν καὶ τὴν κόλασιν. Nevertheless, προσηλώσας neither figuratively depicts the *tearing in pieces* of the χειρόγρ. (Chrysostom, Oecumenius, Theophylact), nor is there any allusion to an alleged custom of publicly placarding antiquated laws (Grotius). According to Hofmann (comp. also his *Schriftbew.* II. 1, p. 370 f.), a public placarding *with a view to observance* is meant; the requirement of Israelitish *legal obligation* has become *changed* into the requirement of *faith* in the Crucified One which may be read on the *cross*, and this transformation is also the *pardon* of transgressions of the law. This is a fanciful pushing further of the apostolic figure, the point of which is merely the blotting out and taking away of the law, as the debt-document hostile to us, by the death of the cross. The entire representation which is presented in this sensuous concrete form, and which is not to be expanded into the fanciful figure of transformation which we have just referred to, is intended, in fact, to illustrate merely the *forgiveness of sins* introduced by χαρισάμενος κ.τ.λ. in ver. 13, and nothing more. Comp. 1 Pet. ii. 24. It is to be observed, at the same time, that the ἐξαλείφειν and the αἶρειν ἐκ τ. μέσον do not represent two acts substantially different, but the *same* thing, the perfect accomplishment of which is *explained* by way of climax with particularizing vividness.

Ver. 15.<sup>3</sup> In this doing away of the law was involved the *victory and triumph of God over the devilish powers*, since the strength of the latter,

<sup>1</sup> Comp. Plat. *Eryx.* p. 401 E; Xen. *Anab.* i. 5. 14; *de praefect.* 3. 10, and the passages in Kypke, II. p. 323.

<sup>2</sup> See, however, Plat. *Phaed.* p. 83 D (with

πρός); Lucian, *Prom.* 2, *Dial. D. I.* (τῷ Καν- κάσῳ προσηλωμένος); Galen. IV. p. 45, 9: τῷ σταυρῷ, 3 Maec. iv. 9.

<sup>3</sup> Holtzmann, p. 156 f., rejects this verse

antagonistic to God, is in sin, and the strength of sin is in the law (1 Cor. xv. 56); with the law, therefore, the power of the devil stands or falls.—If ἀπεκδύσας ran parallel, as the majority suppose, with προσηλώσας, there must have been a *kai* inserted before ἰδεῖμάτ., as in ver. 14 before the finite verb, because otherwise no connection would be established. Hence a full stop (Beza) must be placed before ἀπεκδύσας, or at least a colon (Elzevir, Bleek); and without any connecting particle the significant verb heads all the more forcibly the description of this final result expressed with triumphant fullness: *Having stripped the lordships and powers, he has made a show of them boldly, holding triumph over them in the same.* Observe the symmetrical emphatic prefixing of ἀπεκδύσας, ἰδεῖμάτ., and θριαμβῶ. The subject is still always *God*, not *Christ*,<sup>1</sup> as Baur and Ewald hold, following Augustine, Theodore of Mopsuestia, Erasmus, Grotius, Calovius, and many others; hence the reading ἀπεκδ. τῇν σάρκα in F G (which omit τ. ἀρχ κ. τ. ἔξουσ.) Syr. Goth. Hil. Aug. was an *erroneous* gloss; and at the close, not αὐτῷ (Syr. Vulg. It. Theodoret, Luther, Melancthon, Elzevir, Griesbach, and Scholz), instead of which G has εἰαντῷ, but αὐτῷ should be written; see Wolf *in loc.* The figurative ἀπεκδύσας, [XXXIII f.] which illustrates the *deprivation of power* that has taken place through the divine work of reconciliation, represents the ἀρχὰς καὶ ἔξουσ. as having been *clothed in armour* (comp. Rom. xiii. 12; Eph. vi. 11; 1 Thess. v. 8), which God as their conqueror stripped off and took from them; Vulg.: *exspolians*.<sup>2</sup> Moreover, we might expect, in accordance with the common usage of the middle, instead of ἀπεκδυσάμενος, which is elsewhere used *intransitively* (comp. iii. 9), the active ἀπεκδύσας (comp. Matt. xxvii. 28, 31; Luke x. 30); yet even in Plat. *Rep.* p. 612 A, the (right) reading ἀπεδυσάμεθα is to be taken in the sense of *nudarimus*; and Xenophon uses the perfect ἀποδεδυκεν, which is likewise *intransitive* elsewhere (see Kühner, I. p. 803), *actively*, see *Anab.* l. c.: πολλοὺς ἡδὴ ἀποδεδυκεν, multos *veste spoliavit*; comp. Dio Cass. xlv. 47. Further, the middle, as indicating the victorious *self-interest* of the action (*sibi* exspoliavit), is here selected even with nicety, and by no means conveys (as Hofmann, in order to refute this explanation, erroneously lays to its charge) the idea: in order to *appropriate to Himself* this armor.<sup>3</sup> The *disarming in itself*, and not the *possession* of the enemy's weapons, is the interest of the victor. Lastly, the whole connection does not admit of any intransitive interpretation, such as Hofmann, in his *Schriftbew.* I. p. 350 f. (and substantially also in his *Hil. Schr. in loc.*), has attempted, making

because it interrupts the transition of thought to ver. 16 (which is not the case); because δειγματίζειν is un-Pauline (but in what sense is it un-Pauline? it is in any sense a very rare word); because θριαμβεύειν is used here otherwise than in 2 Cor. ii. 14 (this is incorrect); but, especially, because ver. 15 can only be explained by the circle of ideas of Eph. iii. 10 and Col. i. 10; Eph. iv. 8, ii. 15 f. (passages which touch our present one either not at all, or at the most very indirectly).

<sup>1</sup>Through this erroneous definition of the subject it was possible to discover in our passage the *descent into hell* (Anselm and others).

<sup>2</sup>Comp. on ἐκδύειν and ἀποδύειν, used from Homer's time in the sense of *spoliare*, Dem. 763. 28, 1259. 11; Hesiod, *Scut.* 447; Xen. *Anab.* v. 8. 23; 2 Macc. viii. 27; and on the subject-matter, Matt. xii. 19; Luke xi. 22.

<sup>3</sup>See on the contrary generally, Krüger, 2 52. 10. 1; Kühner, II. 1, p. 93 f.



the sense: God *has laid aside from Himself* the powers ruling in the Gentile world—which were round about Him like a *veil* concealing Him from the Gentiles—by manifesting Himself in unveiled clearness. Something such as this, which is held to amount to the meaning that God has put an end to the ignorance of the Gentile world and revealed Himself to it, Paul must necessarily have *said*; no reader could unravel it from so strange a mode of veiling the conception, the more especially seeing that there is no mention at all of the victorious *word* of Christ<sup>1</sup> converting the Gentiles, as Hofmann thinks, but on the contrary of what God has effected in reference to the ἀρχαὶ and ἐξουσίαι by the *fact of reconciliation* accomplished on the cross; He has by it *rendered powerless* the powers which previously held sway among mankind; comp. John xii. 30 f., xvi. 11.—That these ἀρχαὶ and ἐξουσίαι are two categories of *evil angels* (comp. Eph. vi. 12), corresponding to two classes of good angels similarly named (comp. ver. 10), is taught by the context, which has nothing to do with mediating beings intervening between God and the world (Sabatier), or even with human rulers. Ritschl, in the *Jahrb. f. Deutsche Theol.* 1863, p. 522, understands the *angels of the law-giving* (comp. on i. 20), of whom God has *divested* Himself (middle), *i. e.* from whose *environment He has withdrawn Himself*. Even apart from the singular expression ἀπεκδυσάμ. in *this* sense, this explanation is inappropriate, because the ἀρχαὶ and ἐξουσίαι appear here as *hostile* to God, as beings over whom He has *triumphed*; secondly, because the angels who ministered at the law-giving (see on Gal. iii. 19) have no share in the *contents* of the law, which, as the νόμος Θεοῦ, is holy, righteous, good, and spiritual (Rom. vii.), and hence no deviation from God's plan of salvation can be attributed to the angels of the law; and, finally, because the expression τὰς ἀρχὰς κ. τὰς ἐξουσίας is so comprehensive that, in the absence of any more precise indication in the text, it cannot be specially limited to the powers that were active in the *law-giving*, but must denote the *collective* angelic powers—hostile, however, and therefore devilish. *Them* God has *disarmed, put to shame, and triumphed* over, through the abrogation of men's legal debt-bond that took place by means of the atoning death. The emphatic and triumphant prominence given to this statement was, doubtless, specially occasioned by those speculations regarding the power of demons, with which the false teachers were encroaching on the work of Christ.—δειγματίζειν, preserved only here and in Matt. i. 19,<sup>2</sup> denotes, in virtue of its connection with the conception of triumph, the making a show<sup>3</sup> for the purpose of *humiliation and disgrace* (comp. Chrysostom), not in order to exhibit the *weakness* of the conquered (Theodoret, Böhmer), but simply there accomplished *subjugation*; comp. Nah. iii. 6: θήσομαι σε εἰς παράδειγμα.—ἐν παύρησίᾳ] is usually rendered *publicly, before the*

<sup>1</sup>In which sense also Grotius explained it, though he takes ἀπεκδυσάμ. rightly as *exarmatos*. See, in opposition to him, Calovius. Hofmann's explanation is also followed by Holtzmann, p. 222; it is an unfortunate attempt at rationalizing.

<sup>2</sup>Comp. however, παραδειγματίζειν, especially frequent in Polybius; see Schweighäuser, *Lex.* p. 429.

<sup>3</sup>Augustine, *ep.* 59: "exemplavit;" Hilary *de trin.* 9: "ostentui esse fecit."

eyes of all, consequently as equivalent to *φανερῶς* in John vii. 10 (the opposite: *ἐν κρυπτῷ*, John vii. 4; Matt. vi. 4; Rom. ii. 28); but this the word does not mean (see on John vii. 4); moreover, the verb already implies this idea;<sup>1</sup> and the usage of Paul elsewhere warrants only the rendering: *boldly, freely and frankly*.<sup>2</sup> The objection that this sense is not appropriate to the action of God (Hofmann), overlooks the fact that God is here represented just as a human triumpher, who freely and boldly, with remorseless disposal of the spoils acquired by victory, subjects the conquered to ignominious exhibition.<sup>3</sup>—*θριαμβεύσας αὐτ. ἐν αὐτῷ*] synchronous with *ἰδεντες*: while He triumphed over them. Respecting *θριαμβεύειν τινα*, to triumph over some one, see on 2 Cor. ii. 14. Comp. the passive *θριαμβεύεσθαι*, to be led in triumph, Plut. *Coriol.* 35. *αὐτοῖς* refers *κατὰ σύνεσιν* to the devils individually, who are conceived as masculine (as *δαίμονες*, *κοσμοκράτορες*, Eph. vi. 12), see generally Winer, p. 138 [E. T. 146]; and *ἐν αὐτῷ* is referred either to the cross (hence, also, the readings *ἐν τῷ ξύλῳ* or *σταυρῷ*) or to Christ. The former reference is maintained by the majority of the Fathers (Theophylact: *ἐν τῷ σταυρῷ τοὺς δαίμονας ἡττημένους δείξας*), Beza, Calvin, Grotius, and many others, including Böhmer, Steiger, Olshausen, Ewald, Weiss, *Bibl. Theol.* p. 432, ed. 2: and the latter, by Erasmus, Luther, Melancthon, Wolf, Estius, Bengel, and many others, including Flatt, Bähr, Huther, de Wette, Baumgarten-Crusius, Bisping, Bleek, Hofmann, Rich. Schmidt. The reference to Christ is erroneous, because Christ is not mentioned at all in ver. 14, and God pervades as subject the entire discourse from ver. 11 onwards. We must hold, therefore, by the reference to *τῷ σταυρῷ*, so that *ἐν αὐτῷ* once more places the cross significantly before our eyes, just as it stood emphatically at the close of the previous sentence. At the cross God celebrated His triumph, inasmuch as through the death of Christ on the cross obliterating and removing out of the way the debt-bill of the law He completed the work of redemption, by which the devil and his powers were deprived of their strength, which rested on the law and its debt-bond. The *ascension* is not to be here included.

Ver. 16. [On vv. 16–19, see Note XXXIV. pages 338–340.] *οἱ* since ye, according to vv. 11–15, are raised to a far higher platform than that of such a legal system. [XXXIV a.]—*κρινέτω ἐν βρώσει* [XXXIV b.] No one is to form a judgment (whether ye are acting allowably or unallowa-

<sup>1</sup> Hence Hofmann joins it with *θριαμβεύσας*, in which, however, the idea of publicity is obviously already contained. Hofmann, indeed, assumes a reference of contrast to the invisible triumphs, which God has ever been celebrating over those powers. But thus the idea of *θριαμβεύειν* is extended to an unwarranted amplitude of metaphorical meaning, while, nevertheless, the entire anthropopathic imagery of the passage requires the strict conception of the public *θρίαμβος*. Moreover, the pretended contrast is altogether foreign to the context.

<sup>2</sup> Comp. Eph. vi. 19; Phil. i. 20. Hilary:

"cum fiducia;" Vulgate: "confidenter palam."

<sup>3</sup> It is an inconsiderate fancy of Hofmann to say, by way of controverting our explanation: Who would be surprised, that the triumpher should make a show of the conquered, "without previously asking their permission"? As if such a thought, no doubt very silly for the victor, were necessarily the contrast to the frank daring action, with which a general, crowned with victory, is in a position to exhibit his captives without any scruple, without sparing or hesitation! He has the *ἐξουσία* for the *δειγματίζειν*, and uses it *ἐν παρρησίᾳ*.

ably, rightly or wrongly) *concerning you in the point of eating* (ἐν, comp. Rom. ii. 1, xiv. 22; 1 Pet. ii. 12). There is hereby asserted at the same time their *independence* of such judgments, to which they have not to yield (comp. Eph. v. 6). With Paul, βρῶς is always *actio edendi*, and is thus distinct from βρῶμα, *cibus* (Rom. xiv. 17; 1 Cor. viii. 4; 2 Cor. ix. 10; also Heb. xii. 16), although it is also current in the sense of βρῶμα with John (iv. 32, vi. 27, 55), and with profane authors.<sup>1</sup> This we remark in opposition to Fritzsche, *ad Rom.* III. p. 200. The case is the same with πόσις (Rom. xiv. 17) and πόμα (1 Cor. x. 4; Heb. ix. 10).—ἐν πόσει] Since the Mosaic law contained prohibitions of *meats* (Lev. vii. 10 ff), but not also general prohibitions of *drinks*, it is to be assumed that the false teachers in their ascetic strictness (ver 23) had extended the prohibition of the use of wine as given for the Nazarites (Num. vi. 3), and for the period of priestly service (Lev. x. 9), to the Christians as such (as ἀγίους). Comp. also Rom. xiv. 17, 21. De Wette arbitrarily asserts that it was added doubtless in consideration of this, as well as of the Pharisaic rules as to drinks, Matt. xxiii. 24, and of the prohibition of wine offered to idols (οὖν does not point to such things), but still mainly *on account of the similarity of sound* (Rom. xiv. 17; Heb. ix. 10, and Bleek *in loc.*).—ἐν μέρει ἑορτῆς κ.τ.λ.] ἐν μέρει, with the genitive, designates the *category*, as very frequently also in classical authors.<sup>2</sup> The *three* elements: *festival*, *new moon*, and *Sabbath*, are placed side by side as a further *classis rerum*; in the point (ἐν) of this category also no judgment is to be passed upon the readers (if, namely, they do not join in observing such days). The elements are *arranged*, according as the days occur, either at longer unequal intervals in the year (ἑορτῆς) or monthly (νουμην.), or weekly (σαββάτ.). But they are *three*, co-ordinated; there would be only *one* thing with three *connected* elements, if καί were used instead of ἡ in the two latter places where it occurs. The three are given in inverted order in 1 Chron. xxiii. 31; 2 Chron. ii. 4, xxxi. 3. On the subject-matter, comp. Gal. iv. 10. Respecting the Jewish celebration of the *new moon*, see Keil, *Archäol.* I. § 78; Ewald, *Alterth.* p. 470 f.; and on σάββατα as equivalent to σάββατον, comp. Matt. xii. 1, xxviii. 1; Luke iv. 16, *et al.* ἐν μέρει has been erroneously understood by others in the sense of a *partial* celebration (Chrysostom: ἐξευτελίζει λέγων ἡ ἐν μέρει ἑορτῆς· οὐ γὰρ δὴ πάντα κατεῖχον τὰ πρότερα, Theodoret: they *could not* have kept *all* the feasts, on account of the long journey to Jerusalem; comp. Dalmer), or: *vicibus festorum* (Melancthon, Zanchius), or, that the *participation* in the festival, the *taking part* in it is expressed (Otto, *dekalog. Unters.* p. 9 ff.), or that it denotes the *segregatio*, “nam qui dierum faciunt discrimen, quasi unum ab alio dividunt” (Calvin). Many, moreover inaccurately, hold that ἐν μέρει means merely: *in respect to* (Beza, Wolf, and most expositors, including Bähr, Huther, and de Wette); in 2 Cor. iii. 10, ix. 3, it also denotes the *category*. Comp. Aelian. *V. H.* viii. 3: κρίνοντες ἕκαστον ἐν τῷ μέρει φόνου.

<sup>1</sup> Hom. *Il.* xix. 210, *Od.* i. 191, x. 176, *et al.*;  
Plat. *Legg.* vi. p. 783 C; Hesiod, *Scut.* 396.

<sup>2</sup> Plat. *Theæt.* p. 155 E, *Rep.* p. 424 D; Dem.

638. 5, 668. 24; comp. on 2 Cor. iii. 10, and see  
Wyttienbach, *ad Plut.* I. p. 65.



Ver. 17.<sup>1</sup> An exegetical relative sentence, assigning the ground for what has just been said. [XXXIV c.]—*ἥ, which* (see the critical remarks), is not to be arbitrarily referred merely to the observance of feasts and days (Flatt and Hofmann), but to the things of the law mentioned in ver. 16 generally, all of which it embraces.—*σκιά* not an *outline* (*σκιωγραφία, σκιαγράφημα*), as in the case of painters, who “non exprimunt primo ductu imaginem vivis coloribus et εἰκονικῶς, sed rudes et obscuras lineas primum ex carbone ducunt,” Calvin (so also Clericus, Huther, Baumgarten-Crusius, and others), which *σκιά* does not mean even in Heb. viii. 5, x. 1, and which is forbidden by the contrast of τὸ σῶμα, since it would rather be the perfect picture that would be put in opposition to the outline. It means nothing else than *shadow*. Paul is illustrating, namely, *the relation of the legal ordinances*, such as are adduced in ver. 16, *to that which is future*, i. e. *to those relations of the Messianic kingdom*, which are to be manifested in the αἰὼν μέλλων (neither ἀγαθὼν from Heb. x. 1, nor anything else, is to be supplied with τῶν μελλόντων), and in doing so he follows the figurative conception, that the μέλλοντα, which therefore, locally considered, are in *front*, have cast their *shadow* behind, which shadow is the Mosaic ritual constitution,—a conception which admirably accords with the *typical* character of the latter (Heb. viii. 5, x. 1), of which the constitution of the Messianic kingdom is the *antitype*. It is to be noted further: (1) The emphasis of confirmation lies not on τῶν μελλόντων (Beza), but on σκιά, in contrast to τὸ σῶμα. If, namely, the things in question are only the *shadow* of the Messianic, and do not belong to the reality thereof, they are—in accordance with this relatively non-essential, because merely typical nature of theirs—not of such a kind that salvation may be made dependent on their observance or non-observance, and adjudged or withheld accordingly. (2) The passage is not to be explained as if ἦν stood in the place of ἐστί, so that τὰ μέλλοντα would denote the *Christian* relations already *then* existing, the καινὴ διαθήκη, the Christian plan of salvation, the Christian life, etc. (so usually since Chrysostom); but, on the contrary, that which is spoken of is *shadow*, not, indeed, as divinely appointed in the law (Hofmann)—for of *this* aspect of the elements in question the text contains nothing—but in so far as Paul sees it in its *actual condition* still at that time *present*. The μέλλοντα have *not yet been manifested at all*, and belong *altogether* (not merely as regards their *completion*, as de Wette thinks, comp. also Hofmann) to the αἰὼν μέλλων, which will begin with the coming again of Christ to set up His kingdom—a coming, however, which was expected as very near at hand. The μέλλοντα could only be viewed as having already *set in* either in whole or in part, if ἦν and not

<sup>1</sup> Holtzmann, without assigning his reasons, regards the entire verse as an “*extract from the Epistle to the Hebrews*” (Heb. ix. 6, 9 f., 25, x. 1, 11, viii. 5); he thinks that the whole polemic of vv. 16–23 was intended to introduce the more developed features of later heresy into the picture of the apostolic age. But the

difficulty of ver. 18 (which Holtzmann considers utterly unintelligible) and ver. 22 f., as well as the alleged un-Pauline character of some expressions in ver. 19, does not furnish a sufficient basis for such an opinion. Comp. on vv. 18, 19, 22, 23.

ἑστί were used previously, and thereby the notion of futurity were to be taken *relatively*, in reference to a state of things then already *past* (comp. Gal. iii. 23; 1 Tim. i. 16), or if ἑστί were meant to be said from the standpoint of the *divine arrangement* of those things (Hofmann), or if this present tense expressed the *logical* present merely by way of enabling the mind to picture them (Rom. v. 14), which, however, is inadmissible here, since the elements indicated by σκιά still continued at this time, long after Christ's earthly appearance, and were present really, and not merely in legal precepts or in theory. (3) The characteristic *quality* in which the things concerned are meant to be presented by the figurative σκιά, is determined solely by the contrast of τὸ σῶμα, namely, as *unsubstantiality* in a Messianic aspect: *shadow* of the future, standing in relation to it, therefore doubtless as typically presignificant, but destitute and void of its reality. The reference to *transitoriness* (Spencer, *de legit. rit.* p. 214 f., Baumgarten-Crusius, and others) is purely imported.—τὸ δὲ σῶμα] *scil.* τῶν μελλόντων, *but the body* of the future.<sup>1</sup> Inasmuch as the legal state of things in ver. 16 stands to the future Messianic state in no other relation than that of the *shadow* to the living *body itself*, which casts the shadow, Paul thus, remaining faithful to his figure, designates as the *body* of the future *that* which is *real and essential* in it, which, according to the context, can be nothing else than just the μέλλοντα *themselves*, their concrete reality as contrasted with the shadowy form which preceded them. Accordingly, he might have conveyed the idea of the verse, but without its figurative garb, in this way: ὁ ἐστὶ τύπος τῶν μελλόντων, αὐτὰ δὲ τὰ μέλλοντα Χριστοῦ.—Χριστοῦ] *scil.* ἐστί, *belongs to Christ*. The μέλλοντα, namely, viewed under the figurative aspect of the σῶμα which casts the shadow referred to, must stand in the same relation to Christ, as the body stands in to the *Head* (ver. 19); as the body now adumbrating itself, they must belong to Christ the *Head* of the body, in so far, namely, as He is *Lord and ruler* of all the relations of the future Messianic constitution, *i. e.* of the Messianic kingdom, of the βασιλεία τοῦ Χριστοῦ (i. 13; Eph. v. 5). Whosoever, therefore, holds to the *shadow* of the future, to the things of the law (as the false teachers do and require), and does not strive after the μέλλοντα *themselves*, after the *body* which has cast that shadow, does not hold to *Christ*, to whom as Head the σῶμα (τῆς σκιάς) *belongs as His own*. This view, which is far removed from "distorting" the thought (as Hofmann objects), is required by the natural and obvious correlation of the conception of the *body* and its *head*, as also by ver. 19. There is much inaccuracy and irrelevancy in the views of expositors, because they have not taken τὰ μέλλοντα in the sense, or not purely in the sense, of the relations of the αἰὼν μέλλον, but in that of the then existing Christian relations, which in fact still belonged to the αἰὼν οὗτος, and because, in connection therewith, they do not take up with clearness and precision the contextually necessary relation of the

<sup>1</sup>The explanation of Hilgenfeld, 1873, p. 199: "the mere σῶμα Χριστοῦ, a purely somatic Christianity," is at variance with the antithetical correlation of σκιά and σῶμα, as well

as with the apostle's cherished conception of the σῶμα of Christ, which is contained immediately in ver. 19.

genitive Χριστοῦ as denoting Him, whose the σῶμα is, but resolve it into what they please, as *e. g.* Grotius (so also Bleek): "ad Christum pertinet, ab eo solo petenda est;" Huther: "the substance itself, to which those shadowy figures point, has appeared in Christ;" Ewald: "so far as there is anything really solid, essential, and eternal in the O. T., it belongs to Christ and to His Spirit;" Hofmann: "the body of the future *is there*, where Christ is, present and given with Him" (consequently as if ἐν Χριστῷ were used.)<sup>1</sup>

Ver. 18.<sup>2</sup> Warning against a further danger, with which they were threatened on the part of these false teachers.—μηδεῖς] not different from μήτις in ver. 16, as if the latter emphasized the verb and the former the subject (Hofmann). This would be correct, if in ver. 16 it were μὴ οὐν κρινέτω τις ὑμᾶς. Comp. on μήτις, ver. 8, and on μηδεῖς, ver. 4. Moreover, the words cannot be regarded (with Holtzmann) as a duplicate proceeding from the interpolator, especially as they contain a new warning, and in such a peculiar form (καταβραβεῖτω).—καταβραβεῖνέτω] [XXXIV d.] Let no one deprive you of the prize. καταβραβεῖν, which is not a Cilician word (Jerome; see, on the contrary, Eustath. *ad Il.* i. 93. 33: καταβραβεῖν αὐτὸν, ὡς φασιν οἱ παλαιοί), is only now preserved among ancient Greek authors in Dem. *c. Mid.* 544, ult.: ἐπιστάμεθα Σπράτωνα ὑπὸ Μειδίου καταβραβεῖνέντα καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα, where it expresses the taking away of victory in a judicial suit, and the procuring of a sentence of condemnation, and that in the form of the conception: to bring it about to the injury of some one, that not he, but another, shall receive the prize from the βραβεῖς. Midias had bribed the judges. The κατὰ intimates that the prize was due to the person concerned, although it has been in a hostile spirit (not merely unrighteously, which would be παραβραβεῖν,<sup>3</sup> Plut. *Mor.* p. 535 C; Polyb. xxiv. 1. 12) withdrawn from him and adjudged to another. The right view substantially, though not recognizing the distinction from παραβραβεῖν, is taken by Chrysostom (παραβραβεῖσθαι γάρ ἐστιν, ὅταν παρ' ἐτέρων μὲν ἡ νίκη, παρ' ἐτέρων δὲ τὸ βραβεῖον) and Theophylact, also Suidas: τὸ ἄλλον ἀγωνιζομένον ἄλλον στεφανοῦσθαι λέγει ὁ ἀπόστολος καταβραβεύεσθαι.<sup>4</sup> The conception is: (1) To the readers as true believers belongs the Messianic prize of victory,—(this is the assumption upon which the expression is based; (2) The false teachers desire to deprive them of the prize of victory and to give it to others, namely, to themselves and their adherents,

<sup>1</sup> On τὸ σῶμα in contrast to σκιά, comp. Josephus, *Bell.* ii. 2. 5: σκιὰν αἰτησόμενος βασιλείας, ἥς ἤρπασεν ἐαυτῷ τὸ σῶμα. Philo, *de conf. ling.* p. 434: τὰ μὲν ῥητὰ τῶν χρησμών σκιάς τινες ὡσανεὶ σωμάτων εἶναι τὰς δ' ἐμφαινόμενας δυνάμεις τὰ ὑφ' ἐστῶτα ἀληθείας πράγματα. Lucian, *Hermot.* 29. Observe, however, that σῶμα invariably retains its strict literal sense of body, as a sensuous expression for the substantially real, in contrast to the unsubstantial shadow of it.

<sup>2</sup> See upon ver. 18, Reiche, *Comm. Crit.* p.

277 ff.

<sup>3</sup> With which Theodoret confounds it (ἀδίκως βραβεῖν); he makes it the unrighteous awarding of the prize of victory: ἐπεὶ οὖν τοῖνυν καὶ οἱ τὰς νομικὰς παρατηρήσεις τῷ εὐαγγελίῳ παραμυγνύντες ἀπὸ τῶν κρειττόνων αὐτοὺς ἐπὶ τὰ ἐλάττω μετέφερον, εἰκότως ἔφη μηδεὶς ὑμᾶς καταβραβεύετω.

<sup>4</sup> Comp. also Zonaras, *ad Concil. Laod. can.* 35, p. 351: τὸ μὴ τὸν νικῆσαντα ἀξιοῦν τοῦ βραβεῖον, ἀλλ' ἐτέρῳ διδόναι αὐτὸ ἀδίκον μὲνον τοῦ νικῆσαντος.



and that through their service of angels, etc.; (3) Just as little, however, as in the case of the *κρίνειν* in ver. 16, ought the readers to *give heed* to, or let themselves be *led astray* by, this hostile proceeding of the *καταβραβεύειν*, which is based upon subjective vanity and is (ver. 19) separation from Christ and His body,—this is implied in the imperatives. Consequently, the view of Jerome, *ad Aglus.* p. 10, is not in substance erroneous, although only approximately corresponding to the expression: “*Nemo adversus vos praeium accipiat* ;” Erasmus is substantially correct: “*praeium, quod sectari coepistis, vobis intervertat* ;” comp. Calvin, Estius, Olshausen, Baumgarten-Crusius, Ewald, and others; while the Vulgate (*seducat*), Luther (“*to displace the goal*”), and others content themselves with a much less accurate statement of the sense, and Bengel imports into the passage the sense of *usurped false leading and instruction*, as Beza similarly took it.<sup>1</sup> The *βραβεῖον*, to which *καταβρ.* refers, is not *Christian liberty* (Grotius, who explains it *praeium erigere*), nor yet: “*the honor and prize of the true worship of God*” (de Wette), but, in accordance with the standing apostolic conception (comp. Phil. iii. 14; 1 Cor. ix. 24): *the bliss of the Messianic kingdom*, the incorruptible *στέφανος* (1 Cor. ix. 25), the *στεφ. τῆς δικαιοσύνης* (2 Tim. iv. 8), *τῆς δόξης* (1 Pet. v. 4), *τῆς ζωῆς* (Jas. i. 12); comp. 2 Tim. ii. 5. With reference to the *βραβεῖον*, Elsner, Michaelis, Storr, Flatt, Steiger, and others, including Bähr, Böhmer, Reiche, Huther, and Bleek, following Photius in Oecumenius (*μηδεὶς ὑμᾶς κατακρίνω*), have taken *καταβραβ.* in the sense of *to condemn*, parallel to the *κρίνω* in ver. 16, or *to refuse salvation to* (Hofmann). This rendering is not, indeed, to be rejected on linguistic grounds, since Hesychius and Suidas both quote the signification *κατακρίνειν* in the case of *καταβραβεύειν*; but it cannot be justified by proofs adduced, and it is decidedly in opposition to the context through the following *θέλων κ.τ.λ.*, which presupposes not a *judgment* of the opponents, but an *action*, something *practical*, which, through their perverse religious attitude, they would fain *accomplish*.—*θέλων*] *sc.* *καταβραβεύειν ὑμᾶς*: *while he desires to do this*, would willingly accomplish it (comp. Dissen, *ad Pind. Ol.* ii. 97) by humility, etc. So rightly Theodoret (*τοῦτο τοίνυν συνεβούλενον ἐκείνοι γίνεσθαι ταπεινοφροσύνην ὅθεν κεκρημένοι*), Theophylact (*θέλουνσιν ὑμᾶς καταβραβεύειν διὰ ταπεινοφρ.*), Photius in Oecumenius, Calvin, Casaubon, and others, including Huther and Buttmann, *Neut. Gr.* p. 322 [E. T. 376]. The “*languidum et frigidum*,” which Reiche urges against this view, applies at the most only in the event of *καταβραβ.* being explained as *to condemn*; and the accusation of *incorrectness of sense* (Hofmann) is only based upon an erroneous explanation of the subsequent *ἐν ταπεινοφρ. κ.τ.λ.* The interpretation adopted by others: *taking delight in humility*, etc.,<sup>2</sup> is based upon the extremely

<sup>1</sup> “*Nemo adversum vos rectoris partes sibi ultro sumat*.” He starts from the common use of *βραβεύειν* in the sense of *regere ac moderari* (see Dorvill. *ad Charit.* p. 404). Comp. on iii. 15. But neither the passage of Dem. l. c., nor the testimony of the Greek Fathers, of Suidas, Eustathius, and Zonaras, nor the

analogy of *παπαβραβεύειν*, would justify the adoption of this sense in the case of the compound *καταβραβ.*

<sup>2</sup> Augustine, Castalio, Vatablus, Estius, Michaelis, Loesner, and others, including Storr, Flatt, Bähr, Olshausen, Baumgarten-Crusius, Bleek, Hofmann, and Hilgenfeld.

unnecessary assumption of an un-Greek imitation of כן כן, such as occurs, indeed, in the LXX,<sup>1</sup> but not in the N. T.; for in Matt. xxvii. 43, *θέλει* is used with the *accusative*, comp. on Rom. vii. 21. Moreover, in the O. T. passages the object of the delight is almost invariably (the only exception being Ps. cxlvii. 10) a person. Even in the Apocrypha that abnormal mode of expression does not occur. Others, again, hold that it is to be joined in an adverbial sense to *καταβρ*. It would then (see Erasmus, *Annot.*) have to be rendered *cupide* or *studiose*<sup>2</sup> or unconstrained, *voluntarily*, equivalent to *ἐθελοντί*, *ἐθελοντήν*, *ἐθελοντής*,<sup>3</sup> which sense, here certainly quite unsuitable, has been transformed at variance with linguistic usage into the idea: "*hoc munus sibi a nullo tributum exereens*" (Beza), or: *unwarrantably* (Böhmer, comp. Steiger), or *of his own choice* (Luther, who, like Ewald, couples it with *ἐμβατεύων*), or: *arbitrarily* (Ewald), or: *capriciously* (Reiche), etc.; consequently giving it the sense of *ἐκῶν*, *αὐτοθελής*, *αὐτοκέλευστος*, or *αὐτογνώμων*. Even Tittmann, *Synon.* p. 131, comes at length to such an *ultra*, erroneously quoting Herod. ix. 14, where *θέλω* must be taken as in Plat. *Theat.* l. c.—*ἐν ταπεινοφρ. κ. θρησκ. τῶν ἀγγέλ.*] *ἐν* is not *propter*, which is supposed to have the meaning: because *ταπεινοφρ. κ.τ.λ.* is necessary to salvation (Reiche); nor does it denote the condition in which the *καταβραβεύειν* takes place (Steiger, Huther); but, in keeping with the *θέλω*, it is the *means* by which the purpose is to be attained: *by virtue of humility and worshiping of angels*. Thereby he wishes to effect that the *βραβεῖον* shall be withdrawn from you (and given to himself and his followers). *τ. ἀγγέλων* is the genitive of the *object*<sup>4</sup> and belongs only to *θρησκ.*, not to *ταπεινοφρ.* That the latter, however, is not humility in the *proper* sense, but is, viewed from the perverse personal standpoint of the false teachers, a humility in *their* sense only, is plain from the context (see below, *εἰκὴ φροσύμ. κ.τ.λ.*), although *irony* (Steiger, Huther) is not to be found in the word. Paul, namely, designates the thing as that, for which the false teachers held it themselves and desired it to be held by others, and this, indeed, as respects the disposition lying at the root of it, which they sought to exhibit (*ἐν ταπεινοφρ.*), and as respects the abnormal religious phenomenon manifested among them (*κ. θρησκ. τ. ἀγγέλων*); and then proceeds to give a deterrent exposure of both of these together according to their true character in a theoretical (*ἀ . . . ἐμβατ.*) and in a moral (*εἰκὴ φροσ. . . τὴν κεφαλὴν*) respect. *How far* the false teachers bore themselves as *ταπεινώφρονες*, is correctly defined by Theodoret: *λέγοντες, ὡς ἄορατος ὁ τῶν ὅλων θεός, ἀνέφικτος τε καὶ ἀκατάληπτος, καὶ προσήκει διὰ τῶν ἀγγέλων τὴν θείαν εὐμένειαν πραγματεύεσθαι*, so that they thus regarded man as too insignificant in the presence of the divine majesty to be able to do without<sup>5</sup> the mediation of angels, which they sought to secure

<sup>1</sup> 1 Sam. xviil. 22; 2 Sam. xv. 26; 1 Kings x. 9; 2 Chron. ix. 8; Ps. cxlvii. 10.

<sup>2</sup> Plat. *Theat.* p. 143 D; and see Reisig, *Conject.* p. 143 f.

<sup>3</sup> Plat. *Symp.* p. 183 A, very frequent in Homer, Soph. *Phil.* 1327, Aesch. *Choeph.* 19. 790, and the passages from Xenophon quoted

by Sturz, *Lex.* II. p. 21.

<sup>4</sup> Comp. Wisd. xiv. 27; Herodian, iv. 8. 17; Clem. *Cor.* I. 45; see also Grimm on 4 Macc. v. 6, and the passages from Josephus in Krebs, p. 339.

<sup>5</sup> Compare Augustine, *Conf.* x. 42: "*Quem invenirem, qui me reconciliaret tibi? Abe-*

through *θηρσκειά* (comp. 4 Macc. iv. 11), thereby placing the merit of Christ (Rom. v. 2) in the background. It is differently explained by Chrysostom and Theophylact (comp. also Photius in Oecumenius): the false teachers had declared the *majesty of the Only-Begotten* to be too exalted for lowly humanity to have access through Him to the Father, and hence the need of the mediation of angels for that purpose. In opposition to this view it may be urged, that the very prominence so frequently and intentionally given to the majesty of Christ in our Epistle, and especially as above the angels, rather goes to show that they had *depreciated* the dignity of Christ. Reiche and Ewald (comp. Hofmann's interpretation below) find the *ταπεινοφροσύνη* in the *ἀφειδία σώματος* of ver. 23, where, however, the two aberrations are adduced *separately* from one another, see on ver. 23. Proofs of the existence of the *worship of angels* in the post-apostolic church are found in Justin, *Ap.* I. 6, p. 56,<sup>1</sup> Athenagoras, and others; among the *Gnostic heretics* (Simonians, Cainites): Epiph. *Haer.* xx. 2; Tertullian, *praescr.* 33; Iren. *Haer.* i. 31. 2; and with respect to the worshipping of angels in the *Colossian* region Theodoret testifies: ἐμεινε δὲ τοῦτο τὸ πάθος ἐν τῇ Φρυγίᾳ καὶ Πισιδίᾳ μέχρι πολλοῦ· οὐ δὴ χάριν καὶ συνελθοῦσα σύνοδος ἐν Αασοδικεῖᾳ τῆς Φρυγίας (A.D. 364, can. 35) νόμῳ κεκώλυκε τὸ τοῖς ἀγγέλοις προσεῦχεσθαι, καὶ μέχρι δὲ τοῦ νῦν εὐκτήρια τοῦ ἁγίου Μιχαὴλ παρ' ἐκείνοις καὶ ταῖς ὁμόροις ἐκείνων ἐστὶν ἰδεῖν. The *Catholic expedients for evading* the prohibition of angel-worship in our passage (as also in the *Concil. Laod.*, Mansi, II. p. 568) may be seen especially in Cornelius a Lapide, who understands not all angel-worship, but only that which places the angels above Christ (comp. also Bisping), and who refers the Laodicean prohibition pointing to a "κεκρυμμένη εἰδωλολατρεία" ("ὅτι οὐ δεῖ Χριστιανὸς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἀπιέναι καὶ ἀγγέλους ὀνομάζειν" κ.τ.λ.), in accordance with the second Nicene Council, only to the cultus *latriae*, not *duliae*, consequently to actual adoration, not *τιμητικὴν προσκύνησιν*. In opposition to the words as they stand (for *θηρσκειά* with the genitive of the subject would necessarily be the cultus, which the angels present to God, 4 Macc. v. 6, 12; Joseph *Antt.* xii. 5. 4; comp. Acts xxvi. 5), and also in opposition to the context (see ver. 19), several have taken τῶν ἀγγέλων as the genitive of the subject, and have explained it of a religious condition, which desired to be like that of the angels, e. g. Luther: "*spirituality of the angels*," comp. Melancthon, Schoettgen ("habitus aliquis angelicus"), Wolf, Dalmer. Nevertheless, Hofmann, attempting a more subtle definition of the sense, has again taken τῶν ἀγγέλων as genitive of the subject, and joined with it not only *θηρσκειά*, but also *ταπεινοφροσύνη*. The *ταπεινοφροσύνη* of the angels, namely, consists in *their willingly keeping within the bounds assigned to them as spirits*, and not coveting that which *man* in this respect has beyond them, namely, what belongs to the corporeal world. And the

undum mihi fuit ad angelos? Multi conantes ad te redire, neque per se ipsos valentes, sicut audio, tentaverunt haec, et inciderunt in desiderium curiosarum visionum, et digni habiti sunt illusionibus." The (false) *ταπεινο-*

*φροσύνη* was the subjective source of their going astray to angel-worship.

<sup>1</sup> Hasselbach gives substantially the right interpretation of the passage in the *Stud. u. Krit.* 1839, p. 329 ff.



θρησκεία of the angels is a self-devotion to God, in which, between them and Him, no other barrier exists than that between the Creator and His creatures. That ταπεινοφροσύνη and this θρησκεία man makes into virtue on his part, when he, although but partially, renounces that which belongs to Him in distinction from the angels (ταπεινοφρ.), and, as one who has divested himself as much as possible of his corporality, presents himself adoringly to God in such measure as he refrains from what was conferred upon him for bodily enjoyment. I do not comprehend how, on the one hand, the apostle could wrap up the combinations of ideas imputed to him in words so enigmatical, nor, on the other, how the readers could, without the guidance of Hofmann, extract them out of these words. The entire exposition is a labyrinth of imported subjective fancies. Paul might at least have written ἐν ἐγκρατείᾳ ἐπὶ τῷ ὁμοιώματι (or καθ' ὁμοίωσιν, or καθ' ὁμοιότητα) τῆς ταπεινοφροσύνης καὶ θρησκείας τῶν ἀγγέλων! Even this would still have been far enough from clear, but it would at least have contained the point and a hint as to its interpretation.<sup>1</sup>—ἀ ἑώρακεν ἐμβατεύων [XXXIV e.]. Subordinate to the θέλων κ.τ.λ. as a warning *modal* definition to it: *entering upon what he has beheld*, i. e. instead of concerning himself with what has been objectively given (ver. 19), entering the subjective domain of *visions* with his mental activity,—by which is indicated the *mystico-theosophic* occupation of the mind with God and the angels,<sup>2</sup> so that ἑώρακεν (comp. Tert. c. Marc. v. 19) denotes not a seeing with the eyes, but a *mental* beholding,<sup>3</sup> which belonged to the domain of the φαντάζεσθαι, in part, doubtless, also to that of visionary ecstasy (comp. Acts ii. 17; Rev. ix. 17; ὄραμα in Acts ix. 10, 12, x. 3; 2 Chron. ix. 29, *et al.*; Luke i. 22). This reference must have been intelligible to the readers from the assertions put forth by the false teachers,<sup>4</sup> but the failure to observe it induced copyists, at a very early date, to add a negative (sometimes μή and sometimes οὐ) before ἑώρακεν. Ἐμβατεύειν (only used here in the N. T.; but see Wetstein, also Reisig, *ad Oed. Col. praef.* p. xxxix.), with accusative of the place conceived as object (Kühner, II. 1, p. 257), also with the genitive, with the dative, and with εἰς, means *to step upon*, as e. g. νῆσος, Aech. Pers. 441; πόντον, Eur. El. 595; γῆν, Josh. xix. 49; also with reference to a *mental* domain, which is trodden by investigation and other mental activity, as Philo, *de plant. Noë*, p.

<sup>1</sup> See, besides, in opposition to Hofmann, Rich. Schmidt, *Paul. Christol.* p. 193 f.

<sup>2</sup> This fanciful habit could not but be fostered and promoted by the Jewish view, according to which the appearances of angels were regarded as φαντάσματα (Gieseler, *Kirchengesch.* I. 1, p. 153, ed. 4).

<sup>3</sup> Ewald regards ἑώρακεν as more precisely defined by ἐν ταπεινοφρ. κ.τ.λ., as if it ran ἀ ἐν ταπεινοφρ. κ.τ.λ. ἑώρακεν: "while he enters arbitrarily upon that, which he has seen in humility and angel-worship (consequently has not actually himself experienced and known), and desires to teach it as something true." But such a hyperbaton, in the case of the

relative, besides obscuring the sense, is without precedent in the N. T. Comp. on ver. 14. Besides, the thought itself is far from clear; and respecting θελών, see above.

<sup>4</sup> For the sphere of vision of the ἑώρακεν lay not outside of the subjects, but in the hollow mirror of their own fancy. This applies also in opposition to Hilgenfeld, who now (1873, p. 198 f.) properly rejects the μή, but takes ἀ ἑώρα. ἐμβατ. incorrectly: "abiding by the sensuous." Opposed to this is the very use of the perfect ἑώρα, and the significant expression ἐμβατεύων. The apostle does not mean the ὁρατά, but the δόρατα (i. 16), into which they ascend by visions which they profess to have had.

225 C, *et al.*; see Loesner, p. 369 f.; 2 Macc. ii. 30; comp. also Nemes. *de nat. hom.* p. 64, ed. Matth.: *ὄρανόν ἐμβατεύει τῇ θεωρίᾳ*, but not Xen. *Conv.* iv. 27, where, with Zeunius, *ἐμαστέετε* ought to be read. Phavorinus: *ἐμβατεύσαι τὸ ἔνδον ἐξερευνησαι ἢ σκοπήσαι*. It is frequently used in the sense of *seizing possession*.<sup>1</sup> So Budaeus and Calvin (*se ingrens*), both with the reading *μή*, also Huther (*establishing himself firmly* in the creations of fancy); still the context does not suggest this, and, when used in this sense, *ἐμβατ.* is usually coupled with *εἰς*.<sup>2</sup> In the reading of the *Recepta*, *ἀ μὴ ἑώρα*, the sense amounts either to: *entering into the unseen transcendental sphere*,<sup>3</sup> wherein the assumption would be implied that the domain of *sense* was the only field legitimately open, which would be unsuitable (2 Cor. v. 7, xiii. 12); or to: *entering into things, which* (although he dreams that he has seen them, yet) *he has not seen*—a concealed antithetical reference, which Paul, in order to be intelligible, must have indicated. The thought, *in the absence of the negative*, is not *weak* (de Wette), but *true*, in characteristic keeping with the perverseness of theosophic fancies (in opposition to Hofmann's objection), and representing the *actual state of the case*, which Paul could not but know. According to Hofmann, the *ἀ μὴ ἑώρακεν* which he reads is to be taken, not with *ἐμβατεύων*, but with what goes before: *of which, nevertheless, he has seen nothing* (and, consequently, cannot imitate it). This is disposed of, apart even from the incorrect inference involved in it,<sup>4</sup> by the preposterousness of Hofmann's exposition of the *ταπεινοφροσύνη κ. θρησκεία τῶν ἀγγ.*, with which the connection, hit upon by him, of *εἰκῇ* with *ἐμβατεύων* ("*an investigation, which results in nothing*"), also falls to the ground.—*εἰκῇ φησιούμ. κ.τ.λ.*, and then *καὶ οὐ κρατῶν, κ.τ.λ.*, are both subordinate to the *ἀ ἑώρακεν ἐμβατεύων*, and contain two modal definitions of it fraught with the utmost danger.—*εἰκῇ φησιούμ.*] [XXXIV f.] for the entering upon what was seen did not rest upon a real divine revelation, but upon a concealed, fanciful self-exaggeration. *Τὸ δέ γε φησιούμενος τῇ ταπεινοφροσύνῃ ἐναντίον οὐκ ἔστι τὴν μὲν γὰρ ἐσκήπτοντο, τοῦ δὲ τίφω τὸ πάθος ἀκριβῶς περιέκειντο*, Theodoret. On *εἰκῇ*, *temere*, i. e. *without ground*, comp. Matt. v. 22; Rom. xiii. 4; Plat. *Mener.* p. 234 C; Xen. *Cyrop.* ii. 2. 22. It places the *vanity*, that is, the objective groundlessness of the pride, in contradistinction to their presumptuous fancies, emphatically in the foreground. Even if *ἐμβατ.* is not taken absolutely with Hofmann, we may not join it with *εἰκῇ* (in opposition to Steiger, de Wette, Reiche; Böhmer is doubtful), since it is not the *uselessness* (in this sense *εἰκῇ* would require to be taken, 1 Cor. xv. 2; Gal. iii. 4, iv. 11) of the *ἐμβατεύειν ἃ ἑώρα*. (or *ἀ μὴ ἑώρα*), but this *ἐμβατεύειν* in and of itself, that forms the characteristic perversity in the conduct of those people—a perversity

<sup>1</sup> Dem. 894. 7; Eur. *Herac.* 876; Schleusner, *Thes.* II. 332; Bloomfield, *Gloss. in Aesch. Pers.* p. 146 f.

<sup>2</sup> Dem. 894. 7; 1085. 24, 1086. 19; Isa. ix. 3, *et al.*; 1 Macc. xii. 25.

<sup>3</sup> Comp. Chrysostom: they have not seen the angels, and yet bear themselves as if they had seen them.

<sup>4</sup> For even the *unseen*, which may in any other way have been brought to our knowledge, we may and under certain circumstances should imitate (comp. e. g. Eph. v. 1). And even the angels and their actions have been included among the objects of the divine revelation as to the history of salvation and its accomplishment.

which is set forth by *εἰκὴ φρεσίου. κ.τ.λ.*, and in ver. 19 as immoral and antichristian.—*ἐπὶ τοῦ νοῦς τῆς σαρκ. αὐτοῦ*] becoming puffed up *by* (as operative principle) *the reason of his flesh*. This is the morally determined intellectual faculty in its character and activity as not divinely regulated, in which unennobled condition (see on Eph. iv. 23) it is the servant, not of the divine *πνεῦμα*, whose organ it is designed to be, but of the materio-physical human nature, of the *σάρξ* as the seat of the sin-power, and is governed by its lusts instead of the divine truth.<sup>1</sup> The *νοῦς* does not belong to the essence of the *σάρξ* (in opposition to Holsten); but, be it observed, the matter is so represented that the *σάρξ* of the false teacher, in accordance with its dominant superiority, appears *personified* (comp. Rom. viii. 6), as if the *νοῦς*, influenced by it, and therewith serviceable to it, were *its own*. In virtue of this non-free and, in its activity, sinfully-directed reason, the man, who is guided by it, is *ἀνόητος* (Gal. iii. 1, 3; Tit. iii. 3), loses his moral judgment (Rom. xii. 2), falls into *ἐπιθυμίας ἀνοήτους* (1 Tim. vi. 9), and withstands Christian truth and purity as *κατεφθαρμένος τὸν νοῦν* (2 Tim. iii. 8; 2 Cor. xi. 3), and *ἐσκοτισμένος τῇ διανοίᾳ* (Eph. iv. 18).—The *puffing up* of the persons in question consisted in this, that with all their professed and apparent humility they, as is commonly the case with mystic tendencies, fancied that they could not be content with the simple knowledge and obedience of the gospel, but were capable of attaining a special higher wisdom and sanctity. It is well said by Theophylact: *πὼς γὰρ οὐ σαρκικοῦ νοῦς κ. παχέος τὸ ἀθετῆσαι τὰ ἐπὶ Χριστοῦ λεχθέντα*, John iii. 16, 17, 19, x. 26 f., καὶ μυρία ὅσα!

Ver. 19. [XXXIV g.] *Kaí*] annexing to *εἰκὴ φρεσιούμενος κ.τ.λ.* a further, and that a negative, modal form of the *ἃ ἑώρακεν ἐμπατεύων*. This *ἐμπατεύων* into what is seen takes place, namely, in such a way, that one is puffed up by fleshly reason, *and does not hold the Head*, etc. So much is it at variance with the *nature and success, as respects unity, of the church*!<sup>2</sup> —*οὐ κρατῶν κ.τ.λ.*] *not holding fast* (but letting it go, comp. Song of Sol. iii. 4: *ἐκράτησα αὐτὸν καὶ οὐκ ἄφηκα αὐτόν*) *the Head*, inasmuch, namely, as they seek *angelic* mediation. Bengel aptly observes: “Qui non unice Christum tenet, plane non tenet.”—*ἐξ οὗ κ.τ.λ.*] represents the whole objectionableness of this *οὐ κρατῶν τ. κεφ.*, and the absolute necessity of the opposite. This *οὐ* is not to be referred to the verbal idea (Bengel's suggestion: “ex quo se. tenendo caput”), but applies objectively (comp. Eph. iv. 15 f.) to that which was designated by *τὴν κεφαλ.* In this view it may be *masculine*, according to the construction *κατὰ σύνεσιν* (Kühner, II. 1, p. 49), as it is usually taken, but it may also—and this is preferable, because here the personality is not, as in Eph. iv. 15 f., specially marked—be *neuter*, so that it takes up the Head, not personally (though it *is* Christ), but in accord-

<sup>1</sup> Comp. Rom. i. 21, 28, iv. 1, vi. 19, vii. 14, xii. 2; Eph. iv. 17 f.; see also Kluge in the *Jahrb. f. D. Theol.* 1871, p. 329 ff.

<sup>2</sup> The conduct of those men is the negation of this holy relation, a separation from the organism of the body of Christ as an unity.

The compressed characterizing of this articulated organism is therefore as suitable here as in Eph. iv. 16, and by no means an *opus supererogationis* on the part of the author (Holtzmann).



ance with the *neuter idea* : from which. See Matthiae, p. 988; Kühner, II. 1, p. 55. Comp. Maetzner, *ad Antiph.* p. 201. The  $\tau. κεφαλ.$  might also be taken attributively : not holding fast as the *Head* Him, from whom, etc. (Ewald), which would be, however, less simple and less forcibly descriptive.  $\epsilon\acute{\iota}\varsigma$  denotes the *causal issuing forth* of the subsequently expressed relation, comp. Eph. iv. 16.— $\pi\acute{\alpha}\nu \tau\omicron \sigma\omega\mu\alpha$ ] consequently *no* member is excepted, so that *no* member can expect from any other quarter what is destined for, and conveyed to, the whole body from the head. The conception of the church as the body of Christ, the Head, is not in our Epistle and the Ephesian letter different from that of the other Epistles (in opposition to Holtzmann, p. 239 ff.). Comp. on 1 Cor. xii. 12 f., vi. 15; Rom. xii. 4 f.; also 1 Cor. xi. 3. Any pressing contrary to the author's design of the thought of a  $\sigma\omega\mu\alpha$ , which strictly taken is a *trunk*, is in this particular case excluded by the graphic delineation of the constantly living and active connection of the members with the Head. Every comparison, indeed, when pressed, becomes halting.— $\delta\iota\alpha \tau\omicron\omega\n \acute{\alpha}\phi\omega\n$  κ.  $\sigma\upsilon\nu\delta\epsilon\sigma\mu\omega\n \epsilon\pi\iota\chi\omicron\rho.$  κ.  $\sigma\upsilon\mu\beta\epsilon\tau\epsilon\iota.$ ] The participial relation to the following verb is this : from the Head the whole body is furnished and bound together *and grows* in this way, so that  $\epsilon\acute{\iota}\varsigma \omicron\upsilon$  therefore is to be referred neither to the participles *only*, nor to the verb *only*, but to *both*; and  $\delta\iota\alpha \tau. \acute{\alpha}\rho.$  κ.  $\sigma\upsilon\nu\delta\epsilon\sigma\mu.$  specifies by what means the  $\epsilon\pi\iota\chi\omicron\rho.$  κ.  $\sigma\upsilon\mu\beta\epsilon\tau\epsilon\iota.$ , proceeding from the Head, is *brought about*, viz. *through the* (bodily) *nerve-impulses* (not *joints*, as it is usually explained; see on Eph. iv. 16), which are conveyed from the Head to the body, and through *the bands*, which, proceeding from the Head, place the whole in organic connection. Observe that  $\epsilon\pi\iota\chi\omicron\rho.$  refers to  $\delta\iota\alpha \tau. \acute{\alpha}\phi\omega\n$ , and  $\sigma\upsilon\mu\beta\epsilon\tau\epsilon\iota.$  to κ.  $\sigma\upsilon\nu\delta\epsilon\sigma\mu.$  Theophylact (comp. Theodoret) has aptly illustrated the former by the action of the nerves which is diffused from the head through the entire body, so that  $\acute{\alpha}\pi\omicron \tau\eta\varsigma κεφαλ\eta\varsigma \epsilon\sigma\tau\iota \pi\acute{\alpha}\sigma\alpha \alpha\iota\sigma\theta\eta\sigma\iota\varsigma$  κ.  $\pi\acute{\alpha}\sigma\alpha \kappa\acute{\iota}\nu\eta\sigma\iota\varsigma$ . As, therefore, the body receives its efficiency from the head through the contact of *impulses* effected by means of the network of nerves, so would the church, separated from Christ—from whom the feelings and impulses in a spiritual sense, the motions and activities of the higher  $\zeta\omega\acute{\eta}$ , are conveyed to it—be without the supply in question. Comp. the idea of the figure of the vine. Further : as, starting from the head, the whole body, by means of the *bands* which bind member to member, is bound together into one organic whole; so also is the entire church, starting from Christ, by means of the bands of Christian communion (*κοινωνία*), which give to the union of individuals the coherence of articulate unity. *Faith* is the *inner ground* of the  $\acute{\alpha}\phi\alpha\iota$ , not the latter themselves (in opposition to Bengel); so also is *love* the *inner ground* of the  $\sigma\upsilon\nu\delta\epsilon\sigma\mu\acute{o}\iota$  of the mystical body, not these latter themselves (in opposition to Tertullian, Zanchius, Estius, Bengel, and others); and the *operative principle* on the part of Christ the Head is the *Holy Spirit* (Eph. iv. 4; 1 Cor. xii. 3 f., 7, *et al.*). Theodoret erroneously (comp. Ewald) explains the  $\sigma\upsilon\nu\delta\epsilon\sigma\mu\acute{o}\iota$  as the  $\acute{\alpha}\pi\omicron\sigma\tau\omicron\lambda\omicron\iota$  κ.  $\pi\rho\omicron\phi\eta\tau\alpha\iota$  κ.  $\διδ\acute{\alpha}\sigma\kappa\alpha\lambda\omicron\iota$ , and Böhmer takes the  $\acute{\alpha}\phi\alpha\iota$  and  $\sigma\upsilon\nu\delta\epsilon\sigma\mu.$  as the *believers*. The latter, as also the teachers, are in fact the *members*, and share in experiencing what is

here asserted of the entire body.—ἐπιχορηγούμε.] *receiving supply*, being furnished. Comp. on the *passive* expression, which is not un-Pauline (Holtzmann), but in harmony with the general passive usage,<sup>1</sup> Kühner II. 1. p. 109. The compound, not expressing “*in addition besides*” (Bleek), denotes that the χορηγία is *coming to, is being conveyed towards*. Comp. 2 Cor. ix. 10; Gal. iii. 5; Dion. Hal. x. 54. But it is not said *with what* the body is provided, as χορηγείν (comp. also ἐπιχορ., Ecclus. xxv. 22) is often used absolutely (see e. g. the passages from Polybius in Schweighäuser, *Lex.* p. 663), and admits of its more precise definition being supplied from the context, which, however, here points not to *nourishment* (Grotius, de Wette), but to that which is accomplished through the *feelings* (ἁφών), namely, the *vital activity*, of which the body would be destitute in the absence of the different impulses.<sup>2</sup>—τὴν αἰξίσην τοῦ Θεοῦ] denoted by the article as the divine growth absolutely; τοῦ Θεοῦ is the genitive *auctoris*: *which God confers* (1 Cor. iii. 6, 7), with which ἐξ οὗ is not at variance (as Bähr thinks), since God is ranked above Christ (1 Cor. xi. 3), and is the supreme operating principle in the church (1 Cor. xii. 6; Eph. iv. 6). At once weak, and suggested by nothing in the text, is the view: “*incrementum, quod Deus probat*” (Calvin, Bähr<sup>3</sup>). What is *meant* is the *gradual growth* of Christians collectively toward *Christian perfection*. The circumstance that αἰξίει as an intransitive only occurs again in Eph. ii. 21, comp. iv. 15, and αἰξήσεις only in Eph. iv. 16, cannot prove it to be an un-Pauline mode of expression (Holtzmann).<sup>4</sup>

Ver. 20 f [On Vv. 20-23, see Note XXXV. pages 340, 341.] After these warnings, vv. 16-19, which were intended to secure his readers against the seduction threatening them, the apostle now returns for the same purpose once more to the two main foundations of the Christian life, to the fellowship with Christ in *death*, (ver. 20), and fellowship with Him also in *resurrection* (iii. 1). [XXXV a.] His aim is to show, in connection with the former, the groundlessness and perversity of the heretical prohibitions of meats (vv. 20-23), and to attach to the latter—to the fellowship of resurrection—the essence of Christian morality in whole and in detail, and therewith the *paraenetic* portion of the Epistle (iii. 1-iv. 6), the tenor of which thereby receives the character of the *holiest moral necessity*.—εἰ ἀπεθάνετε κ.τ.λ.] [XXXV b.] the legal abstinence required by the false teachers (see below) stands in contradiction with the fact, that the readers at their conversion had entered into the *fellowship of the death of Christ*, and thereby had become loosed from the στοιχεῖα τοῦ κόσμου (see on ver. 8), *i. e.* from the ritual religious elements of non-Christian humanity, among which the legal prohibition of

<sup>1</sup>Polyb. iv. 77. 2: πολλαῖς ἀφορμαῖς ἐκ φύσεως κεχορηγημένος, iii. 75. 3, *et al.*; Diod. Sic. i. 73; Ecclus. xlv. 6; 3 Macc. vi. 40.

<sup>2</sup>Comp. Chrysostom: τὸ εἶναι καὶ τὸ καλῶς εἶναι, Theophylact: πᾶσα αἰσθησις κ. πᾶσα κίνησις, and in the application: λαμβάνει τὸ ζῆν κ. αὔξειν πνευματικῶς.

<sup>3</sup>Comp. Chrysostom and Oecumenius, who explain τοῦ Θεοῦ by κατὰ Θεόν.

<sup>4</sup>Respecting the connection of the verb with the more precisely defined cognate noun, see Winer, p. 210 [E. T. 224]; Lobeck, *Paralip.* p. 507 f.; Kühner, II. 2, p. 262 f.

meats and the traditional regulations founded thereon are included. *How far* the man who has died with Christ has passed out of connection with these elementary things, is taught by ver. 14, according to which, through the death of Christ, the law as to its debt-obligation has been abolished. Consequently, in the case of those who have died with Christ, the law, and everything belonging to the same category with it, have no further claim to urge, since Christ has allowed the curse of the law to be accomplished on Himself, and this has also taken place in believers in virtue of their fellowship of death with Him, whereby the binding relation of debt which had hitherto subsisted for them has ceased.<sup>1</sup>—ἀποθνήσκειν, with ἀπό, meaning *to die away from something, moriendo liberari a* (Porphyr. *de abstin. ab esu anim.* i. 41), is only met with here in the N. T.; elsewhere it is used with the dative, as in Gal. ii. 19, Rom. vi. 2, whereby the same *thing* is otherwise conceived in point of form. It is, moreover, to be observed, that *Christ Himself* also is by death released from the στοιχεῖα, since He was made under the law, and, although sinless, was destined to take upon Himself the curse of it; [XXXV c.] hence it was only by His death in obedience to the Father (Phil. ii. 8; Rom. v. 19), that He became released from this relation. Comp. on Gal. iv. 4. Huther erroneously denies that such an ἀποθάνειν can be predicated of Christ, and therefore assumes (comp. Schenkel and Dalmer) the brachylogy: “if, by your dying with Christ, ye are dead from the στοιχεῖα τοῦ κόσμου.”—τί ὡς ζῶντες κ.τ.λ.] *why are ye, as though ye were still alive in the world, commanded: Touch not, etc.* Such commands are adapted to those who are not, like you, dead, etc. As ἀποθανόντες ἐν Χ. ἀπὸ τ. στοιχ. τ. κόσμ., ye are no longer alive in the domain of the non-Christian κόσμος, but are removed from that sphere of life (belonging to the heavenly πολίτευμα, Phil. iii. 20). The word δογματίζειν, [XXXV d.] only found here in the N. T., but frequently in the LXX. and Apocrypha, and in the Fathers and decrees of Councils (see Suicer, *Thes.* I. p. 935), means nothing more than *to decree*,<sup>2</sup> and δογματίζεσθε is *passive: why are ye prescribed to, why do men make decrees for you (vobis)?* so that it is not a *reproach* (the censure conveyed by the expression affects rather the *false teachers*), but a *warning* to those readers (comp. vv. 16, 18) who were not yet led away (i. 4, ii. 5), and who ought not to yield any compliance to so absurd a demand. That the readers are the *passive subject*, is quite according to rule, since the active has the dative along with it, δογματίζειν τινι (2 Macc. x. 8); comp. also Hofmann and Beza. The usual rendering takes δογματ. as *middle*, and that either as: *why do ye allow commands to be laid down for you* (Huther), *rules to be imposed upon you* (de Wette), *yourselves to be entangled with rules* (Luther)? and such like;<sup>3</sup> or even: *why do ye make rules for yourselves* (Ewald)? comp. Vulgate: *decernitis*. This, however, would involve a *censure of the readers*, and ὡς ζῶντες ἐν κόσμῳ would express the unsuitableness of their conduct with

<sup>1</sup>Comp. Gal. ii. 19, iv. 3, 9; Rom. vii. 4, et al.

<sup>2</sup>Diod. Sic. iv. 83; Diog. L. iii. 51; Anth. Pal. ix. 576. 4; Arrian. *Epict.* iii. 7; Esth. iii. 9; 3 Esdr. vi. 34; 2 Macc. x. 8, xv. 36; 3 Macc. iv. 11.

<sup>3</sup>Comp. Chrysostom: πῶς τοῖς στοιχείοις ὑπόκεισθε; similarly Theodoret, Beza; and recently, Bähr, Böhrer, Olshausen, Baumgarten-Crusius, Bleek, and others.



their Christian standing—a reproach, which would be altogether out of harmony with the other contents of the Epistle. On the contrary, *ὡς ζῶντες ἐν κ.* indicates the erroneous aspect in which the Christian standing of the readers was regarded by the *false teachers*, who took up such an attitude towards them, as if they were not yet dead from the world, which nevertheless (comp. ver. 11 f.) they *are* through their fellowship with Christ (iii. 3; Gal. ii. 19 f.; 2 Cor. v. 14 f.). The *ὡς ζῶντες ἐν κόσμῳ*, moreover, is entirely misunderstood by Bähr: “as if one could at all attain to life and salvation through externals.” Comp., on the contrary, the thought of the *εἶναι ἐν τῇ σαρκί* in Rom. vii. 5 and Gal. vi. 14. Observe, further, that this *ζῆν ἐν κόσμῳ* is not *one and the same thing* with *εἶναι ὑπὸ τὰ στοιχεῖα τοῦ κόσμου* (Hofmann, by way of establishing his explanation of *στοιχεῖα* in the sense of the *material things of the world*); but the *ζῆν ἐν κ.* is the *more general*, to which the special *εἶναι ὑπὸ τ. στοιχεῖα τ. κ.* is *subordinate*. If the former is the case, the latter also takes place by way of consequence.—*μὴ ἄψῃ κ.τ.λ.*] a vivid concrete representation of the *δόγματα* concerned, in a “compendiaria mimesis” (Flacius). The *triple* description brings out the *urgency* of the eager demand for abstinence, and the relation of the three prohibitions is such, that *μηδέ* both times means *nor even*; in the second instance, however, in the sense of *ne quidem*, so that the last point stands to the two former together in the relation of a climax: *thou shalt not lay hold of, nor even taste, nor once touch!* What was meant as *object* of this enjoined *ἀπέχεσθαι* (1 Tim. iv. 3) the reader *was aware*, and its omission only renders the description more vivid and terse. Steiger’s view, that the object was suppressed by the false teachers themselves from fear and hypocrisy, is quite groundless. From the words themselves, however (*γεῖση*), and from the subsequent context (see ver. 23), it is plain that the prohibitions concerned certain *meats and drinks* (comp. ver. 16); and it is entirely arbitrary to mix up other things, as even de Wette does, making them refer also to *sexual intercourse* (*θιγγάνειν γυναικός*, Eur. *Hipp.* 1044, *et al.*);<sup>1</sup> while others distinguish between *ἄψῃ* and *θίγῃ* in respect of their objects, *e.g.* Estius: the *former* refers to unclean objects, such as the garments of a menstruous woman, the *latter* to the buying and selling of unclean meats; Erasmus, Zanchius: the *former* concerns dead bodies, the *latter* sacred vessels and the like; Grotius: the *former* refers to meats, the *latter* to the “vitandas feminas,” to which Flatt and Dalmer, following older writers, make *ἄψῃ* refer (1 Cor. vii. 1). Others give other expositions still; Böhlmer arbitrarily makes *θίγῃ* refer to the *oil*, which the Essenes and other theosophists regarded as a *labes*. That Paul in *ἄψῃ* and *θίγῃ* had no definite object at all in view, is not even probable (in opposition to Huther), because *γεῖση* stands between them, and ver. 23 points to abstinence from meats, and not at the same time to anything else.—Following the more forcible *ἄψῃ*, *lay hold of*, the more subtle *θίγῃ*, *touch*, is in admirable keeping with the climax: the object was to be even *ἄθικτον* (Soph. *O. C.* 39).<sup>2</sup> Hofmann erroneously holds that *ἀπτο-*

<sup>1</sup> See Monck, *ad Eur. Hipp.* 14; Valckenaer, *ad Phoen.* 303.

<sup>2</sup> Comp. on the difference between the two words, Xen. *Cyrop.* i. 3. 5: *ἄταν μὲν τοῦ ἄπτου*

*μαί* expresses rather the *motion* of the *subject* grasping at something, *θιγγάνω* rather his *arriving* at the *object*. In opposition to this fiction stands the testimony of all the passages in the Gospels (Matt. viii. 3, ix. 20; John xx. 17, and many others), in which *ἀπτεσθαι* signifies the actual *laying hold of*, and, in Paul's writings, of 1 Cor. vii. 1, 2 Cor. vi. 17, as also the quite common Grecian usage in the sense of *contrectare* (*attingere et inhærere*), and similarly the signification of the active to *fasten to*, to *make to stick* (Lobeck, *ad Soph. Aj.* 698; Duncan, *Lex. Hom.* ed. Rost, p. 150). The mere *stretching out the hand towards something*, in order to seize it, is never *ἀπτεσθαι*. Hofmann, moreover, in order to establish a climax of the three points, arbitrarily makes the subtle gloss upon *γέσση*, that this might even happen more *unintentionally*, and upon *θίγγης*, that this might happen *involuntarily*.<sup>1</sup>

Ver. 22. We are not to put in a parenthesis *μὴ ἄψῃ . . . ἀποχρήσει* (Erasmus Schmid, Heinrichs, and others), but merely *ἃ ἔστιν . . . ἀποχρ.* (Griesbach, Lachmann, Scholz, Ewald); for the construction proceeds uninterruptedly to *θίγγης*, is then only broken by the judgment *ἃ ἔστι π. εἰς φθ. τ. ἀποχρ.*, and thereafter runs on with *κατὰ τὰ ἐντάλμ. κ.τ.λ.*—*ἃ ἔστι . . . ἀποχρ.* is an inserted<sup>2</sup> judgment of the apostle anent that which the false teachers interdicted by *μὴ ἄψῃ κ.τ.λ.*: *which all are destined to destruction*<sup>3</sup> through the using,—from which it is to be rendered palpably apparent, how *preposterous* it is to make such things a condition of eternal bliss by urging abstinence from them. We have here a similar line of argument to that in Matt. xv. 17. Comp. 1 Cor. vi. 13. Hence *φθορά* is meant to denote the perishing which takes place through the natural dissolution (digestion) of the meats and drinks; and with this conception quite accords the purposely-chosen compound *τῇ ἀποχρήσει*, which, like *abusus*, indicates the *using up*, the *consuming* (Plut. *Mor.* p. 267 E; Davis, *ad Cic. N. D.* iv. 60). So it is unanimously explained by Chrysostom, Theodoret (*εἰς κόπρον γὰρ ἅπαντα μεταβάλλεται*), Oecumenius (*φθορὰ γὰρ, φθίσιν, ὑπόκειται ἐν τῷ ἀφεδρῶν*), Theophylact, Erasmus, Luther, Beza, Calvin, Wolf, Grotius, Michaelis, and many others, including Bähr, Steiger, Olshausen, Ewald, Block, Hofmann. But, according to others, who likewise regard *ἃ . . . ἀποχρ.* as a parenthetical judgment, the *ἃ* is to be referred to the prohibitions, *ἀποχρ.* to the *use*, *i. e.* the following of them, and *φθορά* (comp. Gal. vi. 8) to the

*ἄψῃ, εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον (σὲ ὁρῶ), ὅταν δὲ τούτων (these dainty dishes) τινὸς θίγγης, εὐθὺς ἀποκαθαίρῃ τὴν χεῖρα εἰς τὰ χειρόμακτρα*, also v. 1. 16. In an inverted climax, Eur. *Bacch.* 617. οὐτ' ἐθίγειν οὐθ' ἥψαθ' ἡμῶν. See also Ex. xix. 12, where the LXX. delicately and aptly render *יִקְרַע וְיִגַּע*, to *touch the outer border of the mountain*, by the free translation *θίγειν τι αὐτοῦ*, but then express the general *בְּהָךְ הַיָּנֹעַ* by the stronger *ὁ ἀψάμενος τοῦ ὄρους*.

<sup>1</sup> Respecting the aorist *θίγειν* (a present *θίγειν* instead of *θιγγάνειν* can nowhere be

accepted as certain), see Schaefer, *ad Greg. Cor.* p. 990, Ellendt, *Lex. Soph.* I. p. 804; Kühner, I. p. 833.

<sup>2</sup> For it is only an incidental observation in opposition to the above *δογματίζεσθαι*; the main ground of opposition to the latter lies in *εἰ ἀπεθάν. σὺν Χ.*

<sup>3</sup> *ἔστιν εἰς φθοράν*, it serves for destruction, *i. e.* it serves for the purpose of being destroyed. See generally Winer, p. 173 [E. T. 183]; Buttmann, *Neut. Gr.* p. 131 [E. T. 150 f.]. Comp. Wisd. iv. 18; Eccclus. xxxiv. 10; Judith v. 21, 24, viii. 22.

destruction of the persons who follow them : *all which δόγματα by their use tend to (eternal) destruction*. So Ambrosiaster, Augustine, Cornelius a Lapide, Calixtus, Heumann, Junker. Erroneously; because ἀποχρήσεις never means merely *use*, and even the simple ἀρήσεις, in the sense of *τήρησεις*, would be an unsuitable designation; in fact, the entire addition, “by the use,” would be utterly superfluous. On account of ἀποχρ., the expedient must also be rejected, on linguistic grounds, that ἀ . . . ἀποχρ. are still *words of the false teachers*, which Paul repeats with irony : “*omnia hæc (vetita) usu suo perniciem afferunt*,” Heinrichs, comp. Schenkel. By others, who, like Tischendorf, have deleted the marks of parenthesis, the whole down to ἀνθρώπων is taken together: all this, which the false teachers forbid, tends through the using to (“moral,” de Wette) destruction, “*si sc. ex doctorum Judaicorum præceptis et doctrinis hæc de re judicium feratur*,”<sup>1</sup> Kypke; so also Vatablus, Storr, Flatt, Böhmer, de Wette, Baumgarten-Crusius (Huther is undecided between this explanation and ours). But in opposition to this it may be urged, that the compound ἀποχρήσει would be entirely *without a motive*, since not the *consumption*, but the *use* at all would be soul-destroying according to the maxims of those people. Our view alone supplies a *motive* for the use of ἀποχρήσει, and that through the *point* of its connection with εἰς φθοράν, in which case, however, the object affected by ἀποχρ. and εἰς φθορ. must be the *same* (the things forbidden). De Wette’s objections are irrelevant, since the thought of the parenthesis ἀ . . . ἀποχρ. is expressed not strangely, but with Pauline ingenuity, the words κατὰ τὰ ἐντάλμ. κ.τ.λ. annexed to δογματίζεσθε are by no means superfluous (see below), nor does this annexation require us to begin the parenthesis with μὴ ἄψῃ and thereby to include heterogeneous elements together; for μὴ ἄψῃ κ.τ.λ. still belongs closely to δογματ., of which it is the contents, and κατὰ τὰ ἐντάλμ. κ.τ.λ. is then annexed, after the brief incidentally inserted remark, to δογματ. and its contents (μὴ ἄψῃ κ.τ.λ.).—κατὰ τὰ ἐντάλματα κ.τ.λ.] [XXXV c.] The article before ἐντάλμ., and extending also to διδασκαλ., is *generic*. The μὴ ἄψῃ κ.τ.λ. was decreed by the false teachers *conformably to the commandments and doctrines of men*, not in consequence of what *God* had commanded and taught. This element, annexed to δογματίζ., is by no means superfluous (in opposition to de Wette), since, in fact, δόγμα in itself is a *command generally*, and may be one based upon *divine* authority; it rather serves to bring out with perfect clearness the conflicting relation, in which that δογματίζεσθαι stands to the ἀπειθήναι σὺν Χριστῷ κ.τ.λ. For what the false teachers decreed was not the prohibitions of meats contained in the law of Moses as such, and these alone (although they too would have been incompatible with the ἀπειθήναι σὺν Χ. κ.τ.λ.), but such as consisted in the human (Essene) definitions, expansions, and amplifications of the former (κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, ver. 8). It was in this, and not in the mere setting up again of the Mosaic law abolished

<sup>1</sup> Similarly Dalmer, who, however, takes τῇ ἀποχρ. in the sense of *abuse*, joining it immediately to κατὰ τὰς διδασκ. κ.τ.λ. But while ἀποχρήσθαι (Dem. 215. 8; Herodian, v. 1. 13) is

found in the sense of *abuse* (καταχρήσις, παραχρήσις), ἀποχρήσις is not, though it was so taken by Erasmus Schmid, Schoettgen, Zachariæ, as also by Grimm in his *Lexicon*.



through Christ (Chrysostom and many others), that the *δογματίζεσθαι* was regulated by *human* standard, without the divine authority and warrant. Moreover, *διδασκ.* is not *synonymous* with *ἐντάλμ.*, but has a *wider* sense (in Matt. xv. 9 and Mark vi. 7, the narrower idea comes *after* as a more precise definition), so that the two together specify the *preceptive and generally (καί) the doctrinal standard.* Comp. Isa. xxix. 13.

Ver. 23. *And of what nature and quality* is that, which I have just termed τὰ ἐντάλματα κ. διδασκαλ τῶν ἀνθρ. ?—*ἅτινα*] *quippe quae*, i. e. *ita comparata*, ut (Kühlner, *ad Xen. Mem.* ii. 1, 30). The conception was different in *ἀ* of ver. 22, where the thing in question was regarded purely objectively, as mere *object*.—*ἔστι*] belongs to *ἔχοντα*, without, however, being with this equivalent to *ἔχει*; it introduces what the *ἅτινα* are as regards their quality. If it belonged to οὐκ ἐν τιμῇ τινι (Bähr), or to πρὸς πλῆσμ. τ. σ. (Bengel), or to ἐν ἐθελοθρησκείᾳ κ.τ.λ. (that which moves and has its being in ἐθελοθρ. κ.τ.λ.), as Hofmann thinks, taking λόγον μ. ἔχοντα σοφ. parenthetically—why should it not have been actually placed beside that to which it would belong? Apart from this, Hofmann's connection of it with ἐν ἐθελοθρ. could alone deserve consideration, since from ἐν ἐθελοθρ. onwards all that follows is consecutive. But even this connection must be abandoned, because the sphere of subsistence indicated by ἐν ἐθελοθρ. κ.τ.λ. would be too *wide* for such special prohibitions, ver. 21, as are conveyed by *ἅτινα*, and because we have no right to put aside from the connection, as a mere *incisum*, the important thought (comp. ver. 8) expressed by λόγ τ. ἔχ. σοφίας, which comes in with *ἔστι* so emphatically at the very head of the judgment, and appropriately, as regards meaning, attaches to itself all that follows.—*λόγον ἔχειν*, explained by many since Jerome approximately in the sense of *speciem* or *praetextum habere* (see Kypke, de Wette, Dalmer, and others; also Köster in the *Stud. u. Krit.* 1854, p. 318), may, according as we adopt for λόγος the signification *ratio* or *sermo*, mean either: *to have ground*,<sup>1</sup> in which case the ground may certainly be only an apparent one, a pretext (comp. Ellendt, *Lex. Soph.* II. p. 36); further, *to have an insight* into something (often thus in Plato, e. g. *Rep.* p. 475 C), *to have regard to* (Herod. i. 62; Plat. *Tim.* p. 87 C); or: *to have a reputation*, so that one is in any relation the subject of *discourse*, of legend, of mention, of rumor, etc.<sup>2</sup> The latter signification is here to be adhered to, because the subsequent οὐκ ἐν τιμῇ τινι, when correctly rendered, accords with it as bearing on the matter in hand, and is in sense appropriately correlative. Hence: *that which has a repute of wisdom*, popularly passes for wisdom. Comp. *ὄνομα ἔχειν* (Rev. iii. 1) and *ὀνομάζεσθαι* (1 Cor. v. 11).—*μὲν*] without a subsequent δέ; there was before the apostle's mind the contrast: *repute*,

<sup>1</sup> So in the passages from Demosth., Dionys, Hal., and Lesbonax in Kypke; from Plat. in Ast, *Lex.* II. p. 257; from Polyb. in Schweighäuser, *Lex.* p. 370. So Hilgenfeld, in his *Zeitschr.* 1870, p. 250, holding that what is rejected in the legal sense in ver. 22 is here "permitted as voluntary asceticism." See, however, on the sequel, from which the

impossibility of this interpretation is self-evident.

<sup>2</sup> See e. g. Plat. *Epin.* p. 987. B: 'Εωσφόρος . . . Ἀφροδίτης εἶναι σχεδὸν ἔχει λόγον (dicitur), Herod. v. 56: λόγον ἔχει τὴν Πυθίην ἀναπείσαι comp. ix, 78; Xen. *Oec.* II. 4. (the same thing conceived under another form: λόγος ἔχει τινα, Herod. vii. 5, and frequently).

truly, *but not the reality*, οὐ δύναμιν, οὐκ ἀλήθειαν, Chrysostom. He omitted to express this, however, led aside by the progress of his discourse, so that instead of bringing in the antithesis of λόγον by δέ, he makes οὐκ ἐν τιμῇ τινι follow without δέ, and in contrast not to the λόγον, but to the ἐν ἐθελῶθρ. κ.τ.λ.,—from which we are to gather in substance, what in starting with λόγον μὲν it was intended to express.<sup>1</sup> The linguistic phenomenon of this μὲν without an adversative word following is so common, that there is no ground for requiring before οὐκ ἐν τιμῇ τ. an ἀλλὰ (Hofmann), which *might* have been used (Baeumlein, p. 170), but not *necessarily*. Holtzmann also takes too much offence at the absence of a formal contrast, and finds in πρὸς πᾶσι. τ. σαρκός an ill-inserted remnant of the original.—ἐν ἐθελῶθρησκείᾳ [XXXVI f.] *instrumental*, specifying by what means it is brought about, on the part of those who lay down the commandments and doctrines referred to, that the latter have a repute of wisdom: *through self-chosen worship*, i. e. through a cultus, which is not divinely commanded, but is the work of their own self-determination. What was *meant* by this, the reader was *aware*; and ver. 18 places it beyond doubt that the worship of *angels* formed an essential and chief part of it, though it need not, from the general character of the expression in our passage, have been meant exclusively; other forms of capricious cultus may have been included with it. The *substantive* ἐθελῶθρ. does not occur elsewhere except in ecclesiastical writers; but the *verb* ἐθελῶθρησκεῖν is explained by Suidas: ἰδίῳ θελήματι σέβειν τὸ δοκοῦν, and Epiph. *Hær.* i. 16 explains the name Pharisæes: διὰ τὸ ἄφωρισμένους εἶναι αὐτοὺς ἀπὸ τῶν ἄλλων διὰ τὴν ἐθελῶπερισσο-θρησκεῖαν παρ' αὐτοῖς νενομασμένην.<sup>2</sup> Hofmann erroneously takes away from the word in itself the bad sense, and explains (after the analogy of ἐθελῶπορία and ἐθελουργία): worship, *which one interests himself in*. This view is prohibited by the evident retrospective reference of this word and the following one to ver. 18, where, according to the right interpretation, the θρησκεία was certainly something bad. The unfavorable meaning, according to Hofmann's present explanation (he gave a different but also erroneous view in his *Schriftbew.* II. 2, p. 72; see, in opposition to it, my third edition), is only got by the addition of σώματος, which belongs to *all the three* points, so that ἐθελῶθρησκεία σώματος must be understood as a worship gladly and earnestly rendered, *but which is rendered only with bodily demeanor*. But σώματος does not suit either with ἐθελῶθρ. or ταπεινοφρ.<sup>3</sup> but only with ἀφειδία. For it is plain from ἀφειδία σώματος that σώματος is the genitive of the *object*, from which it follows that θρησκεία σώματος would yield the opposite sense: a θρησκεία *rendered to the body* (comp. θρησκ. τῶν

<sup>1</sup> See Erasmus, *Annot.*, and generally Winer, p. 534 f. [E. T. 575]; Buttman, *Neut. Gr.* p. 313 [E. T. 365]; Klotz, *ad Devar.* p. 656; Maetzner, *ad Antiph.* p. 153; Baeumlein, *Partik.* p. 163 f.

<sup>2</sup> Comp. ἐθελοδοουλεία (Plat. *Symp.* p. 184 C, *Rep.* p. 562. D), ἐθελοκάκησις, ἐθελοκίνδυνος, ἐθελόπορος ἐθελοπρόξενος (Thuc. iii. 70. 2, where the scholiast explains: ἀφ' ἑαυτοῦ γενόμενος

καὶ μὴ κελευσθεὶς κ.τ.λ.), and various others.

<sup>3</sup> According to Hofmann, namely, ταπεινοφροσύνη σώματος is a disposition of *self-humiliation*, which, *however, only weakens the body by abstinences*. But it would rather have the absurd sense: *humility of the body*; for ταπεινοφροσύνη neither means *humiliation* nor *self-humiliation*, but *humility*, *weakness*, ver. 18, iii. 12; Phil. ii. 3.

ἀγγέλων in ver. 18), which would come ultimately to the idea of the *λατρεῖν τῇ ἡδυνῇ* (Lucian, *Nigr.* 15), comp. Plut. *Mor.* p. 107 C: *λατρεία τοῦ σώματος*, and on the matter conceived as *θηρσκειά*. Phil. iii. 19.—*ταπεινοφρόσ.*] from the point of view of the false teachers (comp. ver. 18), what *they* thus designated; although in fact it consisted in this, that, as in all false humility, they with spiritual conceit (comp. ver. 18, and subsequently *πρὸς πλῆσμον. τ. σαρκός*) took pleasure in unduly undervaluing themselves—an ethical self-contempt, which involved in relation to God the *ἐθελοθρησκειά*, and towards the body an *unsparingness* through mistaken abstinence and mortifying asceticism, inconsistent with Christian liberty.<sup>1</sup>—*οὐκ ἐν τιμῇ τινι.*] [XXXV g.] *Not through anything whatever that is an honor*, not through anything honorable, by which that repute would appear founded in truth and just. The expression is *purposely chosen*, in order to make the *λόγος σοφίας* appear as *repute without honor*, i. e. without any morally estimable substratum on the part of the persons concerned. The following *πρὸς πλῆσμον ἢ τῆς σαρκός* is also purposely chosen; in it *πλῆσμον*, significantly glances back to *ἀφειδία*, and *τῆς σαρκός* to *σώματος*, and there is produced a thoughtful contrast, a striking ethical oxymoron: *for the sake of fully satisfying the flesh*. Those commandments and doctrines have a repute of wisdom, etc., *in order to afford thereby full satisfaction to the material-psychical human nature*. Thus, while the repute of wisdom is procured among other things by *mortifying the body*, the *flesh is satisfied*; the fleshly sinful lust of these men gets *fully satisfying nourishment* conveyed to it, when they see that their doctrines and commandments pass for wise. *What* lust of the flesh it is which Paul has in view, is placed beyond doubt by the case itself and also by ver. 18, namely, that of religious *conceit and pride*, which through the *λόγον σοφίας* *ἔχειν* feels itself flattered and gratified in the fancy of peculiar perfection. This interpretation, which we have given of *οὐκ ἐν τιμῇ τινι, πρὸς πλῆσμον ἢ τῆς σαρκός*, is held in substance, following Hilary ("sagina carnalis sensus traditio humana est"), by Bengel, Storr, Flatt, Böhrmer, Steiger, Bähr, Huther, Dalmer, Bleek, and others. Most, however, refer *ἐν τιμῇ τινι* to the honor to be shown to the *body* (or the *σάρξ*, see Luther), and *πρὸς πλῆσμον. τ. σαρκ.* to *bodily satisfaction*, so that the sense results: *not in some esteeming of the body to the satisfying of bodily wants*; <sup>2</sup> "sentit apost., sapientiam illam aut praecepta talia esse, per quae corpori debitus honor, pertinens ad expletionem, i. e. justam refectionem carnis, subtrahatur," Estius.<sup>3</sup> It is fatal to this view:—(1) that *ἐν τιμῇ τινι*, as is shown by the repetition of *ἐν*, is the contrast not merely to *ἐν ἀφειδίᾳ σώματος*, but to the entire connected *ἐν ἐθελοθρησκειᾳ . . . σώματος*, and hence the reference to the honor to be shown to the *body* does not seem justified

<sup>1</sup> On *ἀφειδία*, comp. Plat. *Defin.* p. 412 D; *Plut. Mor.* p. 762 D; further, *ἀφειδεῖν βίου*, Thuc. ii. 43. 3; *ψυχῆς*, Soph. *El.* 968: *σωμάτων*, Lys. ii. 25, Diod. Sic. xiii. 60.

<sup>2</sup> "God will have the body honored, i. e. it is to have its food, clothing, etc., for its necessities, and not to be destroyed with intolerable

fasting, labor, or impossible chastity, as the doctrine of men would do," Luther's gloss.

<sup>3</sup> So, in substance, Chrysostom, Theodore of Mopsuestia, Theodoret, Oecumenius, Theophylact, Pelagius, Erasmus, Luther, Melancthon, Calvin, Musculus, Clarius, Zeger, Erasmus Schmid, Zanchius, Vatablus, Calovius,



by the context;<sup>1</sup> (2) further, that for the designation of the mere *satisfaction* at this particular place, where Paul could only have had a *πρόνοιας τῆς σαρκὸς* in view, as in Rom. xiii. 14, the term *πλησμονήν* would be very inappropriate, especially in contradistinction to the mortifications of the false teachers, since it denotes *filling up, satisfying fully*, even in Ex. xvi. 3 (see generally the passages from the LXX. and Apocrypha quoted by Schleusner. *Thes.* IV. p. 375 f.);<sup>2</sup> (3) finally, that the interchange of *σώματος* and *σαρκός*, in the event of the latter not being meant in an ethical character, would seem to be without a motive, while, according to our view, *σαρκός* stands in as ingenious correlation with *σώματος*, as *πλησμονήν* with *ἀφειδία*. These arguments apply also in opposition to Ewald's view; "what seems very wise, but is *in no value whatever*, is rather quite useless *for the satisfaction of the flesh*, which yet also demands its rights, if man would not wantonly disorganize his earthly life or even destroy it" (2 Cor. x. 3). Hofmann finally takes *πλησμονή τ. σαρκός* rightly, but explains *οὐκ ἐν τιμῇ τινι* in such a way as to make *τινι* masculine, and to attach it as appropriating dative to *τιμῇ*: "*not so that honor accrues to any one.*" This is to be rejected, because Paul, instead of simply and clearly writing *τιμῇ τινος*, would only have expressed himself in a way singularly liable to be misunderstood by *τινι*, which every reader was led to join as a feminine with *τιμῇ* ("in honore aliquo," Vulgate). Nor is it to be easily seen *what subjects*, beyond the teacher of the false wisdom himself, we should have to conceive to ourselves under *τινι* taken as *masculine*.

## NOTES BY AMERICAN EDITOR.

## XXXI. Vv. 1-5.

(a) γάρ of ver. 1 evidently connects this verse with ii. 29, because of the words *ἀγῶνα* and *ἀγωνιζόμενος*. The "conflict," however, is to the end (*εἰς ὃ* i. 29) of presenting every man perfect in Christ. We may believe, therefore, that in ver. 1 the Apostle confirms and unfolds the idea of *ἀγωνιζόμενος* as bearing upon all, by calling attention to the great *ἀγών* which he has even for those whom he had never seen. The connection of the thought, accordingly, as well as the indications of the verse itself which are pointed out by Meyer, proves that Paul had no personal acquaintance with the Colossians—that is, that the Colossians and Laodiceans were of the same class of persons with the *ὑστα*.—(b) That *ἀγῶνα* and *ἀγωνίζ.* refer prominently to inward struggle—*anxiety, prayer, etc.*—is rendered probable both by the Apostle's condition at the time and by the words used in iv. 12. But the connection of thought with the beginning of the paragraph in which these verses should be included (i. 24-ii. 7), suggests a reference, also, to *ταῖς παθήμασιν ἰπὲρ ἑμῶν . . . ὑπερᾶν τὴν καρδίαν* of i. 24.—(c) Meyer apparently regards *ἐν ἀγάπῃ* as suggesting

Cornelius a Lapide, Wolf, Michaelis, Nösselt, Rosenmüller, and others, including de Wette and Baumgarten-Crusius.

<sup>1</sup> This applies also in opposition to Olshausen, who in the case of *ἐν τιμῇ τινι* follows the explanation of respect for the *body*, but with

regard to *πρὸς πλησμ. τ. σαρκ.* follows our view.

<sup>2</sup> Comp. Plat. *Legg.* viii. p. 837; Xen. *Mem.* iii. 11. 14, *rep. Lac.* 2. 5, *Cyrop.* iv. 2. 40, *Ages.* 5. 1; Lucian. *Nigr.* 33, *Ep. Saturn.* 28; Polyb. ii. 19. 4.

that union of love which is connected with the removal of heretical division. That there is a reference in the following words to the mystery of God as contrasted with the ideas of the heretics, can hardly be doubted, but whether this is intended in ἀγάπη is more questionable. There seems to be no objection to the understanding of this word in its ordinary more general sense. (Comp. iii. 14).

(d) The textual reading at the end of ver. 2 which adopted by most of the recent critics and commentators is τοῦ θεοῦ Χριστοῦ. So Tisch., Treg., W. & H., Lachm., R. V., Mey., Blk., Huther, Hofm., Lightf., Ell., and others. That the various other readings which are found are derived from this one, or from the simple τοῦ θεοῦ (which Alf. favors), is evident to any one who will observe how easily and naturally they grow from the shorter into the longer forms. W. & H. claim that the latter of these two readings, as well as the others, is unquestionably derived from the former. It must be admitted that the omission of Χριστοῦ by copyists is somewhat more easily accounted for, than its insertion. But whether the omission can be affirmed as, beyond question, the origin of the reading τοῦ θεοῦ may be doubted. Dr. Hort suggests that τοῦ ἐν Χριστῷ may not improbably have been the original text, and Dr. Westcott, who apparently does not agree with him in this view, joins him in excepting the reading τοῦ θεοῦ ἐν Χριστῷ from those which are clearly derived from τοῦ θεοῦ Χριστοῦ. This derivation would seem, however, to be a very natural one—some copyist attempting to explain the difficulty of the genitive Χρ. by ἐν Χρ. Dr. Hort's view hardly accounts satisfactorily for the appearance of Θεοῦ in the several texts, for, if the original reading had been τοῦ μυστηρίου τοῦ ἐν Χριστῷ, this expression which is simple and Pauline would not have been likely to suggest a change, and especially a change to so difficult a reading as τοῦ Θεοῦ Χριστοῦ. Dr. Scrivener, in his Introd. to the Criticism of the N. T., 3d Ed., p. 635 f. says, "We may unhesitatingly reject the shortest form τοῦ Θεοῦ . . . We would gladly adopt τοῦ Θεοῦ Χριστοῦ, so powerfully do internal considerations plead in its favor, were it but a little better supported: the important doctrine which it declares, Scriptural and Catholic as that is, will naturally make us only the more cautious in receiving it unreservedly. Yet the more we think over this reading, the more it grows upon us, as the source from which all the rest are derived. At present, perhaps, τοῦ θεοῦ πατρὸς τοῦ Χριστοῦ may be looked upon as the most strongly attested, but in the presence of so many opposing probabilities, a very small weight might suffice to turn the critical scale." This is the reading of  $\aleph^a$  AC 4, Sahid. Vulg. am. fu. ( $\aleph^a$  omitting τοῦ before Χρ.), but it is so difficult to suppose that πατρὸς should have been omitted if this were the first text, and so easy to account for its insertion if the original text were τοῦ θεοῦ Χριστοῦ, that we must agree with W. & H., who would place this reading among those which are undoubtedly derived from τοῦ θεοῦ Χριστοῦ. On the whole, τ. θ. Χρ. is to be regarded as the true text, though not sustained by as many authorities as might be desired (B. Hilar.), and involving considerable difficulties.

(e) If the reading τοῦ θεοῦ Χριστοῦ is adopted, what is the construction of the word Χριστοῦ? This question has received three answers, which are mentioned by Meyer and which seem to exhaust the probabilities of the case. These are (1) that which makes Χρ. appositional with θεοῦ; (2) that which makes it appositional with μυστηρίου; (3) that which makes it depend on θεοῦ,—the God of Christ. Huther mentions (4) that which makes it depend on μυστηρίου, in which case the meaning apparently is, God's mystery belonging to Christ, or the divine mystery

of Christ. This fourth explanation is so improbable, however, that it may be set aside, the form of expression being a strange and unnatural one to set forth the idea. Of the other three, Meyer adopts the third. That this construction is allowable must be admitted. That it is in harmony, as to the idea involved, with the expression *the God of our Lord Jesus Christ* in Eph. i. 17, must also be granted. It is to be observed, however, that there is no occasion here for speaking of the God of Christ, whereas, on the other hand, the object which the Apostle has in view in the preceding and following context is to represent Christ, in His relation to God, as the exact image of God and as having in Himself the fullness of Deity, and, in His relation to Divine truth, as containing in Himself the completeness of the *μυστήριον*. Everything in the context, therefore, would suggest to the intelligent reader the connection of *Χριστῶν* in the way of apposition either with *θεοῦ* or *μυστηρίων*; and the Apostle might well suppose, under the circumstances, that the reader would not be misled by reason of the possibility, or—as viewed with respect to many sentences—the naturalness, of making it dependent on *θεοῦ*. The probabilities of the case, accordingly, are strongly against Meyer's view. The decision of a question of this sort is peculiarly dependent on the character of the thought which an author is developing in the passage under consideration.

Assuming, then, that the gen. *Χρ.* is a genitive of apposition, the first and second explanations already mentioned present themselves. As between them, preference must be given, we think, to the second, for the following reasons: (1) because the purpose of the Apostle in setting forth the Divine in Christ, in this Epistle, seems to be to present Him as the one who reveals God, as the image of the invisible one, as the one by whom God works in creation and redemption, as having embodied, as it were, in Himself the treasures of Divine wisdom, as possessing, indeed, the fullness of Deity, which dwells in Him bodily; but not to present Him as *ὁ θεός*;—to set Him forth, that is, as having Deity indeed, yet in His distinction from God the Father. To understand the words of this second verse as meaning *the God Christ* seems out of harmony with the particular purpose of the writer. This purpose was determined, undoubtedly, by the position and views of the heretical teachers, who thought of a large number of emanations or angels as the means by which the hidden God comes into contact with the world. Paul, on the contrary, proclaims the one Divine Son of God's love as the creator and redeemer, the revealer of God and His truth. To call Him *the God Christ* was outside of his line of thought, and might even appear to interfere with its best and most direct progress; (2) because this expression, *the God Christ*, is not found elsewhere in the Epistles of this period of Paul's life, or, indeed, in any of his Epistles. The word *θεός* is applied to Christ, probably, in Rom. ix. 5; possibly or probably, in Tit. ii. 13; according to some interpreters, in 2 Thess. i. 12; Eph. v. 5; according to what is not improbably the correct reading, in Acts xx. 28; according to some authorities, in 1 Tim. iii. 16; but we do not discover such a phrase as this—*the God Christ*, *τοῦ θεοῦ Χριστοῦ*—in use by Paul; (3) because the passage in the preceding context which apparently draws nearest in thought to the present verse—namely i. 27—sets before us *God* as willing to make known *the mystery which is Christ*. In view of the fact that the words now under consideration follow so soon after this sentence whose meaning cannot be mistaken, as well as of the fact that the prominent words in the two verses are the same, and that the possibilities of construction allow of the same interpretation in the latter as in the



former, it must be regarded as quite improbable that the writer gives expression here to a different and new idea. The explanation of the genitive Χρ. as in apposition with μυστηρίον, *the mystery of God, even Christ*, is favored by R. V., Lightf., Ell., Davies, W. & H. appy., Davidson tr. appy., and others.

(f) Ἐν ᾧ is referred by Meyer to μυστηρίου. If his view of τοῦ θεοῦ Χριστοῦ is adopted, this reference may probably be regarded as correct. But if Χριστοῦ is to be taken as appositional with μυστηρίου, ᾧ in all probability has Χρ. as its antecedent. Christ is the mystery, and in Him all the treasures are hidden.—(g) Meyer regards ἀπόκρυφοι as an attributive adjective to θεσταιροί, being placed at the end simply for emphasis. It is evidently possible to explain it in this way, but the adjective may be, also, a secondary predicate, as Lightf. and several others take it.—(h) Τοῦτο of ver. 4 is to be referred to vv. 1-3 (as Meyer says); *iva* denotes the end in view with which those verses were written; and the following words may be regarded as having reference to the deceiving and misleading persuasive discourse of the Colossian errorists. These errorists were drawing the members of the church away from faith in Christ to the idea of a Jewish Alexandrian or Oriental philosophizing-worship of angels, mysteries, etc., which denied the true idea of Christ and the true view of the Divine mystery.—(i) Vv. 6, 7, press upon the readers, in view of the fact that in Christ are the treasures of wisdom and knowledge, and of the danger of their being led astray by harmful persuasions, the exhortation to continue steadily and firmly in that knowledge and apprehension of Christ which had been given them at the beginning.—(j) τὸν κίριον has, apparently, a certain emphasis (whether correctly explained by Meyer or not) indicative of Christ's exaltation.

### XXXII. Vv. 8-10.

(a) It may be regarded as somewhat doubtful whether a new paragraph should begin at ver. 8 or ver. 6. R. V. makes a paragraph begin with each of these verses, W. & H. with ver. 6 (though they also make a half-paragraph at ver. 8), Treg. with ver. 6, Tisch. 8th ed. has no paragraph at either verse, Lightf. makes one at ver. 8. The view of Lightf. is, on the whole, to be preferred. Vv. 6, 7, are best explained as an exhortation drawn immediately from the suggestions of the preceding verses and forming an appropriate conclusion for them. Vv. 8 ff., on the other hand, turn more directly and emphatically to warnings against the false teachers, their influence and teachings, and at the opening of the 8th ver. the second part of the Epistle begins.

(b) The very strong word *συναγωγῶν* *carrying off as prey*, which is used in the N. T. only in this place, indicates the spirit and effectiveness of the errorists, and the completeness of the separation from the Gospel which would result for the Colossians, if their efforts should not be resisted. It is a stronger expression, if possible, even than those which we find describing the work of the Judaizing teachers in Galatia.—(c) The two phrases, *after the tradition of men*, *after the rudiments of the world*, occur again, though not precisely in the same form or connection, in vv. 20, 22. The expression τὰ στοιχεῖα τοῦ κόσμου occurs, also, in Gal. iv. 3. In that passage, as may be inferred from the indications of the chapter, it has reference both to the Gentile and Jewish religious systems—the latter, so far as it had been ceremonialized and turned into a mere human system by the Pharisees or others of the time. Out of the former of those systems the

Galatian converts had mainly come into Christianity ; into the latter they were in danger of falling away. But they were going back into the *στοιχεία*, as they had come out of them, Gal. iv. 9. In this Epistle, the two elements of Gentilism and Judaism seem to be joined in one, making up the system opposed to the Christian truth, a Judaico-Gnostic theosophy and asceticism. But the later and compounded system was *κατὰ τὰ στοιχεῖα τοῦ κόσμου* as truly, and for the same reason, as either of the earlier and simpler systems. In all the places where the words occur, *στοιχεῖα* apparently refers to the rudimentary character of the systems alluded to, as contrasted with the higher and more complete doctrine revealed through Christ, and *κόσμου* refers to the world (i. e. mankind) apart from God. This meaning of *κόσμου* seems more probable than that which connects it with external or sensuous things.—(d) *ὅτι* of ver. 9 is immediately connected with *οὐ κατὰ Χριστόν*, but, at the same time, it introduces that which is the ground of the warning against the deceitful philosophy.

(e) Whether we take *πλήρωμα* as signifying *that by which* the person or thing expressed by the following genitive *is made full*, (which is the only signification derived from *πληρώω* in the sense of *to fill*, that will satisfy the demands of every passage where the word occurs in the N. T.), or *that which is completed*, and thus equivalent to *the plenitude* (from *πληρώω* as meaning *to complete*), the declaration of this verse is, that the Divine essence in its fullness is in Christ. This is proved by every indication and element of the passage—by this word *πλήρωμα* as connected with *θεότητος*; by *θεότης*, the full significance of which, as distinguished from *θειότης* (as in Rom. i. 20), cannot be set aside; by the fact that, in the following verse, He is said to be the head of every principality and power, i. e. exalted above the highest angels; by the apparent contrasting of Christ, as having in Himself the *πλήρωμα*, with the angelic mediators as conceived of by the heretics. This indwelling in Him of the *πλήρωμα τῆς θεότητος* is the very truth from which the false philosophy, (comp. the *γνώσις* falsely so called, 1 Tim. vi. 20) was endeavoring to draw the Colossians away. To Paul's mind it was a vital and central truth of that system in which, as they had received Christ, he would have the readers continue firmly established; and because it was so vital and central, every opposing system was *κατὰ στοιχεῖα τοῦ κόσμου*—a mere rudimentary, imperfect, even deceitful, philosophy of the unspiritual world.—(f) *κατοικεῖ* is a continuous present, like *ἵστί* of i. 15. 18. Though spoken from the standpoint of the present, it extends in its meaning over the past, and as Lightf. says *κατοικεῖ . . . θεότητος* answers to John i. 1, and *σωματικῶς* to John i. 14. The approximation of the Pauline thought, in this Epistle, to that of John, in the Prologue of the Gospel, can scarcely fail to be observed by the careful student.

(g) R. V. and many commentators agree with Meyer in making *ἵστί* of ver. 10 depend on *ὅτι*, and there can be little doubt that this is the correct view. Meyer's view with respect to *πεπληρωμένοι* is also correct. This participle is suggested by and closely connected with *πλήρωμα* of ver. 9, but it does not require the supply of a genitive from *θεότητος*, nor does the connection between the two words show that *πλήρωμα τῆς θεότητος* must be understood in such a sense as to be equally applicable to Christians and Christ. The word *θεότης* is, on the other hand, exclusive of any supposition of this sort. Indeed, we may believe that the Apostle has here a similar twofold thought to that which we find in the first chapter,—Christ being first presented in relation to what He has or is

in Himself (also what He does in creation, ch. i.), and then in His relation to His followers and the Church.—(h) The emphasis on *ἐν αὐτῷ* of ver. 10, and its correspondence or parallelism with *ἐν αὐτῷ* of ver. 9 must be noticed (comp. *αὐτός* i. 17, 18). As in Him dwells the *πλήρ. θεότης*, (and because it dwells in Him), the Church is in Him made full. It is made full out of His fullness, but does not, in being made full, exhaust it. It receives only that which it can receive—not the Divine essence, but that grace and likeness to Himself which He is able to impart to those who are united with Him.

(i) As opposed to the errorists and their views of angels, therefore, the Apostle in every way brings out the exaltation of Christ and His all-sufficiency. In Him and Him alone is contained and revealed the whole mystery of God, His great plan of redemption; through Him is the work of reconciliation to be carried to its final result, so that all on earth and in heaven are to reach in Him their perfected state; He is the possessor and bestower of the divine gifts and grace in their completeness; He is the head of the Church and the one pre-eminent in all things; He is the creator of all things, even of the highest angelic powers; He is before all things and the head of every authority and dominion; He has abiding in Him the fullness of what God gives forth from Himself and is in Himself; He is the image of God, the exact expression and complete revelation of God. As it was such an One that they had received as Lord, the readers were exhorted, with all emphasis to be established, rooted, built up in Him, and to take earnest heed that no one should, through a deceitful philosophy, deprive them of His fullness, by the outgoing of which they might hope to be made full. The bearing of what is declared concerning Christ in these passages, in this Epistle,—and of the near approach of the statements made in them to what is found in the Gospel of John,—on the question of the application of the word *θεός* to Christ in Rom. ix. 5, may well be considered.

### XXXIII. Vv. 11–15.

(a) In the words of ver. 11, following after *πάσης ἀρχῆς καὶ ἐξουσίας* of ver. 10, and in *ταῖς ἀρχαῖς κ.τ.λ.* of ver. 15, may be found an allusion to the Jewish element, combined with the Oriental or Gnostic, in the heresy, as we find the two also united in vv. 16–19, and again in vv. 20–23. This close combination proves that the writer was contending, not against two separate and distinct errors, but against one compounded doctrine. The Jewish element, however, had not only taken into union with itself what came from a philosophy beyond its own limits; it had developed within itself, also, into something more than it had been in its earlier stages. Nevertheless this element preserved its own striking peculiarities, and thus we have, here as in earlier Epistles, e. g. in Gal. and Rom., circumcision, the observance of days, the bondage to rules and ordinances.

(b) The correspondence of the underlying thought in vv. 11, 12 with that in Rom. vi. 2–6, in some of the minor points, is worthy of notice, though the main thought in the two cases is quite different. Thus the putting off of the body of the flesh (*τοῦ σώματος τῆς σαρκός*), which belongs to the true circumcision, leads to the figure of burial with Christ in baptism and a resurrection to new life, as, in Rom. vi., the same figure is found in connection with a doing away or destroying of the body of sin (*τὸ σῶμα τῆς ἁμαρτίας*). The two expressions, *body of the flesh* and *of sin*, are nearly, but not precisely, equivalent to each other. In the latter,



the body is conceived of as belonging to a master—so far forth as sin rules over it, it is destroyed; in the former, *σαρκός* denotes the evil principle, carnality, and this has its dwelling in the body, or the body is conceived of so far forth as it is fleshly. The figure of burial and resurrection, on the other hand, is precisely the same in both passages. The reference of *συνταφέντες* to baptism by immersion is not necessary here, as it is not in Rom. vi. 4. At the same time, there is evidently less to suggest such a figure in the other words of this passage, than in the surrounding verses in Rom., in which the author, apparently, is endeavoring to set forth the idea of death by a variety of expressions. This verse, accordingly, may be regarded as strengthening, in some degree, the probability of such a reference.—(c) Meyer regards *συνηέρθητε* as referring to the awaking to eternal life—a resurrection which is, “prior to the Parousia an ideal possession, but through the Parousia becomes real.” It seems better, however, to understand it in an ethical sense, as most others do, because of the connection with baptism, and because of the clear use of *συνετάφητε* in a figurative sense, and the correspondence in expression with Rom. vi. 4. In connection with this view of *συνηέρθη*, Meyer holds that *ἐν ᾧ καὶ* of ver. 12 refers to Christ. His reasons, however, seem insufficient, for, although there is another *ἐν ᾧ καὶ*, in ver. 11, which evidently refers to Christ, it is not inconsistent with Paul’s style to use a similar form in a new clause with another reference; and although we might have *ἐξ οὗ* to designate rising out of the baptismal water, this was not necessary in the present case, since the whole experience, (being buried and rising), is in the sphere of baptism. The fact that burial and resurrection are parts of one change points strongly to making *βαπτίσματι* the antecedent of *ᾧ*.—(d) After the same manner, Meyer’s view that *συνεζωοποίησεν* and *νεκροῖς* of ver. 13 have reference to eternal life and eternal death is to be rejected, and that which explains them of spiritual life and death is to be preferred. The corresponding passage in Eph. ii. 1 ff. may be compared. That passage, in all its earlier part, seems to have the spiritual sense; but, in *συνεκάθισεν ἐν τοῖς ἐπουρανίοις*, it carries the thought, also, forward to the future. This phrase is wanting in the present passage, and the only suggestion of the future, if there be any, is in the fact that the spiritual life and death naturally reach on into the future.

(e) *χαρισάμενος* denotes the forgiveness which accompanies, and in thought precedes, the establishment of the new spiritual life in the soul; *ἐξαλείψας* is really antecedent to *χαρ.*, having been accomplished by the sacrifice of Christ, but in its application to *ἡμῖν* is contemporaneous with it. *τὸ χειρόγραγον τοῖς δόγμασιν* is an expression which is founded upon the thought of the Mosaic Law and suggested by it. This can scarcely be doubtful, in view of Eph. ii. 15. At the same time, the writer is speaking here largely of Gentiles (*ἐμᾶς*) and the *δόγματα* are not conceived of, as in Eph., as separating the Jews from them. There is, therefore, in the present passage, a probable reference to the Jewish element in the compound heresy which had invaded this Gentile Church. *ἤρκεν* and *προσηλώσας* are added to *ἐξαλείψας* as emphasizing the entire doing away with the law, after the manner of Paul in opposing the Judaistic errors, yet with more of repetition and earnestness than in most other places, because of the greater seriousness or larger development of the error.

(f) *ἀποκύνάμενος*—with respect to this word, the following points may be noticed: (1) The word does not occur in Greek writers before Paul, and the determination of its meaning from *ἀποδύω* and *ἐκδύω* is doubtful. (2) The verb, in itself,

naturally means to put off from oneself, as clothing, etc. (3) This is the meaning of the participle in iii. 9, and of the kindred active noun (*ἀπέκδυσας*) in ver. 11. These are the only places, except the present verse, in which the noun or verb occurs in the N. T. (4) On the other hand, the representation, which this meaning would require, of Jesus stripping off from Himself the powers of evil, as if they had surrounded Him like a garment, involves a figure which is not found elsewhere in the N. T., and which appears scarcely to be in the line of the thought in this context. The figure in *θριαμβεύσας* is that of triumphing over an enemy or of leading a conquered enemy in triumph; *ἐδεδυμάτισεν* is also adapted to the idea of such a triumph. The combination of so different a figure as that of putting off a garment with this of triumphing as a conqueror, seems antecedently improbable. (5) If, however, *ἀπεκ.* can have the sense of *spoliare*, *spoiled of their armor*, it will suit the connection with the other figurative words in a most satisfactory manner. Grimm, Rob., L. & S., A. V., and very many comm. agree with Meyer in giving this latter meaning to the participle. R. V., Ell., Lightf., Farrar (Life of St. P.) and some others hold the former view. Alf. gives this meaning to the participle, but refers the *ἀρχαί*, etc., to the angelic powers as connected with the ideas of the Colossian heretics. A. R. V. reads *despoiled* in the text, and *put off from himself* in the margin.

#### XXXIV. 16-19.

(a) At the 16th verse, the Apostle turns to a more particular application of the exhortation, which had been already set forth in a general form. We have here again, as was natural because of the relation of the verses which now follow to those which precede, a reference to each of the two elements in the heresy; vv. 16, 17 and vv. 18, 19.—(b) In connection with the Jewish element, the two points are mentioned, to which allusion is made in earlier epistles:—the subject of meats and the observance of days; and the same position is taken with respect to both which Paul everywhere assumes. The Colossian Christian, like the Roman and Corinthian, was not to be subject to the condemnation of others in these matters—he was not to let any one sit in judgment upon him (*κρινέτω*). That Paul does not here present the obligation of love resting upon the “strong party” in relation to the weak, and also does not treat the subject on all sides as far as he does in Rom and 1 Cor., is, probably, owing to the character of the heresy and the dangers arising from its presence in the Church. As to the general subject, some suggestions are offered in the Amer. Ed. of Meyer’s Comm. on Romans pp. 523-530.—(c) The reason given in ver. 17 for the injunction of ver. 16 is different from the reasons which are hinted at in the earlier epistles, and the form of expression is related to what we find in Heb. x. 1. The general thought, however, that the ordinances of this sort in the law of Moses pass away with the coming of the Christian dispensation, is abundantly set forth in the N. T. The use of these words in this verse may be accounted for as showing the exaltation of Christ above the Mosaic system, just as on the other hand, in connection with the worshipping of angels, His exaltation above all principalities and powers is declared.

(d) The verb *καταβραβεύειν* conveys the idea of an unfair judgment against a person by a judge in the games, which deprives him of the prize that properly belongs to him. It cannot here have its strict and full sense, because the false teachers, indicated by *μηδεις*, were not the awarding judges. With this exception,

however, it would seem that we ought to give the word its legitimate signification. It will, therefore, suggest the notion of hostility (as Meyer says), and of a certain unfairness or selfishness. The character of these false teachers was, accordingly, similar, in this regard, to that of those who appeared in the Galatian churches. The meaning of the verb, as thus given, favors the explanation of *θέλω* which Meyer adopts. The use of *ἐθέλωθρησκεία* in ver. 23 on the other hand,—where the order of the words *worship* and *humility* is transposed, and where the force of the *ἐθέλω* may, not improbably, have been intended by the writer to pass over, also, to *ταπεινωσέναι*,—may be regarded as pointing towards a somewhat more immediate connection of this participle with *ἐν ταπεινῇ καὶ θρησκῇ*,—the movement of his will (desire), as well as of the action *καταῖρ.*, being in the sphere of humility, etc. This connection seems, also, to be favored by the following participles, which are further explanatory.

(e) The textual reading which omits the negative before *ἑώρακεν* is adopted by Tisch., 8th ed., Treg., W. & H., Alf., and undoubtedly has the weight of evidence in its support. The insertion of *μή* by a copyist is much more easily accounted for than its omission. If omitted, the explanation of the words given by Meyer is the best one. The antecedent probability that Paul would have spoken of intruding into things not seen, rather than dwelling upon things seen, which has been affirmed by many, may be questioned. All religious thought moves in the sphere of the unseen, but errors like the one at Colossae are readily connected with visions and, as Meyer says, “the *mystico-theosophic* occupation of the mind with God and the angels.” The use of the simple *ἑώρακεν* in such a sentence as descriptive of mental visions presents, however, a certain difficulty or improbability, which must be allowed. The word *φρσιούμενος*, with its clause which follows, would adapt itself easily to either text in this clause.—(f) The connection of *εἰκὴ* with *φρσιούμενος* is to be preferred, as compared with making it qualify the preceding clause. It sets forth the groundlessness and vanity of the intellectual pride of the false teachers. The *νοῦς* of these teachers was not illuminated by and under the guidance of the divine *πνεῦμα*, but under the rule of the *σάρξ*, the evil principle. It was the *σάρξ* which led them not to hold fast the Head, but to move only in the sphere of the unenlightened *νοῦς*, and, moving thus, they became puffed up with self-conceit and pride as they gave themselves up to speculations and visions—thinking of and dwelling in what they believed themselves to have seen by means of the *νοῦς*.

(g) The correspondence of the phraseology in ver. 19 with that of Eph. iv. 16 is very noticeable. At the same time, there are differences to be observed. From the correspondence we may infer, (1) that the relative in *ἐξ οὗ* is to be taken as masculine (*καὶ ἡ* having a certain element of personification in its use); (2) that *ἀφ’ οὗ* belongs more particularly, in the thought, with *ἐπιχορηγ.*, (Eph. *πίσιν ἀφ’ ἧς τῆς ἐπιχορηγίας*), but not so exclusively as to make it necessary to unite it in the grammatical construction with that participle alone. More probably there is here, as in Eph., a combining of the different elements into one compound phrase or statement. The differences, on the other hand, are seen (1) in the effect upon the general structure of the verses in each case, which is due to the difference in the connection and purpose of the passages in the two Epistles. In Eph., the Apostle is setting forth the object of the gifts and officers appointed by Christ for the Church, and is thus led to present, under this figure, the growth of the Church, in the persons of all its individual members, towards the perfec-



tion of Him who is its head. Here, on the contrary, he is speaking of the cause and characteristics of a certain erroneous doctrine. Those who teach it fail to hold fast the Head. The relation of dependence of the body on the Head for its true life, is thus, naturally, brought out with more emphasis and with an exclusion of every other thought.—(2) In this way we easily explain the absence, in this place, of such words as *κατ' ἐνέργειαν ἐν μετρῷ ἐνδὸς ἐκάστου μέρους—οἰκοδομῆν ἑαυτοῦ*—and *ἐν ἀγάπῃ*, which are found in Eph.—(3) There is, probably, a reference in the word *Head* here (as there is not in Eph.), to Christ as head, as contrasted with the ideas respecting the angels which the false teachers had—not such a reference, indeed, as if this were the only occasion of the figure, but an incidental one.

## XXXV. Vv. 20-23.

(a) The passage ii. 20—iii. 4 is correctly arranged by W. & H. in their text, as one paragraph made up of two half-paragraphs (ii. 20-23; iii. 1-4). The oneness of the paragraph is shown by the contrast of the verbs *ἀπεθάνετε* and *συνηέρθητε*, which present, in the Pauline figure found in the preceding verses and elsewhere, the two sides of the change from the unchristian to the Christian life. The division into half-paragraphs is indicated by the manifest relation of the earlier portion to what goes before, and of the later to what follows. The true account of this passage is, probably, this: that it is designed to be a summary statement on both sides, forming a transition from the earlier chapters to the more distinctly practical part of the Epistle, which begins with iii. 5. The centering of the thought in the two verbs mentioned above, and the element of repetition in vv. 20-23, as compared with vv. 16-19, are thus explained.

(b) The same kind of argument is used in ver. 20, which we find in Rom. vi. 2 with regard to continuance in sin. How can we still live in a life to which we have died? There, it is sin, to which the Christian is conceived of as having completely terminated his relations, by becoming a Christian; in Rom. vii. 6, it is the law. Here, on the other hand, it is the *στοιχεῖα τοῦ κόσμου*; but the same reasoning applies. The fact that the Colossian Christians had died, at their conversion, to all religious systems of the world apart from God, made it unsuitable that they should allow themselves to have any such system again imposed upon them. How is it that you are turning again to the weak and beggarly elements? (Gal. iv. 9).—(c) The idea, which Meyer suggests, that Christ is also conceived of by the Apostle as dying to the *στοιχεῖα*, since He “was born under the law,” seems improbable. Indeed, the law, as He lived under it, was scarcely of the *στοιχεῖα*; it is only of the Mosaic system as transformed by the Pharisees, etc., into a mere external system, that this term seems to be applied to it. That because they are said to have died *with* Christ from, etc., He also must have died from, etc., does not necessarily follow. By dying with Him they became separated from these “rudiments of the world.”

(d) *δογματίζεσθε* may be either passive or middle. The objection made by Meyer to the middle, that it involves a censure of the readers, is not conclusive, for the earnestness of the Apostle in urging the matter, with so much of repetition even, may be indicative of an impulse on the part of some of the readers at least, to yield, and the form of the sentence may be only that of argument, without implying that they were actually yielding. Apart from this objection,

the middle sense is, apparently, more natural: why do you allow commands to be laid upon you, or, why do you subject yourselves to ordinances—the former, as presenting more prominently the action of the false teachers, is to be preferred.—(c) “The commandments and teachings of men” answer to the “rudiments of the world.” The *στοιχεῖα* are religious systems devised by men, and what they teach and enjoin is the doctrine and commands of men. The words as here employed, however, refer only to one section of these commands, etc., namely, those relating to such matters as meats, and hence, of course, they are not co-extensive in meaning with *στοιχεῖα*.

(f) The *ἐν* before *ἐθελούρησκέα* is better taken as *in* than *by*—denoting the sphere in which, rather than the means by which. The noun *ἐθελούρησκ.* is here placed before *ταπεινωροσύνη*, instead of following it as in ver. 18. The force of the *ἐθέλο.* may go over to the other noun, and thus define it. If this is not so, the position of the words is, in itself, indicative of the sort of humility of which the writer is speaking. The compounds with *ἐθέλο.*, which most nearly correspond with the one here used (*ἐθελούφιλόσοφος*, *ἐθέλόσοφος*, *would-be philosopher, would-be wise*), involve the idea of pretence or falseness. This idea, however, does not appear to be essential to the *ἐθέλο.* element. In some or even most of the compounds, the *voluntary* idea is all that is added to the meaning of the simple word (e. g. *ἐθελουδίος*, *ἐθελόκακος*, *ἐθελόπονος*, *voluntarily serving, willingly bad, willing to work*). The indications of the passage (*λόγον σοφίας, οὐκ ἐν τιμῇ τινί*) suggest the former idea as a possibility, but do not render it certain; the latter idea is beyond question. The word points, thus, to that sort of religious service which is characterized by self-imposed rules and worship, and a self-imposed and, therefore, ostentatious humility, and with reference to the body, by *ἀπειθία*. (g) The rendering of the last clause of verse 23 given in R. V.: “*but are not of any value against the indulgence of the flesh*” is favored by Lightf., Rid., Bib. Comm., Farrar, and is deserving of serious consideration, if, indeed, it should not be adopted. The apparently intended contrast of *οὐκ ἐν τιμῇ* to *ἐν ἐθέλ.* κ.τ.λ.; the greater probability that *τιμῇ* means *honor*, rather than *value*; and the probability that *πρός* in such sentences has the sense of *with a view to, as looking towards*, the thing expressed by the following substantive as an end, and not with a view to *removing* or *remedying* that thing (Lightf.) or *against* {R. V.}, are grounds of objection to it.

## CHAPTER III.

VER. 4. Instead of ἡμῶν, which Griesb. approves, and Lachm. puts in the margin, but Tisch. 8 in the text, ἡμῶν is read by Elz. Scholz, and Tisch. 7, in opposition to C D\* E\* F P G  $\aleph$  min. Arm. Slav. ed. Vulg. It. and many Fathers (not Origen). A is defective here. Considering this weighty evidence in favor of ἡμῶν, and seeing that the following καὶ ἡμεῖς suggested the change of person to the copyists, as indeed the beginning of a lesson with ver. 4 could not but have favored the insertion of the general ἡμῶν, we have stronger grounds for regarding ἡμῶν as original than as a repetition from ver. 3.—Ver. 5. ἡμῶν] is wanting, indeed, in B C\*  $\aleph$ \* min. Clem. Or. (five times) Eus., but has all the vss. in its favor; hence the evidence against it is not sufficient to warrant its rejection, with Tisch. 8, as an inserted supplement.—δι' αὐ] C\* D\* E F G Clar. Germ. read δι' οὐ or διό. Rightly; the *Recepta*, though strongly attested, is an alteration to correspond with the plurality of the preceding objects under comparison of Eph. v. 6.—ἐπὶ τοὺς υἱοὺς τ. ἀπειθείας] is wanting in B D\* (?) Sahid. Aeth. Clem. Cypr. Ambrosiast., bracketed by Lachm. and omitted by Tisch. The evidence against it is too weak to justify its rejection, especially in the face of the agreement of the passage otherwise with Eph. v. 6, and of the incompleteness of the thought which would remain, in case those words were omitted; Reiche properly defends them.—Ver. 7. Instead of τοῦτοις Elz. and Scholz have αὐτοῖς, in opposition to decisive Codd., although defended by Reiche.—Ver. 11. Before ἐλείθ. Lachm. inserts καί; considerably attested, it is true (not by B C  $\aleph$ ), but nevertheless an addition which crept in easily in consequence of the first two clauses of the verse; nearly all the same authorities (not A) have it also before Σκίθης.—Ver. 12. Instead of οἰκτιρμῶν Elz. has οἰκτιρμῶν, in opposition to decisive testimony.—Ver. 13. ὁ Χριστός] Lachm. reads ὁ κύριος, following A B D\* F G 213, Vulg. It. Aug. (once) Pel. Rightly; the *Recepta* is an interpretation, instead of which ὁ Θεός ( $\aleph$ ) and *Deus in Christo* (Arm. Aug. once) are also found.—Ver. 14. ὅς] A B C F G P Vulg. It. Clem. Chrys. read ὅ, which is approved by Griesb. and adopted by Lachm. and Tisch. ὅς ( $\aleph$ \*) and the *Recepta* ἡγίς ( $\aleph$ \*\*) are emendations.—Ver. 15. Instead of τοῦ Χριστοῦ Elz. has τοῦ Θεοῦ, in opposition to decisive evidence, from Phil. iv. 7.—Ver 16. The καί before ἡμν. and ῥωδαῖς should in both cases be omitted (Scholz omits only the first), in accordance with preponderating evidence. Borrowed from Eph. v. 19.—ἐν χάρι.] Lachm. and Tisch.: ἐν τῇ χάρι, which, on the authority of B D\* E\* F G  $\aleph$ \*\* Clem. Chrys. Theodoret, is to be preferred. The article was passed over as superfluous.—Following far preponderant testimony (also  $\aleph$ ), we must read subsequently with Lachm. and Tisch. 8: ἐν ταῖς καρδίαις ἡμ. τῷ Θεῷ, not: ἐν τῇ καρδίᾳ ἡμ. τῷ κυρίῳ (Elz. Reiche), or: ἐν τῇ καρδίᾳ ἡμ. τ. Θεῷ (Tisch. 7). Comp. Eph. v. 19.—Ver. 17. κυρίου Ἰησοῦ] Lachm.: Ἰησοῦ Χριστοῦ, which is to be adopted on the authority of A C D\* F G min. vss. and Fathers;  $\aleph$  has κυρ. Ἰησοῦ Χρ.—καὶ πατρί] καί is to be omitted, with Lachm. and Tisch., following A B C  $\aleph$  min. vss. and Fathers; from Eph. v. 20.—Ver. 18.



After τοῖς Elz. reads ἰδίους, in opposition to decisive evidence; from Eph. v. 22.—Ver. 19. After γυναικας Lachm. has ἐμῶν, which, with considerable evidence in its favor, is the more especially to be adopted, as in Eph. v. 25 ἐαντῶν is found. The omission easily occurred, because τοῖς ἀνδράσιν previously was also without genitival definition.—Ver. 20. Instead of ἐν κυρίῳ Elz. has τῷ κυρίῳ, which is to be regarded on decisive evidence as an omission of the apparently superfluous ἐν.—Ver. 21. ἐπιθίζετε] Lachm. and Scholz, as also Griesb., recommend: παρορμίζετε, following, it is true, A C D\* E\* F G K L  $\aleph$  (παρορμίζεται) min. Vulg. It. Theodoret, ms. Theoph.; but it comes from Eph. vi. 4.—Ver. 22. Elz. and Tisch. have ὀφθαλμοδονλείας, which Reiche approves. But ὀφθαλμοδονλεία (recommended by Griesb. and adopted by Lachm. and Scholz) is the reading in A B D E F G min. Damasc. Theoph.; and Chrysostom also by κατ' ὀφθαλμοδονλείαν testifies in favor of the singular. The singular is to be preferred as preponderantly attested, and because the final syllable AI (α) might very easily bring about the conversion into the plural. If the singular had come in from Eph. vi. 6, Chrysostom's reading, κατ' ὀφθ., would be more frequent.—Instead of κέρριον Elz. has Θεόν, contrary to decisive witnesses.—Ver. 23. καὶ πᾶν ὃ, τι ἐάν] The reading ὃ ἐάν, which Griesb. approves, and Lachm. Scholz and Tisch. have adopted, is decisively attested; the *Recepta* is from ver. 17.—Ver. 24. τῷ γάρ] γάρ has so decisive witnesses against it (also  $\aleph$ ), that, with Lachm. and Tisch. (Griesb. also condemns it), it is to be deleted as a current connective addition.—Ver. 25. ὁ δέ] ὁ γάρ is decisively attested (also by  $\aleph$ ); it is approved by Griesb., and adopted by Lachm. and Tisch. The antithetical δέ crept in from misunderstanding.—κομίζεται] The form κομίζεται (Lachm.) is found in B D\*\*\* E K L  $\aleph$ \*\* min. Fathers. To these may be added F G, which have κομίζεται. The *Recepta* must give way to the more strongly attested κομίζεται. Comp. on Eph. vi. 8.

CONTENTS.—The *generally hortatory* second portion of the Epistle, preceded in ii. 6 merely by a *special* exhortation against the danger of heresy, does not begin with ii. 6 (Hofmann), but only now, and seeks to promote in the readers *the essential moral direction* of the Christian life (vv. 1-4); after which they are encouraged to lay aside and abandon everything which is contrary to that direction (vv. 5-11), and to adopt and follow all that is good and edifying in a Christian sense (vv. 12-17). Then follow exhortations in reference to the various relations of the household (ver. 18-iv. 1).

Ver. 1. f. [On Vv. 1-4, see Note XXXVI. pages 372, 373.] Ei] does not make the relation problematical any more than in ii. 20, but sets it forth as an undoubted fact (ii. 12), from which the subsequent duty results, in syllogistic form, as is frequently the case in Paul's writings (see Fritzsche, *ad Rom.* I. p. 325), and also in the classics (Hartung, *Partikell.* I. p. 259 f.; Kühner and Herbst, *ad Xen. Mem.* i. 5. 1). The being risen with Christ, namely, is not meant in the sense of the regenerate *moral life* (see on ii. 12), but as the relation of *real participation* in the resurrection of Christ, which involves as its ethical correlate the obligation τὰ ἄνω ζητεῖν. [XXXVI b, c.] To be risen with Christ and not τὰ ἄνω ζητεῖν, would be a contradiction.—οὖν] therefore, points back to ver. 20, and with logical propriety, since fellowship in the *resurrection* of Christ is the necessary

consequence<sup>1</sup> of fellowship in *His death*,—a fact which Paul had in view also in ver. 21, in writing ὡς ζῶντες ἐν κόσμῳ. The οὖν is not intended to be *resumptive*, namely, of what was said in ii. 12 (Hofmann); otherwise what comes after that verse down to the present one must have had the nature of a parenthesis, or a digression.—τὰ ἄνω [XXXVI d.] the opposite to τὰ ἐπὶ τῆς γῆς: that *which is in heaven* (comp. John viii. 23; Gal. iv. 26; Phil. iii. 14), by which is indicated the *Messianic salvation* which, with its future blessings (ii. 17), is preserved in heaven to be manifested and communicated at the Parousia (vv. 3, 4). Comp. Matt. vi. 33, and the conceptions of the treasure in heaven (Matt. vi. 20), of the heavenly βραβεῖον (ii. 18; Phil. iii. 14), πολίτευμα (Phil. iii. 20), Jerusalem (Gal. iv. 26). It is substantially the same as δόξαν κ. τιμὴν κ. ἀφθαρσίαν ζητεῖν in Rom. ii. 7. As a philosophical analogy, comp. especially the ἄνω ὁδός in the beautiful close of Plato's *Republic*, and the farewell of Socrates in the *Phaedo*. A *liturgical coloring*, which such expressions as τὰ ἄνω (also τὰ ἐν τοῖς οὐρανοῖς κ.τ.λ. in i. 16, 20) are alleged to have (Holtzmann), is arbitrarily assumed as a criterion of a later age.—οὐ ὁ Χ. ἐστὶν κ.τ.λ.] furnishing a motive encouraging them to perfect the fellowship. "Par est enim illuc tendere studia curasque membrorum, ubi jam versatur caput," Erasmus. The event of the bodily *ascension* (but not a definite form of the process) is here, as in every case where the exalted Christ is the subject of discourse, *presupposed*. Comp. especially Phil. iii. 21; 1 Cor. xv. 48. Notwithstanding the local οὖ, Hofmann thinks that Paul has conceived the supramundane existence of Christ *not at all locally*. Comp., however, on Eph. i. 20 and Mark xvi. 19; and see the frequent and significant ὅπου ἐγὼ ὑπάγω and ὅπου εἰμὶ ἐγώ from the lips of Jesus in John.—Ver. 2. τὰ ἄνω] repeated with emphasis, and then still further strengthened by the negative contrast. The φρονεῖτε is *more comprehensive* than ζητεῖτε, expressing not only the striving (comp. Rom. ii. 7), but *the whole practical bent of thought and disposition* (comp. Beck, *bibl. Seelenl.* p. 62), the moral *meditari*, Phil. ii. 5.—τὰ ἐπὶ τ. γῆς] e.g. money and estate, honors, comforts, etc. Comp. Phil. iii. 19: οἱ τὰ ἐπίγεια φρονούντες, also 1 John ii. 15, *et al.* Neither the contrast nor the subsequent text warrants us in finding here a further reference to the requirements of the false teachers. So Theophylact: τὰ περὶ βρωμάτων κ. ἡμέρων; Calvin: "adhuc persecutur suam disputationem de ceremoniis, quae similes tris facit, quae nos humi repere cogant;" comp. Beza, Michaelis, and others. The hortatory portion of the Epistle proceeds no longer at all in the form of statements

<sup>1</sup> It is therefore with all the less reason that Hitzig, p. 23 ff., would have vv. 1, 2 regarded as "a portion of the reviser's work," at the same time denying the integrity of the text in ii. 22, 23, declaring ii. 19 to be an interpolation, and very arbitrarily remodelling ii. 17, 18. He thinks that the interpolation of iii. 1 f. betrays times subsequent to the destruction of Jerusalem, when earthly grounds of hope had vanished, but not extending beyond the period of Trajan,—which is assumed to result

from iv. 17. Combinations such as these are beyond the reach of criticism. According to Holtzmann, vv. 2, 3 presuppose the destruction of all hopes connected with the continuance of the theocracy, and directly allude to Heb. xii. 22; even the "sitting at the right hand" (as in Eph. i. 20) is withal, notwithstanding Rom. viii. 34, assailed. Of the entire chapter, Holtzmann only leaves vv. 3, 12, 13, 17 to stand as original.

opposed to the false teachers, but in that of general moral exhortations.—We have to observe, further, that the earthly is not *of itself* placed under the point of view of the sinful, which would be quite un-Pauline (1 Cor. vi. 12, x. 23), but is so as the contents of the striving which is *opposed* to the τὰ ἄνω ᾗ πορεύειν. Comp. the idea in Matt. vi. 21.

Ver. 3. [XXXVI c.] Assigning a reason for the requirement of ver. 2.—*For ye are dead*; how then could your mind be directed towards earthly things! *and your life* does not belong to the realm of the visible world, but it is *hidden with Christ in God*: how should you not then τὰ ἄνω ᾗ πορεύειν! It is a guide to a correct and certain interpretation of the passage, that this statement of a reason must affirm the *same* thing as was already contained, only without special development, in *ἐν συννερίῳ* θ. τ. X. of ver. 1. This *special exposition* Paul now gives. Whosoever is risen, namely, has *died and lives*, and *these* are the two points to which ver. 3 refers.—ἀπεθάνετε] namely, by your having entered into the fellowship of the death of Christ. This being dead has dissolved in the consciousness of the Christian the ties that hitherto bound him to earthly things. He *finds himself* still in the realm of the earthly, but he no longer *lives* therein, ii. 21. Comp. Phil. iii. 20; Gal. ii. 20.—*ἡ ζωὴ ὑμῶν*] must necessarily be *the life*, which has followed the being dead; consequently the *eternal life*, comp. ver. 4, which set in through the resurrection (of which Christians, in fact, have become partakers with Christ, ver. 1)—a life which the believer has, prior to the Parousia, as a possession that has not yet been manifested but is still in secret (οὐπω ἐφανερώθη, 1 John iii. 2), a treasure in heaven, possessed in hope and still unrevealed, destined to appear in glorious manifestation only at the Parousia.—σὺν τῷ Χριστῷ] For Christ Himself, apart from fellowship with whose life the ζωὴ of His believers cannot have its being and essence, is *hidden* till the Parousia; and only then sets in His φανέρωσις (ver. 4), ἀποκάλυψις (1 Cor. i. 7; 2 Thess. i. 7; 1 Pet. i. 7, 13, iv. 13), ἐπιφάνεια (1 Thess. ii. 8; 1 Tim. vi. 14), with which also the ἀποκάλυψις τῶν νῶν τ. Θεοῦ (Rom. viii. 19) will take place, ver. 4. Comp. 2 Tim. ii. 10 f.; 1 John iii. 2.—ἐν τῷ Θεῷ] *in God*, in so far, namely, as *Christ*, who, according to John (i. 18), is εἰς τὸν κόλπον τοῦ πατρὸς, remains hidden in God till the Parousia, as σύνθετος of God (ver. 1), living united with God in His glory hitherto unseen, in order thereafter to proceed from God and to manifest Himself with the full divine glory. But, as with Christ, so also with our *life*, which is hidden σὺν τῷ Χριστῷ, and therefore can only issue forth at His second coming from God, and be received by us in real glorious communication and manifestation through our συνδοξασθῆναι (Rom. viii. 17, comp. v. 2, 10). If the *coherence* of the relation expressed by κέκρυπται was asserted by σὺν τῷ X., so also is its *inherence* by ἐν τῷ Θεῷ. The *essential* part of our explanation, viz. that ἡ ζωὴ ἡμ. is *eternal life*, is held also by Chrysostom, Theodoret (ἰκείνου γὰρ ἀναστάντος πάντες ἡγήθημεν ἅλλ' οὐδέπω ὁρώμεν τῶν πραγμάτων τὴν ἐκβασιν), Oecumenius (τῶν γὰρ ἀληθῶς Χριστιανῶν ζωὴ ἐστὶν μένουσα, ἡ μὲν τοι πάρονσα εἰκόνα μᾶλλον θανάτου ἢ ζωῆς ἐχῆ), Theophylact (Paul wished to show αἰτιοῦς καθημένους ἄνω καὶ ἄλλην ζῶντος ζωῆν, τὴν ἐν τῷ Θεῷ, τὴν μὴ φαινομένην),



Calvin, Beza, Erasmus, Schmid, Grotius, and others, including Baumgarten-Crusius. The accurate contextual connection of this view with what precedes, and with ver. 4 (see above), excludes the explanation adopted by many, of ζωή in the *ethical, spiritual* sense. So Erasmus, Vatablus, Calovius, Bengel, Flatt ("the inner, new, blissful life of true Christians"), Bähr, Böhmer, Steiger, Olshausen,<sup>1</sup> and others, including Huther,<sup>2</sup> Bleek, and de Wette, who apprehends this life as being hidden in two respects: namely, as regards the *disposition* and striving, it is, because directed to the heavenly, *internal and ideal*, whereas the life of worldly men in the common sense is *real or manifest*; as regards the *imputation or recompense*, it lacks outward happiness, but enjoys internal peace, and is therefore in this respect also *hidden or ideal*, whereas the worldly life, in unison with the outer world, leads to external peace or to happiness, and is so far, therefore, *real or manifest* also; the σύν τῷ Χ. denotes not merely the spiritual fellowship, but is "at the same time to a certain extent" to be understood in a local sense (comp. ver. 1), and ἐν τῷ Θεῷ denotes the sphere of the Christian life, or "its relation to the system of the universe, that it belongs to the invisible world, where God Himself lives." Of all this there is *nothing* in the words, the *historical* sense of which neither requires nor bears such a spiritualistic idealization with more senses than one, but, on the contrary, *excludes* it as caprice. The ἡ ζωή ὑμῶν does not refer to the *ethical* life of Christians at all, neither alone nor along *with* eternal life (Cornelius a Lapide, Estius; comp. Bleek and Ewald). On the contrary, it is aptly said by Kaeuffer, *de ζωῆς αἰών. not.* p. 93: "vitam enim piam et honestam, quam homo Christianus in hac terra vivere possit ac debeat, P. dicere non poterat nunc cum Christo in Deo (in coelis puta, in quibus Christus nunc est) reconditam esse, atque olim in splendido Jesu reditu de coelo revelatum iri; haec non nisi vitae coelesti conveniunt." Hofmann's distinction is less clear and definite: the ζωή is meant as the blessing, in which Christians have an advantage over the world, by their having participated in the death and resurrection of Christ,—a life, which is indeed life in the full sense of the word, but which does not appear before the world as what it is, so long as Christ is hidden from the world and in God. Notwithstanding, Hofmann properly rejects the explanations referring it to the *holy* life of the Christian, and to the *holy and blissful life together*.—Observe, further, the difference in the *tenses*, the *aorist* ἀπεθάνετε denoting the accomplished act of dying at conversion, by which they entered into the fellowship of the death of Christ; and the *perfect* κέκρ., the continuous subsisting relation in reference to the present up to the (near) Parousia.

<sup>1</sup> "The life of believers is said to be hidden, inasmuch as it is internal, and what is external does not harmonize with it;" and in ἐν τῷ Θεῷ God is conceived as the element, "into whose essence believers, like Christ Himself, are assumed and enwrapped."

<sup>2</sup> In whose view the Christian leads a life in God, and this is a hidden life, because the

world knows nothing about it (comp. Erasmus: "juxta judicium mundi"); in fact, to the Christian himself its full glory is not manifest (comp. Bengel); and by σύν τῷ Χ. it is shown that the Christian leads such a life not of himself, but only in his fellowship with Christ. Dalmer gives an obscure and heterogeneous explanation.

Ver. 4. And what a blissful *future* is connected with the ἡ ζωὴ ὑμῶν κεκρ. κ.τ.λ.! This bright, favorable side of the previous thought is the continuation of the proof of ver. 2 begun in ver. 3, detaching them thoroughly from earthly pursuits and elevating them to the courage of victory; vividly introduced without connecting particle (καί): "repentina luce percellit," Bengel, which Hofmann fails to perceive, when he objects to the absence of δέ. The relation is not antithetical at all.—φανερωθῇ] *shall have become manifest*, have come forth from His present concealment, namely, by His Parousia. See on ver. 3.—ἡ ζωὴ ὑμῶν] *your life*. Christ Himself is thus designated (comp. ἡ ἐκτίσις in i. 27), because He is the personal author, possessor, and bearer of the eternal life of His believers (comp. John xiv. 6, xi. 25), and this, according to the context, inasmuch as they have entered into the fellowship of His resurrection: they are alive<sup>1</sup> with Him (σὺν τ. Χ., ver. 3); His life is *their* life. The definite object of this apposition, moreover, is *argumentative*, for the following τότε κ.τ.λ.—καὶ ὑμεῖς] as *Christ*, so also *ye* with Him. The two subjects have the emphasis.—φανερωθ. ἐν δόξῃ] Comp. σὺν δόξᾳ θωμεν in Rom. viii. 17. It means nothing else than the *glory of the Messianic kingdom*, in which believers (also glorified bodily, 1 Cor. xv. 43; 2 Cor. v. 1 ff.; Phil. iii. 21) shall be manifested visibly. The offence which Holtzmann takes at the use of φανερωθῆναι (instead of ἀποκαλύπτεσθαι, Rom. viii. 17 ff.) and ζωή, presupposes a too limited range for Paul's manipulation of language. Our passage has nothing to do with 2 Cor. iv. 10 f. Nor does it even "almost look" (Holtzmann) as if the author were conceiving the readers as already dead at the Parousia. The φανερωθῆναι ἐν δόξῃ takes place in the case of those still *alive* through their *being changed*, as the reader was aware.

Ver. 5.<sup>2</sup> [On vv. 5-11, see Note XXXVII. pages 373-375.] οὕτ' draws the inference from vv. 3, 4, in order now to lead to that which must be done with a view to the carrying out of the μὴ τὰ ἐπὶ τ. γῆς. [XXXVII a.] The inference itself is: "Since, according to vv. 3, 4, ye are dead, but have your life hidden with Christ in God and are destined to be glorified with Christ, it would be in contradiction of all this, according to which ye belong no longer to the earth but to the heavenly state of life, to permit your earthly members still to *live*; no, ye are to *put them to death*, to make them die" (Rom. iv. 19; Heb. xi. 12; Plut. *Mor.* p. 954 D)!—νεκρώσατε] [XXXVII b.] prefixed with emphasis as the point of the inference; the term is *selected* in significant reference to ἀπεθάνετε and ἡ ζωὴ ὑμῶν, vv. 3, 4.—τὰ μέλη ὑμῶν] means nothing else, and is not to be explained otherwise than: *your members* (hand, foot, eye, etc.). That these were not to be put to death in the *physical* sense, but in an *ethical* respect (comp. ii. 11)—seeing, namely, that they, as the seat and organs of sinful lusts (Rom. vii. 23), which they still are even in the case of the regenerate (Gal. v. 17, 24), are to lose their vigor of life and activity through the Christian moral will

<sup>1</sup> Comp. Ignatius, *Eph.* 3, where Christ is designated τὸ ἀδιάρκτον ἡμῶν ζῆν, also *Magnes.* 1, *Smyrn.* 4.

<sup>2</sup> In the section vv. 5-17, in which Hönig, in

relation to *Eph.* iv. 1-5, 20, finds the stamp of *originality*, Holtzmann discovers the concentrating labor of the *interpolator*, whose second (and better) effort is the passage in *Colossians*.

governed by the Holy Spirit, and in so far to experience ethical deadening (comp. Rom. vii. 5, 23, viii. 13, and the analogous representation by Jesus as to plucking out the eye, etc., Matt. v. 29 f., xviii. 8 f.; comp. also xix. 12)—was self-evident to the reader, as it was, moreover, placed beyond doubt by the following appositions *πορνεῖαν κ.τ.λ.* Hence there was neither ground nor warrant in the context to assume already here (see ver. 9) the conception of the *old man*, whose *desires* are regarded as members (Beza, Flacius, Calvin, Estius, Cornelius a Lapide, Calovius, and others, including Böhmer, Olshausen, and Bleek), although the required putting to death presupposes that the old man is still partially alive. Nor is *sin itself*, according to its totality, to be thought of as *body* and its individual parts as *members* (Hilary, Grotius, Bengel, Bähr, and others);<sup>1</sup>—a conception which does not obtain even in ii. 11 and Rom. vi. 6, and which is inadmissible here on account of *ἡμῶν*. The view of Steiger, finally, is erroneous (comp. Baumgarten-Crusius), that the entire *human existence* is conceived as *σῶμα*. We may add that the *νέκρωσις* of the members, etc., is not inconsistent with the death (*ἀπεθάνετε*, ver. 3) already accomplished through conversion to Christ, but is *required* by the latter as the necessary, ever new act of the corresponding morality, with which faith lives and works.<sup>2</sup> And in view of the ideal character of this obligation the command *νεκρώσατε κ.τ.λ.*—this requirement, which is ever repeating itself, of the *ethical mortificatio*—is never superfluous.—*τὰ ἐπὶ τῆς γῆς*] *which are upon the earth*, corresponds to the *τὰ ἐπὶ τ. γ.* in ver. 2; in contrast, not to the glorified human nature of Christ (Hofmann, *Schriftbeweis*, I. p. 560), but to *the life hidden with Christ in God*. In this antithetical addition is involved an element which *justifies* the requirement *νεκρώσατε τ. μ. ἡμ.*, not expressing the *activity* of the *μέλη* for what is *sinful* (de Wette, comp. Flatt and others, in connection with which Grotius would even supply *τὰ φρονοῦντα* from ver. 2), which the simple words do not affirm, but: that the *μέλη*, as existing upon earth, have nothing in common with the life which exists in heaven, that their life is of another kind and must not be spared to the prejudice of that heavenly *ζωή*! Comp. also Hofmann's present view. The context does not even yield a *contrast of heavenly members* (Huther), *i. e.* of a life of activity for what is heavenly pervading the members, or of the members of the new man (Julius Müller), since the *ζωή* is not to be understood in the sense of the *spiritual*, ethical life.—*πορνεῖαν κ.τ.λ.*] Since Paul would not have the members slain as such absolutely and unreservedly, but only as regards their ethical side, namely, the sinful nature which dwells and works in them (Rom. vii. 23), he now subjoins detailed instances of this sinful nature, and that with a bold but not readily misunderstood directness of expression *appositionally*, so that they appear as the *forms of immorality* cleaving to the members, *with respect* to which the very members are to be put to death. In these forms of immorality, which constitute no

<sup>1</sup> Comp. also Julius Müller, *v. d. Sünde*, I. p. 461, ed. 5, and Flatt.

<sup>2</sup> Chrysostom illustrates the relation by comparing the converted person to a cleansed

and brightened statue, which, however, needs to be afterwards cleansed afresh from new accretions of rust and dirt.



such heterogeneous apposition to τὰ μέλη ἑμ. as Holtzmann thinks, the life of the μέλη, which is to be put to death, is represented *by its parts*. Paul might have said: ζήλω δὲ πορνείας; but by annexing it directly, he gave to his expression the form of a distributive apposition (see Kühner, II. 1, p. 247), more terse and more compact after the σχῆμα καθ' ὅσον καὶ μέρος. It is neither a sudden leap of thought nor a metonymy.—ἀκαθαρσ.] in reference to *lustful uncleanness*; comp. on Rom. i. 24; Gal. v. 19; 2 Cor. xii. 21; Eph. iv. 19, v. 3. Paul gives, namely, from πορν. to κακήν, *four forms of the first Gentile fundamental vice, unchastity*, beginning with the special (πορνείας), and becoming more and more general as he proceeds. Hence follows: πάθος, *passion* (the ἡττάσθαι ἐπὶ τῆς ἡδονῆς, Plat. Prot. p. 352 A; Dem. 805. 14; Arist. Elh. ii. 4), *heat*; Rom. i. 26; 1 Thess. iv. 5; and Lünemann *in loc.*<sup>1</sup> And finally: ἐπιθυμία κακήν (Plat. Legg. ix. p. 854 A), *evil desire*, referring to unchaste longing. Comp. Matt. v. 28; Breitenbach, *ad Xen. Hier.* 6. 2. *Unnatural unchastity* (Rom. i. 26 f.; 1 Cor. vi. 9) is included in ἀκαθ., παθ., and ἐπιθ. κακ., but is not expressly denoted (Erasmus, Calovius, Heinrichs, Flatt, Böhmer) by πάθος (comp. *pathici*, Catullus, xvi. 2; παθαίνεσθαι, Nicarch. in *Anth.* xi. 73), a meaning which neither admits of linguistic proof, nor is, considering the general character of the adjoining terms (ἀκαθαρσ. ἐπιθ. κακ.), in keeping with the context. ἐπιθ. κακ. is to be *distinguished* from πάθος as the more general conception; the πάθος is always also ἐπιθυμία and relatively ἐπιθ. κακή, but not the converse, since a ἡττάσθαι or κρατεῖν τῆς ἐπιθυμίας may also take place.—κ. τὴν πλεονεξίαν] [XXXVII c.] After the vice of uncleanness comes now the *second* chief vice of the Gentiles (comp. on Eph. iv. 19): *covetousness*. Hence the connection here by means of καί, which is not *even*, but (in opposition to Hofmann) the simple *and*, and the *article*, which introduces the *new* category with the description of its disgraceful character,<sup>2</sup> associating this descriptive character as a special stigma with the vice of πλεονεξία. In opposition to the erroneous interpretations: *insatiable lust* (Estius, Michaelis), or: *the gains of prostitution* (Storr, Flatt, Bähr), see on Eph. i. c., and Huther. The πλεονεξία is not separated by the *article* from the appositional definitions of the μέλη, and co-ordinated with τὰ μέλη, so that the latter would only be “the members which minister to unchaste lust” (Huther); for τὰ μέλη ἑμ. can only denote the members generally, the collective members; and ἐν τοῖς μέλεσιν (Rom. vii. 5, 23) understood generically, and not as referring to particular individual members, sin is operating with *all* its lusts, as, in accordance with this ethical mode of viewing the matter, the collective members form the σῶμα τῆς σαρκὸς of ii. 11. Bengel remarks aptly that the article indicates

<sup>1</sup> Comp. also Plat. *Phaed.* p. 265 B: τὸ ἐρωτικὸν πάθος, *Phaedr.* p. 252 C.

<sup>2</sup> Looking to the so closely marked *twofold division* of the vices adjoined, it is inconsistent with the text to take, with Hofmann, the three elements, ἀκαθαρσ., πάθος, and ἐπιθυμία κακ., in such a *general* sense as to make ἀκαθαρσία mean every “action which mars the

creaturally honor (?) of man,” πάθος, the passion which enslaves through excitement of the blood, and ἐπιθυμία κακή, all evil desire, which is, as such, a morbid excitement of the blood. The excitement of the blood, thus sanguinely enough invented without any hint whatever from the text, is then held to convert the second and third elements into cases in which one sins

*totum genus vitii a genere commemoratarum modo specierum diversum.*—*ἡτις ἐστὶν εἰδωλολατρ.*] *quippe quae est*, etc., further supports the *νεκρώσατε* specially in reference to *this* vice, which, as the idolatry of money and possessions, is *κατ' ἐξοχὴν* of a *heathen* nature.<sup>1</sup> In 1 Cor. v. 11, the *εἰδωλολατρ.* is to be taken differently (in opposition to Holtzmann). Moreover, see on Eph. v. 5. Observe, further, that the addition of the *πλεονεξία* to unchastity (comp. 1 Cor. v. 11) can afford no ground for supposing that the author of the Ephesians borrowed this combination from 1 Thess. ii. 3, and that it was taken into our present Epistle from that to the Ephesians (Holtzmann). Comp. also 1 Cor. vi. 9 f.

Ver. 6. This relative affirmation stands in a confirmatory reference to the *νεκρώσατε κ.τ.λ.* above, the omission of which would draw down upon the readers, instead of the *φανερωθῆναι ἐν δόξῃ* of ver. 4, a fate such as is here described.—*δι' ὃ* (see the critical remarks) has the significant stress of the relative clause: *on account of this immorality mentioned in ver. 5*. The *Recepta δι' ὃ* is to be taken just in the same way, and not to be referred to the *μέλη* (Bähr), since it is not the latter themselves, but their life-activities specified by *πορνείαν κ.τ.λ.*, which call forth the wrath of God.—*ἐρχεται*] namely, at the judgment. Comp. Eph. v. 6; 1 Thess. i. 10: *ἡ ὁργὴ ἡ ἐρχομένη*; Matt. iii. 7: *ἡ μέλλουσα ὁργή*. Hence: *ἡμέρα ὁργῆς* in Rom. ii. 5; Rev. vi. 17. Chrysostom well says: Paul warns *διὰ τῶν μελλόντων ἐξ ὧν ἀπὸ πηλλύγημεν κακῶν*. See also on Eph. v. 6. The frequent reference to the manifestation of the divine wrath (comp. Rom. i. 18 ff.) *in the course of this temporal life* (Huther and many others) overlooks the correlation with ver. 4, and the apostle's conception of the *nearness* of the Parousia. Hence, also, the combination of the *two* references (Theophylact and others, also Flatt) is to be rejected.—Respecting the *νῖους τῆς ἀπειθ.* (the Jews and Gentiles, who reject the gospel and thereby disobey God), comp. on Eph. v. 6, and as to this mode of expression generally, Steiger on 1 Pet. i. 14. [XXXVII d.].

Ver. 7. Transition to the following exhortation; and how touching through the effect of the contrast!—*ἐν οἷς*] is, with the reading *δι' ὃ* in ver. 6, necessarily to be referred to the *νῖους τ. ἀπειθ.*: *among whom ye also walked once*, by which is meant, not external association (which in fact was not cancelled by conversion, 1 Cor. v. 10), but the *fellowship of moral conduct*. But, even with the reading *δι' ὃ* in ver. 6, *ἐν οἷς* is to be taken (comp. Eph. ii. 2 f.) as *inter quos* (Vatablus, Rosenmüller, de Wette, Schenkel, Bleek), and not to be referred, as it commonly is (Chrysostom, however, seems to understand it as masculine) to the vices named in ver. 5, because the relative most naturally attaches itself to what immediately precedes, in order to continue the discourse, and because, if *ἐν οἷς* refer to the sins, then *ἐξ ἧτε ἐν τούτοις* once more asserts substantially the same

against his own body,—a characteristic point, which Paul has not in view at all in connection with the apposition τὰ μέλη κ.τ.λ., as is plain from the appended κ. τ. πλεονεξίαν belonging to the same apposition.

<sup>1</sup> It has been well said by Theodoret: *ἐπειδὴ τὸ μαμωνᾶ κύριον ὁ σωτὴρ προσηγόρευσε, διδάσκων, ὡς ὁ τῷ πάθει τῆς πλεονεξίας δουλεύων ὡς Θεὸν τὸν πλοῦτον τιμᾷ.*

thing, so that the discourse gains nothing in thoughtfulness through the two verbs, as in Gal. v. 25, but is unduly amplified. The distinctions which in this case have been attempted between *περιπατεῖν* and *ζῆν* still make the one or the other appear as self-evident. See *e.g.* Calvin: *vivere* and *ambulare* are distinguished from each other like *potentia* (comp. Grotius: "moveri") and *actus*, the former preceding and the latter following; Beza (and Estius): *vivere* denotes *naturæ habitum*, *ambulare*, *ἐνέργειαν ipsam*; Bähr (comp. Olshausen and Reiche): the former refers more to the disposition, the latter to the outward conduct; Hofmann: the *state of life* (*ἔζητε*), with which the *conduct in detail* (*περιπατ.*) harmonized.—ὅτε ἔζητε ἐν ταύτοις] *ἔζητε* stands emphatically and pregnantly first: when ye *lived* in these, *i.e.* when ye *were alive* therein, inasmuch as the ἀπεθάρτε of ver. 3 had not yet set in in your case, the requirement of the νεκροῖν in ver. 5 was still strange to you, and these disgraceful things formed the element and sphere of activity of your *life*. On *ζῆν*, *to be alive*, in contrast to the being dead, comp. Rom. vii. 9; 2 Cor. xiii. 4; also Col. ii. 20; ἐν ταύτοις<sup>1</sup> is *neuter*, grouping together demonstratively, and setting forth contemptuously, the states of vice spoken of. According to Flatt, Böhmer, and Huther, it is *masculine*: "then, when ye belonged to the children of disobedience," so that *ζῆν ἐν κόσμῳ* (ii. 20) and ἀναστρέφειν ἐν τῷ κόσμῳ (2 Cor. i. 11) would have to be compared. In opposition to this view it may be urged that ὅτε ἔζητε ἐν ταύτοις, in *this* sense, would be a very meaningless and superfluous more precise designation of the ποτέ, whereas, according to the view above adopted, it is thoughtful and characteristic.<sup>2</sup> On the change from the merely historical *aorist* to the descriptive *imperfect*, lending a lively color to the representation, and claiming the closer attention of the reader who had passed more rapidly over the περιπατ., comp. Kühner, II. 1, p. 133, and Reisig, *ad Soph. O. C.* p. 254 f.

Ver. 8. *Νῦν δέ*] In contrast to the past, which has just been described: *but now*, when ye are no longer alive in those things.—καὶ ὑμεῖς] does not refer to the fact that the *Ephesians* also are thus exhorted (Eph. iv. 22, 25, 31), as Holtzmann here contrives critically to suggest; but as καὶ ὑμ. in ver. 7 reminded the readers of the immoral pre-Christian society, which they also had formerly resembled, so this καὶ ὑμεῖς reminds them of the moral *Christian* society, which they also ought to resemble now.—τὰ πάντα] the whole of these, *i.e.* the things indicated by ἐν ταύτοις without any exception; ye shall retain *nothing* of them, "ne quid veneni residat" (Grotius). To this τὰ πάντα the apostle then annexes directly and in rapid *asyndetic continuation* yet other sins, which are likewise to be left off. Bleek erroneously takes ὑπὸν κ.τ.λ. as in *opposition* to τὰ πάντα; for the latter can only be retrospective (comp. Hofmann), and cannot, consistently with the text, be taken as meaning, "everything that belongs to the old man."—ἀποθέσθε] like garments (see on Eph. iv. 22); a lively change of figures; the conception of members is laid aside.—θεμῶν] distinguished

<sup>1</sup> With the *Recepta αὐτοῖς* any other reference than that, which *οἱς* has, is excluded; hence the origin of *αὐτοῖς*.

<sup>2</sup> Hence not to be attributed, with Holtzmann, to the tautological style of the author, in remembrance of 1 Cor. vi. 11.



from ὀργήν as the ebullition, the effervescing of the latter (Eustath. *ad Il.* i. p. 7. 17).<sup>1</sup>—κακίαν] *wickedness, malicious nature*. Comp. on Rom. 1. 29; Eph. iv. 31.—βλασφημίαν] *slander*, not against God, but against others, as oral outbreak of the evil dispositions mentioned.<sup>2</sup>—αἰσχρολογίαν] only used here in the N. T.: *shameful discourse*, which, in accordance with the category of all the sins here named, is not to be understood of *unchaste discourse*, as following the Fathers<sup>3</sup> it has commonly been taken (Hofmann: “obscene” discourse).<sup>4</sup> Rather: *railing speech* (Polyb. viii. 13. 8, xxxi. 10. 4), forming one genus with βλασφημίαν, but a wider idea.<sup>5</sup> All the elements in ver. 8 specify the *malevolent and hostile disposition*; and the two last, especially the *oral manifestation* thereof; hence the addition of ἐκ τοῦ στόματος ὑμ., which, without arbitrariness, cannot but be referred to *both words* (so also Bleek), not to αἰσχρολ. alone, and is, with Grotius, to be conceived as depending on the still operative idea of ἀπόθεισθε, so that it may not be characterized as a “secondary malformation” (Holtzmann). The readers are to lay aside, generally, ὀργήν, θυμόν, κακίαν; and to lay aside from their mouth βλασφημίαν, αἰσχρολογίαν. We are not to suppose any special purpose in connection with the addition; it serves merely for the concrete representation; but, if we should regard it as the more precise definition of αἰσχρολ. (Hofmann), or should even, as is often done, by supplying an ἐκπορευομένην, join it with αἰσχρολογ., or with βλασφ. and αἰσχρολογ., it would be utterly void of meaning. The special idea of *that which defiles* (Chrysostom), or of the opposite of Christian *praise to God* (Hofmann), does not form the basis of the ἐκ τ. στόμ. ὑμ.; on the contrary, it is the conception in general of *what is unsuited and foreign* (comp. on νυνὶ δέ) to Christian fellowship and intercourse, which serves as the presupposition for the entire exhortation. Comp. Eph. iv. 29.

Ver. 9. Μὴ ψεύδεσθε εἰς ἄλλ.] *i. e. lie not one to another*, so that εἰς expresses the direction of the ψεύδεσθαι (comp. ψ. κατὰ τινος in the sense of the *hostile direction*, Plat. *Euthyd.* p. 284 A, *al.*; Jas. iii. 14), like πρὸς in Xen. *Anab.* i. 3. 5; Plat. *Legg.* xi. p. 917 A; Lev. vi. 2. It is different in Susann. 55. 59. It connects itself with what precedes, and hence it is to be separated only by a comma from ver. 8 (with Lachmann and Tischendorf); the following ἀπεκδυσάμενοι κ.τ.λ. adds a determining motive for the whole ἀπόθεισθε . . . ἀλλήλους: *since ye have put off the old man . . . and put on the new*, etc., with which the retaining of wrath, etc., and the further lying (observe the present ψεύδ.) would not be consistent; on the contrary, this transformation which, in principle, has taken place in and with the conversion to Christ, must manifest itself practically by the laying aside of those vices. Accordingly, the *aorist* participles are not *synchronous* with the

<sup>1</sup> See on Rom. ii. 8; comp. Eph. iv. 31; Rev. xvi. 19; Ecclus. xlviii. 10; 1 Macc. ii. 49; Hom. *Il.* ix. 629; Plat. *Phil.* p. 47. E: τοῖς θυμοῖς κ. ταῖς ὀργαῖς.

<sup>2</sup> Comp. Eph. i. c.; 1 Cor. iv. 13; Rom. iii. 8; Tit. iii. 2; frequently in classic writers; in Dem. 312. 19 joined with συκοφαντία.

<sup>3</sup> See Suicer, *Thes.* I. p. 136.

<sup>4</sup> Comp. Epictet *Enchir.* 33. 16; Xen. *de Lac. rep.* 5. 6; αἰσχρολογούντας in Plat. *Rep.* p. 395 E; *Pollux*, iv. 105; and the passages in Wetstein; also αἰσχροπέω in Athen. xiii. p. 571 A; and respecting the αἰσχρολογία ἐφ' ἱεροῖς, see Lobeck, *Aglaoph.* p. 689.

<sup>5</sup> Comp. αἰσχρά ἔπεα, Hom. *Il.* iii. 38, xxiv. 238.

foregoing (*exuentes*, etc., so Vulgate, Luther, Calovius, and others, including Flatt, Olshausen, Huther, de Wette, Ewald, and Bleek), but *precede* it; they are not included in the exhortation, for which reason 1 Pet. v. 6 f. is inappropriately appealed to, but *assign a ground* for it. This is clear, even in a linguistic point of view, from the fact that *ψεύδεσθε* is the *present*; and also, as regards the sense, from the circumstance that if the words be regarded as part of the exhortation itself, as a definition of the mode of what is required, the *exuentes* only, and not the *induentes*, would correspond with the requirement to lay aside and to abstain from lying. Besides, ver. 11 is inappropriate as a constituent part of an exhortation, but suits well as an argumentative enlargement. Finally, the assumed figurative exhortation only comes in expressly at ver. 12, and that by way of inference (*οὖν*) from what had been said previously from ἀπεκδυσάμ. onwards in the same figure, though not yet in paraenetic form. [XXXVII e.] Without any sufficient reason, and out of harmony with the simple paraenetic form of the entire context, Hofmann begins with ἀπεκδυσάμ. a new period, whose protasis ends in ver. 11, and whose apodosis begins with οὖν in ver. 12 (comp. on Rom. ii. 17 ff.); by this we gain only a more clumsy complication of the discourse, especially as the supposed apodosis has again participial definitions. The entire practical part of the Epistle proceeds in plain sentences, not dialectically joined together. Comp., moreover, on ver. 12.—Respecting the *double compound* ἀπεκδυσ., comp. on ii. 11.—The *terminus ante quem* for παλαιός, is the adoption of Christianity, so that, by the whole expression ὁ παλαιὸς ἄνθρωπος generically the collective *pre-Christian condition* in a moral respect<sup>1</sup> is presented as personified.<sup>2</sup> Comp. on Rom. vi. 6; Eph. iv. 22.—σὶν ταῖς πράξεσιν αὐτοῦ] not generally: with his *doing* (Hofmann), but in the bad sense: *along with his evil practices*, with his bad tricks. Comp. on Luke xxiii. 51 and Rom. viii. 13.

Ver. 10. The positive aspect of the transformation (regeneration) wrought by God through conversion to Christ; and *since ye have put on*, etc.—τὸν νέον] The collective new Christian ethical condition, conceived as personified and set forth *objectively*, so that it appears as *becoming individually appropriated* by the putting on. It might, with equal propriety, be designated from the point of view of *time* as the *homo recens* in contrast to the decayed and worn-out nature of the pre-Christian moral condition (comp. the νέον ὄψαμα in 1 Cor. v. 7), as from the point of view of the new, altogether different, and previously non-existent *quality* as the *homo novus*. It is the former here,<sup>3</sup> the latter in Eph. iv. 23 (comp. also ii. 15),

<sup>1</sup> Original sin is not denoted by the expression and the conception to which it is subservient (in opposition to Calvin: "veteris hominis nomine, intelligi pravitatem nobis ingentam;" comp. Calovius: concupiscentiam pravam congenitam"); it is, however, according to the biblical view (Rom. vii. 14 ff.), its *presupposition* and the *regulative agent* in the moral character of the old man.

<sup>2</sup> With the entrance of Christianity into the

life of humanity, the old has passed away, and all things have become new (2 Cor. v. 17). But the old man was *individually* put off by the several subjects through their own historical conversion to Christ. The Χριστὸν ἵκεδύσασθε of Gal. iii. 27 is not in substance different from the having put on the new man.

<sup>3</sup> In the ethical sense Christians are, as it were, the νεολαία (Blomfield, *Gloss. Pers.* 674) of humanity.

where *καὶνὸς ἄνθρωπος* is used.<sup>1</sup> The specification of *quality* is then further added by τὸν ἀνακαινόμενον, κ.τ.λ. The notion of *not growing old* (Chrysostom, Oecumenius, Theophylact, Erasmus) is not implied in νέον.—τὸν ἀνακαινόμενον [XXXVII f.] The homo recens, so far, namely, as the converted person has appropriated it as his moral individuality, is not something ready-made and finished, but (comp. 2 Cor. iv. 16) in a state of *development* (through the Holy Spirit, Rom. vii. 6, viii. 2; Tit. iii. 5), by means of which there is produced in him a new character and quality specifically different from that of the old man. Comp. Rom. xii. 2. Hence the present participle, which is neither to be taken as *imperfect* (B.-Crusius), nor as *renewing itself* (Bleek); and ἀνα does not refer to the relation of *re-establishment*,<sup>2</sup> namely, of the justitia originalis (since τοῦ κτίσαντος does not directly mean the first creation), but only to the old constitution, the transformation and new-moulding (*renewal*) of which forms the process of development of the νέος ἄνθρωπος. Comp. Winer, *de verb. c. praeupos. compos.* p. 10 f. The καινότης of the νέος ἄνθρωπος is *relative*. In Greek authors ἀνακαινῶ is not found, but ἀνακαινίζω is (Isocr. *Areop.* 3, *App.* 2, p. 13; Plut. *Marcell.* 6), Heb. vi. 6; also in the LXX.—εἰς ἐπίγνωσιν] is to be taken along with the following κατ' εἰκ. τ. κτίσ. αὐτοῦ, and with this expresses the end aimed at by the ἀνακαινοῦσθαι. Through the latter there is to be produced a knowledge, which accords with the image of God. Comp. Beza. God, as respects His absolute knowledge, i. e. a knowledge absolutely adequate to its objects, is the model, with which the relative knowledge of the regenerate to be attained in the course of their being renewed, i. e. their increasing penetration into divine truth, is to be accordant. And the more it is so—the more fully it has developed itself in accordance with the divine ideal—the more is it also the determining power and the living practical agent of the whole conduct, so that all those vices enumerated in ver. 8 are excluded by it, and even become morally impossible. Hofmann rightly takes κατ' εἰκ. τοῦ κτίσ. αὐτοῦ as the more precise description of ἐπίγνωσιν, though defining the sense to this effect, that the new man “everywhere looks to, and estimates everything by the consideration, whether he finds the stamp of this image.” But, in that case, an object (πάντων) would necessarily stand with ἐπίγνωσιν, and the idea of ἀνακρίνειν or δοκιμάζειν would be substituted for that of ἐπίγνωσις. The κατ' εἰκόνα κ.τ.λ. is usually connected with ἀνακαινούμεν. and εἰς ἐπίγν. taken by itself, in connection with which Steiger, Huther, de Wette, and Bleek (comp. also Ewald) arbitrarily adopt the view, that the prominent mention of the knowledge

<sup>1</sup> See regarding the difference between the two words, Tittmann, *Synon.* p. 59 ff.

<sup>2</sup> “Renovatus autem dicitur novus ille homo, quia novus quondam fuit in prima creatione,” Calovius. Comp. Steiger, Huther, de Wette, Philippi, *Dogm.* II. p. 375 ff., ed. 2, and many others. Thus we should have for the νέος ἄνθρωπος, not the conception of a nova creatura (καινή κτίσις, 2 Cor. v. 17; Gal. vi. 15), but that of a redintegrata creatura. But it is to

a new life that the believer is regenerated, raised up, etc. by God. This new creation is not the redintegratio of the first, though it is its antitype, as Christ Himself, so far as in Him the new creation is founded and begun (how, see Rom. v. 15, 17–19, vi. 1 ff.), is the antitype of Adam (Rom. v. 14; 1 Cor. xv. 47). Consequently this passage is only indirect probative for the doctrine of the image of God as innate.



was occasioned by a polemic opposition to the false teachers and their tendencies to false *gnosis*. But how abrupt, isolated, and indefinite would the εἰς ἐπίγν. thus stand! No; the subsequent κατ' εἰκόνα κ.τ.λ. just serves as a more precise characteristic definition for the—in theory and practice so extremely important—point of Christian knowledge. [XXXVII g.] The expression of this definition in this particular way comes very naturally to Paul, because he is speaking of the homo recens creatus, in connection with which, after the analogy of the creation of Adam, the idea of the image of God naturally floated before his mind,—the image which that first-created man had, and which the recens creatus is to attain and present by way of copy in that towards which he is being developed, in the ἐπίγνωσις. This development is only completed in the αἰὼν μέλλων, 1 Cor. xiii. 12; for its aim before the Parousia, see Eph. iv. 13 f.—τοῦ κτίσαντος αὐτόν] A description of God, harmonizing with the conception of the νέος ἄνθρωπος, who is God's creature. Comp. on Eph. iv. 24. It is erroneous, with Chrysostom, Theophylact, Ewald, and others, to understand Christ<sup>1</sup> as referred to; for creating is invariably represented in Scripture as the work of God (even in i. 16), and especially here where a parallel is instituted with the creation of Adam after God's image. Comp. Eph. ii. 10, iv. 24. Olshausen, indeed, understands τοῦ κτίσ. αὐτ. to mean God, but would have the image of God, in accordance with i. 15, taken of Christ, who is the archetype of man. There is no ground for this view in the context, which, on the contrary, reminds us simply of Gen. i. 27; comp. κατὰ Θεόν, in Eph. iv. 24, a simpler expression, which has found here a significant more precise definition out of the riches of the apostle's store of ideas (not a fanciful variation, as Holtzmann thinks) in vivid reproduction.—αὐτόν] must refer to the νέος ἄνθρωπος, whom God has created by regeneration, not to τ. ἄνθρωπον alone ("which is the substance, on which the old and new qualities appear as accidents," de Wette), as the orthodox explanation is forced to assume contrary to the text; see e.g. Calovius: "Per imaginem ejus, qui creavit ipsum, imago Dei, quae in prima creatione nobis concessa vel concreata est, intelligitur, ad quam nos renovamur, quaeque in nobis reparatur per Spiritum sanctum, quae ratione intellectus consistebat in cognitione Dei, ut ratione voluntatis in justitia et sanctitate, Eph. iv. 24. Per verbum itaque τοῦ κτίσαντος non nova creatio, sed vetus illa et primæva intelligitur, quia in Adamo conditi omnes sumus ad imaginem Dei in cognitione Dei." Rather, the divine creation of the new man had that primævam creationem for its sacred historical type, and is the work of salvation antitypically corresponding with it, which the Creator has done in Christ; hence also Paul has not written κτίζοντος (as Philippi, l.c. p. 376, thinks might have been expected), but κτίσαντος, comp. iv. 24, ii. 10; 2 Cor. v. 17; also Jas. i. 18.

Ver. 11. [XXXVII h.] Where all the separating diversities have ceased, by which those phenomena of malevolence and passion mentioned in ver. 8 were occasioned and nourished. Comp. Gal. iii. 28, of which pass-

<sup>1</sup> So also Julius Müller, v. d. Sünde, II. p. 496, ed. 5; see, on the other hand, Ernesti, Urspr. der Sünde, II. p. 133 ff.

age Baur indeed sees here only an extended and climactic *imitation*.—*ὅπου*] *where* there is not, etc.; namely there, where the old man has been put off, and the *νέος* κ.τ.λ. put on, ver. 10. It represents the existing *relation* according to *local* conception, like the Latin *ubi*, i. e. *qua in re*, or *in quo rerum statu*, like the local *iva*.<sup>1</sup> The relation is one *objectively real*, *historically* occurring (comp. Gal. iii. 28; Rom. x. 12; 1 Cor. xii. 13), present in renewed humanity. Consequently *ὅπου* is not to be referred to the *ἐπίγνωσις*, and to be interpreted *within which*, i. e. in the *Christian consciousness* (Schenkel); but just as little is the relative clause to be joined immediately with *εἰς ἐπίγνωσιν κατ' εἰκόνα* κ.τ.λ. so that it affirms that *there, where this image is found*, all contrasts, etc., have vanished; so Hofmann in connection with his erroneous explanation of *εἰς ἐπίγνωσιν κατ' εἰκόνα* κ.τ.λ., see on ver. 10.—Respecting *ἐν*, equivalent to *ἐνεστι*, see on Gal. iii. 28.—*Ἑλλήν κ. Ἰουδ.*] *national* diversity, without taking *Ἑλλην*, however, with Chrysostom, Theophylact, and others, in the sense of *proselyte*.—*περιτ. κ. ἀκριβ.*] *theocratic* diversity.<sup>2</sup>—*βάρβαρος* κ.τ.λ.] In the increasing vividness of conception the arrangement by *pairs* is dropped, and the nouns are placed beside each other *asyndetically*. Paul does not couple with *βάρβαρος*, as he does again in the case of *δούλος*, *its opposite*, which was already adduced ('Ἑλλην, comp. on Rom. i. 14), but proceeds by way of a *climax*: *Σκύθης*. Bengel (comp. Grotius) well says: "Seythae . . . barbaris barbariores;" they were *included*, however, among the barbarians (in opposition to Bengel, who thinks that the latter term indicates the *Numidians*). For instances in which the Scythians are termed *βαρβαρώτατοι* (comp. also 2 Macc. iv. 47; 3 Macc. vii. 5), see Wetstein. We may infer, moreover, from the passage, that among the *Christians* there were even some *Scythians*, possibly immigrants into Greek and Roman countries.—*ἀλλὰ τὰ πάντα . . . Χριστός*] the dividing circumstances named, which, previous to the putting on of the *νέος ἄνθρωπος*, were so influential and regulative of social interests and conduct, have now—a fact, which was beyond doubt not recognized by the Jewish prejudice of the false teachers—since the Christian renovation (comp. 2 Cor. v. 17) ceased to exist in the fellowship established by the latter (ideal expression of the thought: their morally separating influence is abolished); *whereas Christ is the sum total of all desires and strivings, and that in all individuals*, without distinction of nations, etc.; He "*solus proram et puppim, ut aiunt, principium et finem tenet*" (Calvin). All are one in Christ, Gal. iii. 28, v. 15; Rom. x. 12; 1 Cor. xii. 13; Eph. ii. 14.<sup>3</sup>—*Χριστός*] the sub-

<sup>1</sup>Comp. Kühner, *ad Xen. Mem.* iii. 5. 1; Ellendt, *Lex. Soph.* II. p. 331 f.

<sup>2</sup>For even a *Ἑλλην* might be circumcised and thereby received into the theocracy.—The fact that *Ἑλλην* stands before *Ἰουδ.* (it is otherwise in Gal. iii. 28; 1 Cor. xii. 13; Rom. x. 12, *et al.*) ought not to be urged, with Holtzmann, following Baur and Hökstra, against the originality of the passage. Paul does not arrange the designations

mechanically, as is evident from the second clause. Holtzmann, however, justly denies, in opposition to Mayerhoff and Hökstra, that the arrangement is so inserted in antagonism to the Jewish people.

<sup>3</sup>Comp. on this use of the *τὰ πάντα* in the sense of *persons*, who *pass for everything*, 1 Cor. xv. 28; Herod. iii. 157, vii. 156; Thuc. viii. 95. 1; Dem. 660. 7; Hermann, *ad Viger* p. 727.

ject put at the end with great emphasis. *He*, in all *His* believers (*ἐν παῶσι*) the all-determining principle of the new life and activity, is also the constituent of the new sublime unity, in which those old distinctions and contrasts have become meaningless and as it were no longer exist. The *Hellene* is no longer other than the Jew, etc., but in all it is only Christ, who gives the same specific character to their being and life.

Ver. 12. [On vv. 12-17, see Note XXXVIII. pages 375, 376.] *οὖν* for these virtues are in keeping with the *νέος ἀνθρώπος*, according to what has been said in ver. 11; it would be a contradiction to have put on the new man, and *not* to have put on these virtues. The *new moral condition*, into which ye have entered by your conversion, passing thereby into the *fellowship of equality and unity* in Christ described in ver. 11, *binds* you to this by the necessity of *moral consistency*. The *οὖν* therefore serves for the introduction of the direct summons *by way of inference* from its foregoing premises, just like the *οὖν* in ver. 5, but not for the introduction of the apodosis (Hofmann; see on ver. 9), as if it were *resumptive*. [XXXVIII a.]—*ἐνδύσασθε* for, although the putting on of the *νέος ἀνθρ.* has taken place as a fact historically through the conversion to Christ, nevertheless it has also, in accordance with the ethical nature of the *νέος ἀνθρ.* (comp. τὸν ἀνακαταίμενον κ.τ.λ. in ver. 10), its *continued* acts, which are to take place, namely, by appropriation of the virtues which the new man as such must have.—*ὥς ἐκλεκτοὶ* κ.τ.λ.] as it becomes such; *ἐκλ.* τ. Θεοῦ is the *subject*, and *ἀγ. κ. ἀγαπ.* its *predicates*. The consciousness of this distinguished bliss, of being the *elect of God*—chosen by God from profane humanity for eternal Messianic salvation (Eph. i. 4; Rom. viii. 33; Tit. i. 2, *ul.*), who as such<sup>1</sup> are *holy* (through the *ἁγιασμὸς πνεύματος*, 2 Thess. ii. 13), and *beloved* of God (Rom. v. 5; Eph. i. 6),—how could it fail to touch the consciences of the readers, and incite them to the very virtues, corresponding to so high a position,—virtues of that fellowship described in ver. 11, which are required from them as renewed men! Observe, moreover, that the *ἐκλογὴ* τ. Θεοῦ is the presupposition of what is said by *ἀπεκδυσάμενοι* κ.τ.λ. in vv. 10, 11, and that therefore *ὥς ἐκλεκτοὶ* κ.τ.λ. is not inserted without significant connection with what goes before. It is likewise admissible to take the words *ἅγιοι κ. ἡγαπ.* substantively, either as *co-ordinate* with the *ἐκλεκτοὶ* τ. Θ. and *explanatory* of this idea ("as the elect of God, holy and beloved," Luther, Calvin, Grotius, and the majority, including Bähr, Böhmer, Huther, de Wette, Hofmann), or so that *ἐκλέκτ. τ. Θεοῦ* stands in adjectival relation to them (Bleek: "elect holy and beloved ones of God"); but it is more in keeping with the purposely chosen order of the words to concentrate the whole stress on *ἐκλεκτοὶ Θεοῦ*. Bengel, connecting as we do, aptly observes: "Ordo verborum exquisite respondet ordini rerum: electio aeterna praecedit sanctificationem in tempore; sanctificati sentiunt amorem et deinceps imitantur." Theophylact (comp. also Steiger) took *ἅγιοι* as the chief

<sup>1</sup> For the act of the divine *ἐκλογὴ*, which in itself is before time, has come into temporal realization and manifestation through the

calling (comp. ver. 15). Comp. generally, Weiss in the *Jahrb. f. Deutsche Theol.* 1857, p. 78 ff., and *Bibl. Theol.* § 88, ed. 2.



word, which is more precisely defined by ἐκλ. τ. Θεοῦ and ἡγαπ. (ἐγένοντο μὲν γὰρ ἅγιοι, ἀλλ' οὐκ ἐκλεκτοὶ οὐδὲ ἡγαπημένοι, ὑμεῖς δὲ ταῦτα πάντα). Neither supported by the position of the words nor by the context, which does not suggest any contrast.—σπλάγχνα οἰκτιρμού] οἰκτ. is the genitive of *quality*, and the expression is quite similar to that in Luke i. 78, σπλάγχνα ἐλπίδος; see *in loc.* Hence σπλάγχνα is not to be taken here in the abstract sense (*love*, so usually), but in its proper sense: *viscera*, as the *seat* of sympathy; consequently: a heart, the moving feeling of which is sympathy. Comp. Ewald and Hofmann. The two are separated in Phil. ii. 1. As to the conception of οἰκτιρμ., comp. on Rom. ix. 15—χρηστότητα] *kindliness*, the opposite is ἀποτομία, Rom. xi. 22. Comp. Eph. iv. 32, ταπεινοφρ., *humbleness*, which is meant here, however, according to the entire context, not towards *God* (Böhmer), but (see ver. 11) in relation to *others*, as the opposite of haughtiness (ὕψηλοφρονεῖν); Eph. iv. 2; Phil. ii. 3.—On πραδύ., *gentleness* (opposite: Eph. iv. 31, and ἀγριότης, Plat. Conv. p. 197 D), and μακροθ., *long-suffering*, bearing with immoral opposition (comp. Eph. iv. 2, and on Gal. v. 22), ver. 13 throws fuller light.

Ver. 13. Neither the second part of the verse, καθὼς . . . ὑμεῖς, nor ἀνεχόμενοι . . . μομφήν, is to be parenthesized; for the whole is an uninterrupted continuation of the construction. [XXXVIII c.]—ἀνεχόμε. ἀλλ.] modal definition of the ἐνδύσασθαι of the last two virtues, informing us how the required appropriation of them is to manifest itself in active conduct: so that ye, etc. This conduct is conceived as developing itself in and with the completion of the required ἐνδύσασθε; hence ἀνεχόμενοι ἀλλήλ. is not to be regarded as only “loosely appended” (Hofmann) to μακροθ.—καὶ χαρίζόμενοι κ.τ.λ.] for the *endurance* (comp. Eph. iv. 2) is to advance to positive *forgiveness*, and not to remain a mere passive attitude. Observe here the alternation of ἀλλήλων (*one the other*) and ἑαυτοῖς (*yourselves each other*); the latter is used, because to the χαρίζεσθαι of the *Christians*, which they are to show to themselves mutually, there is proposed as pattern the χαρίζεσθαι which they have experienced from above, from *Christ*. Comp. Kühner, *ad Xen. Mem.* ii. 6. 20.—μομφήν] *blame, reproach*, only here in the N. T., not found at all in the Apocrypha and LXX., but very common in the classics, especially the poets, also with ἔχειν, to find fault with something,<sup>2</sup>—καθὼς καὶ κ.τ.λ.] The duty of the χαρίζεσθαι ἑαυτ. is so essentially Christian and important, that Paul goes on further to hold up before the readers the great motive and incitement for its fulfillment, namely, the forgiveness which they themselves have experienced, which *Christ* (ὁ κύριος, see the critical remarks) has bestowed upon them. Comp. Eph. iv. 32, where, however, the *principal* subject of the χαρίζεσθαι is indicated, namely, *God* (comp. ii. 13), who has pardoned in *Christ*. To the expression in our passage—and a consideration of the circumstances of the Colossian church naturally prompted the emphasizing of the merit of *Christ*—corresponds the frequent ἡ χάρις τοῦ κυρίου ἡμῶν, Rom. xvi. 20, 24; 1 Cor. xvi. 23; 2 Cor. viii. 9, xii. 9, xiii. 13; Gal. i. 6, vi. 18;

<sup>1</sup> See generally, Tittmann, *Synon.* p. 140 ff.

<sup>2</sup> Eur. *Phoen.* 780, *Alc.* 1012, *Or.* 1069; Soph.

*Aj.* 179, and Schneidewin *in loc.*; Pind. *Isthm.*

iv. 61.

Phil. iv. 23. There is no trace here of "an advanced Christology" (Holtzmann). The *divine* pardon obtained for us by Christ in His work of atonement (Rom. v. 6 f., 15), and continuously procured through His intercession (Rom. viii. 34), is in so far *His* (in the sense that *He* is the pardoning subject) as *He* is the procurer, bearer, and accomplisher of the divine grace (Eph. ii. 16; Col. i. 19 f.), and *God's* love is *His* love (Rom. viii. 35, 39; Eph. iii. 19; Rom. v. 7 f.). The pardon received from Christ, however, binds us by moral necessity (Matt. xviii. 33; and generally, Rom. viii. 9) to forgive also upon our side;—anything beyond this, namely, what is contained in Matt. vi. 12, as de Wette thinks, is not conveyed in the words, but results as a consequence.—καὶ ἐνις] *sc.* χαρίζομενοι. The context suggests this, and not the imperative; hence the orderly connection is not broken, and the whole verse contains accompanying participial definitions, after which, in ver. 14, the discourse continues uninterrupted.—Respecting the double καὶ of the comparison, see on Rom. i. 13.—It is to be observed, moreover, that καθώς refers only to the *pardon itself*, and does not concern the service *by which* Christ has procured the pardon, the death, namely, which the Christian ought to be ready to undergo for the brethren, John xiii. 34, as Chrysostom, Theophylact, and others think, but which would be *here* an irrelevant importation.

Ver. 14. *In addition to all this, however, put on love, by which Christian perfection is knit.* In making τ. ἀγάπην dependent on ἐνδύσασθε, Paul abides by his figure: becoming added (Kühner, II. 1, p. 433) to all those virtues (regarded as garments), love is to be put on like an upper garment embracing all, because love brings it about, that the moral perfection is established in its organic unity as an integral whole. Thus love is the *bond* of Christian perfection, its συνδετικὸν ὄργανον; without love, all the individual virtues, which belong in themselves to that perfection, would not unite together into that necessary harmonious entirety, in which perfection consists. Not as if the latter were already *existent without* love (as Schenkel objects to this view), but love is the σύνδεσμος constituting its perfection; *apart from* love there is no τελειότης, which has its *conditio sine qua non* only in the inclusion of its other factors in love; *how* love accomplishes this, no one has better shown than Paul himself in 1 Cor. xiii.<sup>1</sup> Nor is it as if the genitive would necessarily be a *plurality* (as Hofmann objects); on the contrary, the τελειότης according to its nature and to the context is a *collective* idea, with which the conception of a σύνδεσμος well corresponds. It might, moreover, occasion surprise, that *love*, which is withal the principle and presupposition of the virtues enumerated, is mentioned *last*, and described as *being added*; but this was rendered necessary by the *figurative* representation, because love, from its nature, in so far as it *includes in principle* the collective virtues and *comprehends* them in itself, necessarily had assigned to it in the figure of putting on garments the place of the *upper garment*, so that Paul rightly proceeds in his description from the under garments to the upper one which holds

<sup>1</sup> Comp. Clem. Cor. I. 49 f.

all the others together, and with whose function love corresponds. Accordingly the absolute ἡ ἀγάπη is not to be taken in any other sense than the general and habitual one of *Christian brotherly love* (i. 8, ii. 2; 1 Cor. xiii.; Phil. i. 9); nor yet in any sort of reference limiting it to special qualities, *e. g.* as by de Wette: "as active, beneficent, perfecting love."—δ (see the critical remarks), *which*, namely love, conceived of as *neutral*, as in our "*that is.*" Comp. on ἐξ οὗ, ii. 19.—σύνδεσμος τῆς τελειότης.] *bond of perfection*, *i. e.* what binds together the Christian moral perfection into the totality of its nature, συνδεσμέναι, Polyb. iii. 42. 8; ξυνδεῖ καὶ ξυμπλέκει, Plat. *Polit.* p. 309 B.<sup>1</sup> The genitive, which is that of the *object*, denotes (it is otherwise in Eph. iv. 3; comp. Acts viii. 23; LXX. Isa. lviii. 6) that which is held together by the bond.<sup>2</sup> Taken as the genitive of *quality*, it would yield the *adjective* sense: *the perfect bond*, "animos sc. conjungens," Grotius. So also Erasmus, Vatablus, Calovius, Estius, Wolf, Michaelis, Rosenmüller, Flatt, and others. But how arbitrary this would be in itself, and especially in view of the fact that, in the event of τ. τελειότης. being disposed of as an adjective, the more precise definition of σύνδεσμος would have to be *gratuitously introduced*! Taken as the genitive of *causae* (Schenkel), it would not correspond with the *figure*, though it is *in substance* correct that that, which as a bond envelopes perfection, only thereby brings about its existence (comp. above). According to Huther, the sense is: "by man's putting on love he is girt with perfection; whosoever lives in love is perfect." Thus the genitive would have to be conceived as genitive of *apposition*, which would yield an incongruous analysis of the figure, induced by the opinion that δ does not refer to the ἀγάπη itself, but to the ἐνδύσασθαι τὴν ἀγάπην.<sup>3</sup> According to Hofmann (comp. Ellicott), the genitive is meant to be that of the *subject*, and the τελειότης is to indicate the completeness of the *Christian state*, of which love is the bond, *inasmuch as* it binds *Christians together among themselves, wherever that completeness exists* (John xiii. 35). This is erroneous; for if in some curious fashion the abstract ἡ τελειότης (consequently an aggregate of attributes) were to be the acting subject, which makes use of love as a bond (consequently for the purpose of binding), yet *the Christians among themselves* could not be conceived as the object of that binding, but only the πάντα ταῦτα in accordance with the immediate context (ἐπὶ πᾶσι δὲ τοῦτοις). The apostle would have been able to express the tenor

<sup>1</sup> Chrysostom (though mingling with it the foreign figure of the *root*) aptly says: συγκράτησις τῶν τὴν τελειότητα ποιοούντων. Comp. Theophylact: πάντα ἐκεῖνά, φησιν, αὐτῇ συσφίγγει παρούσα· ἀπούσης δὲ διαλύονται καὶ ἐλέγχονται ὑπόκρισις ὄντα καὶ οὐδέν.

<sup>2</sup> Comp. Plat. *Rep.* p. 616 C: εἶναι γὰρ τοῦτο τὸ φῶς ξύνδεσμον τοῦ οὐρανοῦ . . . πᾶσαν ξυνέχον τὴν περιφορὰν, also p. 520 A: τὸν ξύνδεσμον τῆς πόλεως, *Polit.* p. 310 A: τὸν ξύνδεσμον ἀρετῆς μερῶν φύσεως ἀνομοίων.

<sup>3</sup> σύνδεσμος, namely, would apply to the

*girdle*, as Clericus, Ewald, and Schenkel make it do. But to that view the ἐνδύσασθε to be supplied would be contextually less suitable (comp. Eph. vi. 14); while after what has gone before the reader would most naturally think of love simply as a *garment*, and not as the *girdle*, "which holds together all individual efforts towards perfection" (Ewald). Besides, it would not at all be easy to see why Paul should not have used the definite word ζώνη instead of σύνδεσμος.



of thought forced upon him by Hofmann simply and clearly by some such phrase as  $\delta$  (or  $\delta\epsilon$ , or  $\eta\tau\epsilon$ ) *ἔστι σύνδεσμος τῶν ἐν Χριστῷ τελείων* (comp. i. 28). Others take it as the *sum* of perfection. So Bengel, Zachariae, Usteri, Böhmer, Steiger, de Wette, Olshausen ("inasmuch as it comprehends in itself—bears, as it were, bound up in itself—all the individual aspects of the perfect life, all virtues"). Comp. on the subject-matter, Rom. xiii. 10. This explanation cannot be justified linguistically (not even by Simplic. *Epictet.* p. 208, according to which the Pythagoreans termed friendship: *σύνδεσμον πασῶν τῶν ἀρετῶν*, i. e. the bond which knits all the virtues together), unless we take *σύνδεσμος* in the sense of a *bundle*, as Hierodion uses it, iv. 12. 11 (*πάντα τῶν σύνδεσμον τῶν ἐπιστολῶν*), which, however, even apart from the singular form of the conception in itself, would be unsuitable to the context, since love is to be *added* to all the previously enumerated elements of perfection, and may therefore well be termed the *bond* that holds them together, but not their *bundle*, not the *sum* of them. The word *σύνδεσμος* itself, which except in our two parallel epistles does not occur in Paul's writings, is too hastily assigned by Holtzmann "to the range of language of the *Auctor ad Ephesios*." As if we had the whole linguistic range of the copious apostle in the few epistles which bear his name! Indeed, even *ἐπὶ πᾶσι δὲ τοῖτοις* (comp. Eph. vi. 16) is alleged to betray the *auctor* in question.—In opposition to the Catholic use of our passage to support the *justificatio operum*, it is enough to observe that the entire exhortation has justification as its *pre-supposition* (ver. 12), and concerns the moral life of those who are already justified. Irrelevantly, however, it is urged in the *Apol. Conf. Aug.* 3, p. 104 f. (comp. Calovius and others), in opposition to the Catholics, that *τελειότης* is the *integritas ecclesiae*, and that through love the church is kept in harmony, as Erasmus, Melancthon, and others also explained it.

Ver. 15. All these virtues, however, along with the love which binds them together, must have their deep living foundation in the *peace of Christ*, which reigns in the heart, and their abiding incitement in *gratitude* towards God for the salvation received in Christ. Hence now the further summons—appended by the simple *kai*—to the readers, to let that *peace* reign in their hearts and to be *thankful*. The *εἰρήνη τοῦ Χριστοῦ* is the holy *satisfaction of mind wrought by Christ* through the Spirit, the blessed inner rest, of which the atonement and justification appropriated in faith (Rom. v. 1) are the *presupposition* and condition. See on Phil. iv. 7. Comp. Luther, Bengel, and others, including Flatt, Bähr, Olshausen, Huther, de Wette, Baumgarten-Crusius, Ewald, Bleek, Hofmann. To understand the peace of mutual *concord* (the Greek Fathers, Erasmus, Calvin, Grotius, Calovius, and many others, also Reiche, *Comm. Crit.* p. 297), is less in accordance with the universality of the connection, which here descends to the deepest ground of the Christian life in the heart; and besides, the concord in question already *follows of itself* on the virtues recommended. Moreover, there is implied in *ἡραβ.* the determining and regulating power, the *supreme authority*, which the peace of Christ is to have in the Christian heart, which suits most fully the above interpretation alone.—[*ἡραβενίτω*]

βραβεύειν only found here in the N. T., but as little un-Pauline as καταβραβ. in ii. 18 (in opposition to Holtzmann); it means primarily: *to arrange and conduct the contest* (Wisd. x. 12, and Grimm *in loc.*); then: *to confer the prize of victory*, to be βραβεύς, i. e. umpire (Plut. *Mor.* p. 960 A; Diod. Sic. xiii. 53); finally: *to govern*<sup>1</sup> generally.<sup>2</sup> Considering its very frequent occurrence in the latter sense, and its appropriateness in that sense to ἐν τ. καρδ. ὑμ., and seeing that any reference to the Messianic βραβεῖον (comp. ii. 18) is foreign to the context, the majority of modern expositors have rightly interpreted it: *the peace of Christ must rule, govern in your hearts.*<sup>3</sup> The conception involves the *superintending*, arranging, and administering activity, and that in *supreme deciding* competence (comp. Ewald and Hofmann), as it ought to be exercised by the εἰρήνη τ. Χ. in the heart, quite like the German *verfügen* [*to dispose of*]. Bremi says aptly, *ad Dem. Ol.* p. 179, Goth.: it is not simply equivalent to διοικεῖν, “sed pleno jure et ex arbitrio διοικεῖν.” Chrysostom and his followers have retained the meaning: *to confer the prize of victory*, but with ideas introduced to which nothing in the text points.<sup>4</sup> Comp. also Erasmus, Vatablus, and Calvin, who, however, explain it erroneously: *palmam ferat*. Grotius: “*dijudicet, nempe si quid est inter vos controversum.*” So also, substantially, Hammond, Kypke, and others; similarly, Melancthon: “*gubernet omnia certamina.*” Comp. βραβεύειν ἐπιν (Plut. *Rom.* 9) and the like.<sup>5</sup> But the context points to deeper matters than disputes, upon which the peace of Christ in the heart is to decide.—εἰς ἣν κ. ἐκλ. κ.τ.λ.] argumentative, supporting the exhortation just uttered; *for which ye also* (καὶ expressing the corresponding relation) *were called*, etc.; εἰς ἣν, *in behalf of which*, i. e. *to possess which peace*, is not the *final aim* of the calling, which is rather participation in the Messianic kingdom, but a *mediate aim*. Comp. 1 Pet. ii. 21.—ἐν ἐνὶ σώματι] not instead of εἰς ἐν σῶμα (Grotius, Flatt, and many others); nor yet: “*as growing to be members of a single body*” (Hofmann, gratuitously importing), but (comp. Ellicott and Bleek) as the *result* of ἐκλήθητε, announcing the relation of fellowship, into which the individuals are translated through their calling, and *in which* they now *find themselves* continuously. This abiding condition was the *predominant* conception; hence the *pregnancy* of the expression (Kühlner, II. 1, p. 469); *so that ye are in one body*, namely, as its members. The element of unity, added with emphasis, and that quite in Pauline form (Rom. xii. 5; 1 Cor. x. 17; in opposition to Holtzmann), stands in appropriate reference to the entire requirement. To have become by the calling one body with

<sup>1</sup>The Vulgate incorrectly renders: *exultet*. So also the Gothic.

<sup>2</sup>See for the last signification especially Dem. 36. 7, 1231. 19; Eur. *Hel.* 1079; Isocr. *Areop.* p. 144 B; Polyb. vi. 4. 3, xiii. 1. 5, xxvii. 14. 4, *et al.*; passages from Josephus in Krebs, and from Philo in Loesner.

<sup>3</sup>So Luther (“let it be master and keep you in all tribulation”), Castalio, Beza, Bengel, and many others, including Flatt, Bähr, Ols-

hausen, Steiger, Huther, de Wette, Baumgarten-Crusius, Dalmer, and Bleek.

<sup>4</sup>Theophylact: ὑβρίσθημεν πολλάκις ὑπὸ τινος ἀγωνίζονται παρ’ ἡμῶν λογισμοὶ δύο, ὁ μὲν εἰς ἄμυναν κινῶν, ὁ δὲ εἰς μακροθυμίαν. Ἐὰν ἡ εἰρήνη τ. Θεοῦ στῇ ἐν ἡμῖν, ὥσπερ τις βραβευτὴς δίκαιος, τουτέστι κριτὴς καὶ ἀγωνοθέτης, καὶ δῶ τὸ βραβεῖον τῆς νίκης τῷ κελεύοντι μακροθυμεῖν, παύσεται ὁ ἀνταγωνιστής.

<sup>5</sup>See Dorville, *ad Charit.* p. 445.

those who share in that calling, and yet not to let the holy moral disposition, for the sake of which we are called, be the common ruling power of life—what a contradiction! In that case there would be wanting to the *ἐν σώμα* the *ἐν πνεῦμα* accordant with the calling (Eph. iv. 4; 1 Cor. xii. 13).—The mention of this *calling*—the great blessing which makes everything, that is at variance with what has hitherto been demanded (ver. 12 ff.), appear as *ingratitude towards God*—induces the apostle to add still further the highest motive of all for every Christian virtue (comp. ii. 7, i. 12): κ. εὐχάριστοι γίνεσθε: and become ye thankful (comp. on Eph. iv. 32); in which the γίνεσθε (not equivalent to ἵστί) requires the constant striving after this exalted aim as something not yet attained; comp. e. g. John xv. 8. It was nothing but a misconception of that inner connection and of this significance of γίνεσθε, which led to the taking εὐχάρ. as *amabiles, friendly*, and the like (comp. Eph. iv. 32; Prov. xi. 15).<sup>1</sup> The linguistic use of εὐχάριστος in this sense in the classical writers is well known (Xen. Cyr. ii. 2. 1, Oec. v. 10), but equally so is also its use in the sense of *thankful* (Xen. Cyr. viii. 3. 49; Herodian, ii. 3. 14; Diod. Sic. xviii. 28); and the N. T., in which, moreover, the adjective is nowhere else found, has, like the Apocrypha, εὐχαριστεῖν and εὐχαριστία only in the latter signification (comp. ver. 17), the reference of which in our passage to God after εἰς ἣν κ. ἐκλήθ. (it is God who calls) is self-evident, but not (in opposition to Grotius and Calovius) the *mutua gratitudo*. The ascription of the words κ. εὐχάρ. γίν. to the interpolator, who is also supposed to have inserted ἐν εὐχαριστία in iv. 2 (Holtzmann), is destitute of ground either in the language or in the matter of the passage. It is not at all easy to see why εὐχάριστος should be “as un-Pauline as εὐσπλαγχνος in Eph. iv. 32.”

Ver. 16 f. The series of exhortations begun in ver. 12 is now closed,<sup>2</sup> and Paul proceeds to give, before going on in ver. 18 to the duties of particular callings, an encouraging allusion to the *Christian means of grace* for furthering the common life of piety, namely, the *word of Christ*. This ought to dwell richly among them, so that they might by means of its operation (1) *instruct and admonish each other* in all wisdom with psalms, etc.; (2) by the divine grace sing to God *in their hearts*; and (3) *let all that they do*, in word or deed, be done *in the name of Jesus* with thanksgiving to God. Accordingly, the previous paraenesis by no means ends in a “*loose aggregation*” (as Hofmann objects), but in a well-weighed, steadily-progressive, and connected conclusion on the basis of the λόγος of Christ<sup>3</sup> placed at the

<sup>1</sup>So Jerome, Erasmus (not in the *Paraphr.*), Calvin, Vatablus, Beza, (*benefici*), Cornelius a Lapide, Wolf, Krebs, and many others, including Bähr, Steiger, Olshausen, and Reiche.

<sup>2</sup>Lachmann and Steiger have put ὁ λόγος . . . πλουσίως in a parenthesis, which just as arbitrarily sets aside the new and regulative idea introduced by ὁ λόγος, as it very unnecessarily comes to the help of the construction.

<sup>3</sup>This applies also in opposition to Holtz-

mann, p. 54 f., who finds in ver. 16 an echo of Eph. v. 19, which at the same time interrupts the entire connection, and presents something un-Pauline almost in every word (p. 164). Un-Pauline, in his view, is ὁ λόγος τ. Χριστοῦ (but see 1 Thess. i. 8, iv. 15); un-Pauline the juxtaposition of ψαλμοῖς, ὕμνοις, ᾠδαῖς (the reason why it is so, is not plain); un-Pauline the εἶδεν itself, and even the adverb πλουσίως. How strangely has the apostle, so rich in diction, become impoverished!



very beginning. According to Hofmann, ver. 16 f. is only meant to be an amplification of the *ἐν χάριστοι γίνεται* in ver. 15. This would be a *disproportionate* amplification—especially as *ἐν χ. γίν.* is not the leading thought in the foregoing—and could only be plausibly upheld by misinterpretations in the details; see below.—ὁ λόγος τ. Χριστοῦ] *i. e.* the *gospel*. The genitive is that of the *subject*; Christ causes it to be proclaimed, He Himself speaks in the proclaimers (2 Cor. xiii. 3), and has revealed it specially to Paul (Gal. iv. 11 f.); it is *His* word. Comp. 1 Thess. i. 8, iv. 15; 2 Thess. iii. 1; Heb. vi. 1. The designation of it, according to its *principal* author: ὁ ζ. τοῦ Θεοῦ, is more current.—*ἐνοικεῖτω ἐν ὑμῖν.*] [XXXVIII d.] not: *among you* (Luther and many others), which would not be in keeping with the conception of *indwelling*; nor yet: *in animis vestris* (Theodoret, Melancthon, Beza, Zanchius, and others, including Flatt, Böhmer, and Olshausen), so that the indwelling which depends on *knowledge* and *faith* would be meant, since the subsequent modal definition is of an *oral* nature: but *in you, i. e.* in your church, the *ἐμεῖς*, as a *whole*, being compared to a house, in which the word has the seat of its abiding operation and rule (comp. Rom. viii. 11; 2 Tim. i. 5).—*πλουσίως*] *in ample measure*. In proportion as the gospel is recognized much or little in a church as the common living source and contents of mutual instruction, quickening, discipline, and edification, its dwelling there is quantitatively various. De Wette explains it, not comprehensively enough, in accordance with what follows: “so that many come forward as teachers, and often.” In another way Hofmann limits it arbitrarily: the letting the word of Christ dwell richly in them is conceived *as an act of gratitude*. How easy it would have been for Paul to have indicated this intelligibly! But the *new* point which he wishes to urge upon his readers, namely, to let the divinely-powerful *means of Christian life* dwell richly in them, is placed by him without any link of connection, and independently, at the head of his closing exhortation.—The following *ἐν πάσῃ . . . τῷ Θεῷ* is the modal definition of the foregoing: *so that ye, etc.*; construction according to the logical subject, as in ii. 2.—*ἐν πάσῃ σοφίᾳ*] Since what precedes has its defining epithet in *πλουσίως*, and that with all the emphasis of the adverb put at the end, and since, moreover, the symmetry of the following participial clauses, each of which begins with *ἐν* (*ἐν πάσῃ σοφίᾳ . . . ἐν τ. χάριτι*), ought not to be abandoned without some special reason, the *ἐν τ. σοφ.* is to be referred to *what follows*,<sup>1</sup> and not to *what precedes*.<sup>2</sup> Comp. i. 28. Every sort of (Christian) wisdom is to be active in the mutual instruction and admonition. Regarding the details, see on i. 28.—*ἐαυτοῖς*] mutually, *among yourselves*, comp. ver. 13.—*ψαλμοῖς κ.τ.λ.*] [XXXVIII e.] modal definition of the mutual *διδάσκειν* and *νουθετεῖν*, which are to take place *by means of* (see below, *ἐν χάρ. ᾧ δουτεῖς κ.τ.λ.*) psalms, etc. It is all the more arbitrary to refer it merely to *νουθετ.* (de Wette), seeing that the position of *ἐαυτοῖς* binds the two participles

<sup>1</sup>So Bos, Bengel, Storr, Flatt, Bähr, Steiger, Olshausen, Huther, de Wette, Baumgarten-Crusius, Ewald, Dalmer, Reiche, Bleek, Hofmann, and others: Böhmer hesitates, and

Beza permits this reference.

<sup>2</sup>So Syriac, Chrysostom, Luther, and many others.

together, and seeing that inspired songs by no means exclude a *doctrinal* purport. The conceivableness of a didactic activity in mutual *singing* (in opposition to Schenkel and Hofmann), and that without confounding things radically different, is still clearly enough recognizable in many of our best church songs, especially in those born of the fresh spirit of the Reformation. Storr and Flatt, Schenkel and Hofmann join the words with ᾄδοντες, although the latter has already a definition both before and after it, and although one does not say ψαλμοῖς κ.τ.λ., ᾄδεν (*dative*), but ψαλμοὺς κ.τ.λ. (*accusative*).<sup>1</sup> The *dative* of the *instrument* with ᾄδεν would be appropriate, if it had along with it an accusative of the object praised (as *e. g.* Eur. *Ion*. 1091). See, moreover, on Eph. v. 19. Concerning the distinction between ψαλμοί (religious songs after the manner of the Psalms of the O. T., to be regarded partly as Christian songs already in use, partly as improvised effusions, 1 Cor. xiv. 15, 26) and ἑμνοι (songs of praise), to both of which ᾄδαι πνευματικαί (*i. e.* songs inspired by the Holy Spirit) are then added as the general category,<sup>2</sup> see on Eph. v. 19. Observe, moreover, that Paul is here also (comp. Eph. *l. c.*) speaking not of *divine worship*<sup>3</sup> in the proper sense of the term, since the teaching and admonition in question are required from the readers *generally* and *mutually*, and that as a proof of their *abundant* possession of the word of Christ, but rather of the *communication one with another in religious intercourse* (*e. g.* at meals, in the agapae and other meetings, in family circles, etc.)—in which enthusiasm makes the fullness of the heart pass from mouth to mouth, and brotherly instruction and admonition thus find expression in the higher form of psalms, etc., whether these may have been songs already well known, or extemporized according to the peculiar character and productive capacity of the individual enthusiasm, whether they may have been sung by individuals alone (especially if they were improvised), or chorally, or in the form of alternating chants (Plin. *Ep.* x. 97). How common religious singing was in the ancient church, even apart from divine service proper, may be seen in Suicer, *Thes.* II. p. 1568 f. The existence of a multitude of rhythmic songs, composed ἀπ' ἀρχῆς by Christians, is attested by Eus. *H. E.* ii. 17, v. 28. Regarding singing in the agapae, see Tertullian, *Apol.* 39: "post aquam manulem et lumina, ut quisque de scripturis sanctis vel proprio ingenio potest, provocatur in medium Deo canere."<sup>4</sup> The *asyndetic* (see the critical remarks) juxtaposition of ψαλμ., ἑμν., and ᾄδαις πν. renders the discourse more urgent and animated.—ἐν τῇ χάριτι ᾄδοντες κ.τ.λ.] is commonly regarded as *subordinate* to what goes before; as if Paul would say: *the heart also is to take part in their singing*, οὐχ ἀπλῶς τῷ στόματι, ἀλλ' ἐν τῇ καρδίᾳ, ὃ ἐστὶ μετὰ προσυχῆς, Theophylact.

<sup>1</sup>As in Ex. xiv. 32; Plat. *Symp.* 197 E, *Rep.* p. 388 D, and in all Greek authors.

<sup>2</sup>Many arbitrary more special distinctions are to be found in expositors. See Bähr. Even Steiger distinguishes them very precariously into (1) songs accompanied by stringed instruments; (2) solemn church

songs; (3) songs sung in the house and at work.

<sup>3</sup>This applies also in opposition to Holtzmann, who discovers here and in Eph. v. 19 an already far advanced stage of worship.

<sup>4</sup>See generally, Augusti, *Denkw.* II. p. 110 ff.

But Paul himself has not in the least expressed any such *contrasting* reference; and how superfluous, nay, even inappropriate, would such an injunction be, seeing that the *διδάσκειν* and *νοθεῖν* takes place in fact by the *ψαλμοὶ κ.τ.λ.*, and this is to be the outcome of the abundant indwelling of the gospel; and seeing, further, that there is no mention at all of a stated common worship (where, possibly, lip-service might intrude), but, on the contrary, of mutual edifying intercourse! The entire view is based upon the unfounded supposition of a degeneracy of worship in the apostolic age, which, even though it were true in itself, would be totally inapplicable here. Moreover, we should expect the idea, that the singing is to be the expression of the emotion of the heart, to be represented not by *ἐν τ. καρδί.*, but by *ἐκ τῶν καρδί.* (comp. 2 Tim. ii. 22; Matt. xii. 34) or *ἀπὸ τ. κ.* Comp. Wisd. viii. 21, also classical expressions like *ἐκ φρενός* and the like. No, the participial clause is *co-ordinate* with the preceding one (as also at Eph. v. 19, see *in loc.*), and conveys—after the audible singing for the purpose of teaching and admonition, to be done *mutually*—as a *further* element of the pious life in virtue of the rich indwelling of the word of Christ, the *still singing of the heart*, which each one must offer to God *for himself inwardly*; *i. e.* the silent praising of God, which belongs to self-edification in the inner man. Chrysostom already indicates this view, but mixes it up, notwithstanding, with the usual one; Theophylact quotes it as *another* (*ἄλλως*), giving to it, moreover, the inappropriate antithesis: *μὴ πρὸς ἐπίδειξιν*, but adding with Chrysostom the correct illustration: *κἂν γὰρ ἐν ἀγορᾷ ᾗς, δύνασαι κατὰ σεαυτὸν ᾄδειν μηδενὸς ἀκούοντος*. Bengel well describes the two parallel definitions *ἐν πάσῃ σοφίᾳ κ.τ.λ.* and *ἐν χάριτι κ.τ.λ.* as *distributio* of the *πλουσίως*, and that *mutuo et seorsim.*—*ἐν τῇ χάριτι*—does not belong to *ῥημαίς πνευμ.* (Luther: “with spiritual *pleasant* songs,” also Calvin), but to *ᾄδοντες* as the parallel element to *ἐν πάσῃ σοφίᾳ*. In the same way, namely, as the teaching and admonition above mentioned are to take place *by means of every wisdom*, which communicates and operates outwardly through them, so the still singing of the heart now spoken of is to take place *by means of the divine grace*, which stirs and moves and impels men’s minds,—a more precise definition, which is so far from being useless and idle (as Hofmann objects), that it, on the contrary, excludes everything that is selfish, vain, fanatical, and the like. Chrysostom says rightly: *ἀπὸ τῆς χάριτος τοῦ πνεύματος, φησὶν, ᾄδοντες κ.τ.λ.*; comp. Oecumenius: *διὰ τῆς παρὰ τοῦ ἁγίου πνεύματος δοθείσης χάριτος*, also Estius and Steiger. Hofmann’s view is erroneous: that *ᾄδειν ἐν τινι* means to sing *of something*, thus making the grace experienced the *subject-matter* of the songs. This it does not mean even in the LXX. Ps. cxxxviii. 5, where *אֲנִי* is taken in a *local* sense.<sup>1</sup> The subject-matter of the singing would have been expressed by an *accusative* (as *μῆνιν ᾄειδε*), or with *εἰς*.<sup>2</sup> Inappropriate as to sense (since the

<sup>1</sup> As in the Vulgate, and by Luther.

<sup>2</sup> Nevertheless, Holtzmann, p. 164, adopts the linguistically quite incorrect explanation of Hofmann: he thinks that it alone yields a

tolerable sense, but that it is foreign to the linguistic usage of *Paul* (no, it is foreign to *all* linguistic usage).



discourse concerns singing *in the heart*) is the view of others: *with gracefulness*.<sup>1</sup> Even though the singing in *public worship* were spoken of, the injunction to sing *gracefully*, and especially with the emphasis of being placed first, would touch on too singular an element. Anselm, and in more modern times Böhmer, Huther, de Wette, and Bleek take it: with *thankfulness*, in which case the article, which Bleek rejects (see the critical remarks), would denote not the gratitude *already required* in ver. 15 (so Huther), but that which is *due*. But the summons to general thanksgiving towards God (in ver. 15, grateful *conduct* was meant by εὐχαρ. γάρ.) only follows in ver. 17; and inasmuch as the interpretation which takes it of the *divine grace* is highly suitable both to the connection and to the use of the article (which sets forth the χάρις as a conception *formally set apart*), and places an admirably characteristic element in the foreground, there is no reason for assuming here a call to thanksgiving.—As ἐν ταῖς καρδίαις ἑμ. was contrasted with the preceding *oral* singing, so is τῷ Θεῷ contrasted with the destination for *others*; the still heart-singer sings *to God*. It is just for *this reason* that the otherwise superfluous τῷ Θεῷ is added. Comp. 1 Cor. xiv. 28.

Ver. 17. The apostle having announced in ver. 16 the *first* way in which the abundant indwelling of the word of Christ must manifest itself by ἐν πάσῃ σοφίᾳ διδάσκοντες . . . πνευματικοῖς, and having set forth as the *second* the ἐν τῇ χάριτι ἁδόντες κ.τ.λ., now adds the *third*, and that, indeed, as one embracing the entire conduct of life; the καί, *and*, attaches it to the two participial clauses in ver. 16, not, however, introducing another participial mode of expression conformed to the foregoing, but leading over, through the verb to be supplied, into the *direct* form of discourse: *And whatsoever ye do by word or by work, do all in the name of Jesus*. The πᾶν ὅν, τι ἂν ποιήτε . . . ἐργῷ is the *absolute nominative*, placed at the beginning with rhetorical emphasis, and syntactically independent.<sup>2</sup>—ἐν λόγῳ ἢ ἐν ἐργῷ] Comp. Aesch. *Prom.* 659: τί χρὴ ὀρῶντ' ἢ ἔλγοντα δαίμοσιν πρᾶσσειν φίλα. See Pflugk, *ad Eur. Hec.* 373: "Dictis factisque omnis continetur actio." For instances of λόγος and ἐργον associated in that order and conversely, see Bornemann, *ad Xen. Mem.* ii. 3. 6; Lobeck, *Paral.* p. 64 f.—πάντα] again emphatically prefixed, not, however, taking up again the previous πᾶν, but rather: in the case of *everything* which is done by word or deed, *all* is to take place in the name of Jesus;<sup>3</sup> no element of the doing is to be out of this sphere! The imperative ποιεῖτε is to be supplied from the context. Comp. on Eph. v. 21.—ἐν ὀνόμῃ.] Not: *with invocation of* (Chrysostom, Occumenius, Theophylact, Melancthon, and others), but: so that the name is the holy moral element, in which the action

<sup>1</sup>So Theophylact (who, however, permits a choice between this and the true explanation), Erasmus, Luther, Melancthon, ("sine confusione, εὐσημενῶς"), Castalio, Calvin, Beza, Grotius, Calovius, Cornelius a Lapide, Wetstein, Bengel, and others, including Bähr, Baumgarten-Crusius, Schenkel, Reiche.

<sup>2</sup>See Kühner, II. 1, p. 42; Winer, p. 531 [E. T. 574].

<sup>3</sup>Paul, as is well known, is fond of placing close beside each other different forms of πᾶς with different references. See Wilke, *Rhetor* p. 381; comp. also on Phil. iv. 12.

*proceeds*, inasmuch, namely, as this name, as the sum of the faith which moulds the new life, fills the consciousness, and gives to the action its specific Christian quality and consecration. *Ἐν Χριστῷ Ἱησοῦ* would not be substantially different. Comp. on Eph. v. 20; Phil. ii. 10; John xiv. 13. "Illum sapiat, illum sonet, illum spiret omnis vestra vita," Erasmus. The *ideal* character of the requirement is misapprehended, when, with Cornelius a Lapide, it is lowered to a mere *consilium*. See, on the contrary, Calovius.—*εὐχαρ.* τῷ Θεῷ κ.τ.λ.] [XXXVIII *f.*] accompanying definition: *whilst ye at the same time give thanks*, etc. Comp. *ἐν εὐχαριστίᾳ* in ii. 7, iv. 2, i. 12; Phil. iv. 6. In the apostle's view, there belongs essentially to the devoutness of Christian *life* the self-expressing piety of thankfulness for all Christian bliss, in the consciousness, assurance, and experience of which one does everything in the name of Jesus. Since *εὐχαρ.* denotes *thanksgiving*, Grotius ought not to have taken the participle in a declaratory sense ("quid sit in nomine Christi omnia facere et loqui"); a misinterpretation, which Hofmann rightly rejects, but substitutes another explanation which neglects the verbal import of *εὐχαριστεῖν*: namely, that Paul *declares* the *doing* here required *to be a thanksgiving*, etc., doing, which is *practical* thanks. *Εὐχαριστεῖν* is never in the N. T. equivalent to *χάρις ἀποδοῦναι*, *gratias referre*.—*πατρὶ*] Father of Jesus.—*δὲ αὐτοῖς*] For Jesus, as the personal historical mediator of Messianic bliss through the work of atonement, is therewith for the Christian consciousness the *mediator of thanksgiving*; He it is, *through whose benefit* the Christian *can and does give thanks*. Comp. Rom. i. 8, vii. 25, *al.* Hence in Eph. v. 20: *ἐν ὀνόματι κ.τ.λ.* Both the thought and expression were so habitually in use and belonged so essentially to the circumstances of the case, that the hypothesis of a contrast to the mediation of *angels* (Theodoret, Bengel, and many others, including Bähr) is unfounded, more especially seeing that the entire context has no polemical reference.

Ver. 18 to iv. 1.<sup>1</sup> [On Vv. 18–25, see Note XXXIX. page 376.] Instructions for the different portions of the *household*. [XXXIX *a.*] Why Paul should have given to the churches such a table of household rules only in this Epistle and in that to the Ephesians (comp. also 1 Tim. and Tit.), must be left wholly undecided (Chrysostom exhausts himself in conjectures). They are not polemical; but possibly, in the presence of a theosophico-ascetic atmosphere, the practical rules of healthy domestic life seemed to him the more seasonable. They do not contain traces of a *later* development of church-life (Holtzmann). The circumstance that

<sup>1</sup> This domestic code is held by Holtzmann to be an insertion of the interpolator from Eph. v. 21–vi. 9. He groundlessly questions the genuineness of the expressions *εὐάρεστος*, *ἀδικεῖν*, *ἐρεθίζειν*, *ισότης*, *τὸ δίκαιον*, *ἀπλότης τῆς καρδίας*, and even appeals to the use of *ἀνθρωπάρεσκος*, *ἀνταπόδοσις*, and the formula *τῷ κυρίῳ Χριστῷ δουλεύειν* as direct evidence against its Pauline origin. Might not, however, the word *ἀνθρωπάρεσκος* have been

sufficiently familiar to Paul from the LXX. (Ps. liii. 5) and otherwise (Lobeck, *ad Phryn.* p. 621), and have been used by him in the two parallel epistles? Is not *ἀνταπόδοσις* a term in general use since Thucydides? Is not "*to serve the Lord Christ*" a Pauline idea, and even (comp. Rom. xvi. 18) literal expression? The danger of a *petitio principii* only too easily steals upon even the cautious and sober critic in such points of detail. He finds what he *seeks*.

the precepts for the several forms of domestic society uniformly (vv. 18, 20, 22 ff.) begin with the *subordinate* party, as also at Eph. v. 21 ff., is to be regarded as having occurred without any set purpose; the idea of *obedience* was primarily present to the writer's mind. If Paul's aim had been to counteract *the abuse of Christian freedom and equality*, or in other words, perverse desires for emancipation, he would not have considered so weighty a purpose sufficiently met by the mere mode of arrangement, but would have entered upon the matter itself (in opposition to Huther and de Wette); and this we should have to assume that he would have done also *in the event* of his having had in view an attitude of resistance on the part of those bound to obedience *as the thing most to be feared* (in opposition to Hofmann). Just as much might such an attitude be a thing to be feared from the stronger party. Respecting the *nominatives* in the address, see especially Stallbaum, *ad Plat. Symp.* p. 172 A.—ὡς ἀνῆκεν] not the *perfect* (with present signification), as Huther thinks and Bleek does not disapprove, but the *imperfect*, which has its logical reference in the ἐν κυρίῳ to be connected with it: *as was fitting in the Lord*, i.e. as was becoming in the relation of the ἐν Χριστῷ εἶναι (Philem. 8), as was appropriate to the Christian state, but had not yet been in this way realized. The imperfect (comp. Acts xxii. 22) denotes, therefore, as also in χρῆν and ἔδει, the incomplete condition, which extends even into the present.<sup>1</sup> We are not to think of an omission of αὐ; see Kühner, *l.c.* The connection of ἐν κυρίῳ with ἐπότασσεσθε (Chrysostom, Theophylact, Estius, Rosenmüller, Hofmann, and others)—in which case Hofmann imparts into ὡς ἀνῆκεν the abstract idea: *as was already in itself fitting*—is opposed by the position of the words themselves, as well as by the parallel in ver. 20: ἐνάρεστον ἐστιν ἐν κυρίῳ.

Ver. 19. Comp. Eph. v. 25 ff., where this love is admirably characterized according to its specifically Christian nature.—πικραίνεσθε] *become not embittered*, description of a spitefully cross tone and treatment.<sup>2</sup>

Ver. 20 f. Comp. Eph. vi. 1-4, where likewise is given a characteristic development in fuller detail of what is here only succinctly stated.—κατὰ πάντα not to be restricted; for Paul is quoting the *rule*, that which holds good *principaliter* in the relation of children, while possible *exceptional cases* obviously come under the principle of obeying God rather than man (Oecumenius: διχα τῶν εἰς ἀσίβειαν φερόντων). Comp. Eph. v. 24.—ἐνάρεστον ἐστιν ἐν κυρίῳ] In connection with this reading (see the critical remarks), to supply τῷ Θεῷ to ἐνάρ. is arbitrary (in opposition to de Wette and Baumgarten-Crusius), since this is not suggested by the context as in Rom. xii. 1, 2; nor is ἐν κυρίῳ to be taken as instead of the dative (Flatt, Bähr, Bleek), or in the sense: *coram Domino* (Böhmer), but rather as in ver. 18. We have to leave ἐνάρ. without any other more precise definition

<sup>1</sup>See Kühner, II. 1, p. 176 f.; Bernhardt, p. 373. Similarly, Winer, p. 254 [E. T. 270]. Comp. also Buttman, p. 187 [E. T. 216].

<sup>2</sup>Plat. *Legg.* v. p. 731 D; Dem. 1464. 18: μήτε πικραίνεσθαι μήτε μνησικακεῖν. Philo, *Vit.*

*Mos.* II. p. 135. Comp. πικρῶς διακεῖσθαι πρὸς τινα, Polyb. iv. 14. 1; LXX. Ex. xvi. 20; Ruth i. 20; 3 Esdr. iv. 31; ἐμπικραίνεσθαι τινα Herod. v. 62.



than what is contained in *ἐν κυρ.*, so that it is affirmed of childlike obedience, that it is *well-pleasing*, and that indeed not in a worldly fashion apart from Christ, *οὐκ ἀπὸ τῆς φάσεως μόνης* (Chrysostom), but in a definite *Christian* character; consequently the *Christian ethical beauty*, in which the *δικαίον* (Eph. vi. 1) of that virtue manifests itself. Comp. *προσφιλῆ* in Phil. iv. 8. It would be a perfectly groundless violence to couple, with Hofmann, *ἐν κυρίῳ* with *ὑπακούετε τ. γ. κ. π.*, notwithstanding the clause which is introduced by *γάρ*.—Ver. 21. *οἱ πατέρες*] they, and not the mothers, are addressed as holding the government of the household, also in reference to education. Comp. on Eph. vi. 4.—*ἐρεθίζετε*] [XXXIX b.] *irritate*, very frequent in the classics and LXX., especially in connection with *anger*, as here (comp. Eph. vi. 4). This irritation takes place through unjust or over-severe (*ἐστὶν ὅπου καὶ συγχωρεῖν ὀφείλετε*, Chrysostom) treatment, which the child, provoked thereby to anger, must *bear* without being able to get satisfaction for its injured sense of justice; whereby it becomes liable to a spiritless and sullen, and therefore immoral, resignation, a despair paralyzing all moral power of will; hence *ἵνα μὴ ἀθυροῦσιν*. This verb is only found here in the N. T., but frequently in LXX., also Judith vii. 22; 1 Macc. iv. 27; and in classic writers from the time of Thucydides (v. 91. 1, vii. 21, *al.*). Its opposite is *θαρρεῖν*. Bengel aptly says: “*fractus animus pestis juventutis.*”

Ver. 22. [XXXIX c.] Comp. Eph. vi. 5 ff. The minuteness with which Paul enters into this point in comparison with the others, may naturally have been caused by the flight and conversion of Onesimus, who was a Colossian slave.—*τοῖς κατὰ σάρκα κυρίοις*] the masters, who are so after a *fleshly* manner, *i. e.* in respect to material-human nature; a description, which presupposes another relation belonging to the higher pneumatic sphere, in which, namely, *Christ* is (ver. 24) the master. Comp. Rom. ix. 3.—*μὴ ἐν ὀφθαλμ. ὡς ἄνθρωπάρ.*] See on Eph. vi. 6. The obedience of Christian slaves becomes *men-pleasing*, and, to appearance, *eye-service*, when it is not subordinated to, and normally conditioned by, the fear of Christ (2 Cor. v. 11) as the higher Master. See below, where *ἐν ἀπλότ. καρδίας* (see on Eph. vi. 5) corresponds to the *ἐν ὀφθαλμοδονῶν.*, and *φοβούμε. τ. κίριον* to the *ὡς ἄνθρωπάρ.* *Eye-service* presupposes insincerity of *heart*, and *men-pleasing* takes for granted a want of the fear of *Christ*. Comp. on the latter, Gal. i. 10.

Ver. 23 f. More precise explanation of the *ἐν ἀπλότ. καρδ., φοβούμε. τ. κίριον* just required.—*ποιῇτε*] in your service.—*ἐκ ψυχῆς*] *μετὰ εἰνοίας, μὴ μετὰ δονλικῆς ἀνάγκης, ἀλλὰ μετὰ ἐλευθερίας καὶ προαιρέσεως*, Chrysostom. Comp. on Eph. vi. 6.—*ἐργάζεσθε*] *execute, carry out*, not equivalent to *ποιεῖτε*, but correlative with it, hence also not in the narrower sense: *labor* (as *e. g.* in Xen. *Oec.* iii. 4 with reference to slaves).—*ὡς τῷ κυρ.*] Point of view of the *ἐργάζ.*; this is to be regarded as taking place for Christ, rendered as a service to Him. Comp. Eph. vi. 6 f. And the relation to the *human* masters, to whom the slaves belong, is in this higher aspect of the service thrown so much into the background as not to be taken into account at all, in accordance with the principle that no man can serve two masters;

hence οὐκ is not relatively, but *absolutely* negative. Respecting the contrast of ἀνθρ. and Χριστός, see on Gal. i. 1.—*ἰδοτε* κ.τ.λ.] Ground of the obligation in one's own consciousness for the ὡς τῷ κυρίῳ κ. οὐκ ἀνθρ.: *since ye know that ye shall receive from the Lord*, etc. On *ἰδοτε*, comp. iv. 1.—ἀπὸ κυρίου, excluding the human recompense, stands first with emphasis, and ἀπὸ (on the part of) denotes, not expressly the *direct* giving (παρὰ), through which the recompense is received, but generally the *issuing*, *proceeding* from the Lord, who is the possessor and bestower, although the receiving of the recompense at the judgment *will be* in reality direct (Eph. vi. 8; 2 Tim. i. 18). Comp. on 1 Cor. xi. 23; Winer, p. 347 [E. T. 370].—τῆς κληρονομίας.] In the Messianic κληρονομία, i. e. in the future possession of eternal bliss (see on Gal. iii. 18; Eph. i. 11; Col. i. 12; Rom. iv. 13), the reward *consists*. The motive for its purposely-chosen designation by this particular term lies in the fact, that in human relations slaves are not usually *heirs*, comp. Gen. xxi. 10. Hence also this closing word, next to the ἀπὸ κυρ., has special emphasis: from the *Lord* ye shall receive the recompense of the *inheritance*. Comp. as to substance, Ignat. *ad Polyc.* 4: ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν.<sup>1</sup>—τῷ κυρίῳ Χ. δουλεύετε] without γάρ (see the critical remarks) embraces succinctly the *whole summary of the Christian duty of slaves* in accordance with the principle already laid down in the ὡς τῷ κυρίῳ κ. οὐκ ἀνθρώποις; Χριστῷ is not to be taken as appositionally equivalent to ὅς ἐστι Χριστός (Hofmann), but in accordance with the quite common usage; hence: *to the Lord Christ be servicable!* It is properly rendered thus *imperatively* in the Vulgate; also by Ewald, Dalmer, Schenkel, and Bleek. [XXXIX d.] The whole significant emphasis lies upon τῷ κυρ. Χριστῷ: *His slaves* they are to be in the relation of human service. Where the γάρ is regarded as not genuine,<sup>2</sup> the *indicative* interpretation (the *usual* one) makes the utterance—which, moreover, would be superfluous after ver. 23—vapid, especially without the addition of an οὕτως.

Ver. 25. Ground of *encouragement* (γάρ, see the critical remarks) to fulfill the precept τῷ κυρ. Χ. δουλέετε: *for he who does wrong shall carry off* (the penal recompense of) *what wrong he has done*,—a *locus communis*, of which the slaves were to make the *application*, that the unjust treatment which *they* experienced from their *masters* would not go unpunished; hence they could not but feel themselves the more encouraged to be in their relation of servitude slaves of no other than *Christ*, and to permit no unjust treatment to make them deviate from that principle. Paul therefore adds for their further encouragement:<sup>3</sup> καὶ οὐκ ἐστὶ προσωπολήψια, [XXXIX e.] *and*

<sup>1</sup> On ἀνταπόδοσις (only found here in the N. T.), comp. Thuc. iv. 81. 1 (where, however, the sense is different); Plut. *Mor.* p. 72 F; Polyb. vi. 5. 3, xx. 7. 2, xxxii. 13. 6; passages from Diod. Sic. in Munthe's *Obs.* p. 390; and from the LXX. in Schleusner, I. p. 296; also ἀνταπόδομα in Rom. xi. 9.

<sup>2</sup> The decisive preponderance of the witnesses omitting this γάρ renders it quite im-

possible to uphold it by subjective criticism (in opposition to Hofmann), proceeding on the supposition that its omission may be traced to an artificial combination of ideas, which is imputed to the copyists. Just as little is the *Recepta* δε (instead of γάρ) in ver. 25 to be defended.

<sup>3</sup> Hofmann finds it incredible that Paul should have closed the section referring to

there is no partiality, of which likewise general proposition the intended application is, that in that requital the impartial Judge (Christ, comp. ver. 24) will not favor the masters, and will not injure the slaves, comp. Eph. vi. 9. The correct view is held substantially by Theodoret, Beza, Calvin, Estius, Zachariae, Ewald, and others. Others have understood *ὁ ἀδικῶν* as referring to the *slave* who violates his duty, in which case *ἀδικεῖν* is taken either in the strict sense of the *trespass of him who intentionally injures* his master (Hofmann, comp. Philem. 18), or loosely and generally in the sense of *doing wrong*, comp. Rev. xxii. 11 (Chrysostom, Theophylact, Bengel, Heinrichs, Storr, Flatt, Steiger, and others). But against this view the *κ. οὐκ ἐστι προσωπολ.* may be decisively urged, which assumes that the subject to be punished is *higher*, of superior rank; for the idea which has been imported into the passage is purely fanciful: "Tenues saepe putant, sibi propter tenuitatem ipsorum esse parcendum; id negatur," Bengel, in connection with which Theophylact appeals to Lev. xix. 15. And if on account of *οὐκ ἐστι προσωπολ.* the unjust *masters* must be taken as meant by *ὁ ἀδικῶν* in the application of the sentence, the reference to *both* parties, to the masters *and the slaves* (Erasmus, Grotius, and others, including Bähr, Huther, Baumgarten-Crusius, and Bleek, following Jerome and Pelagius), is thereby excluded, since *προσωπολ.* is appropriate *only* to the masters.—*κομίσεται*] *shall carry off for himself* (sibi), refers to the Messianic judgment, and *ἡδίκησε* to that which he, who is now *ἀδικῶν* (*present*), *has* (shall have) then done. On the expression *κομίζεσθαι κ.τ.λ.*, used to express the idea of a recompense equivalent to the deed in respect of its guilt, comp. Eph. vi. 8, and on 2 Cor. v. 10.—Respecting *προσωποληψία*, see on Gal. ii. 6.

#### NOTES BY AMERICAN EDITOR.

#### XXXVI. Vv. 1-4.

(a) The second part of the transition passage is found at the beginning of this chapter, vv. 1-4, (see Note xxxv. a.). These verses are introductory to the particular and special exhortations which follow.—(b) Meyer maintains here, as in ii. 12, that "the being risen with Christ is not meant in the sense of the regenerate moral life, but as the relation of real participation in the resurrection of Christ." The explanation of the word *συνηγέρθετε*, however, is to be determined, (1) by its contrast with *ἀπεθάνετε* (ii. 20); which is declared to be a dying to the *στοιχεῖα*; (2) by the fact that *συνηγέρθητε*, in ii. 12, is connected

the slaves with a proposition couched in such general terms as ver. 25, which applies *not to the slaves, but to the masters*. This, however, is an erroneous view. For in vv. 22-24 the apostle has instructed the slaves regarding their *active* bearing in service, and he is now, in the general proposition of ver. 25, suggesting for their reflection and delibe-

rate consideration the proper soothing and elevating point of view regarding their *passive* bearing in service also. Thus ver. 25 also applies to the *slaves*, and forms merely the *transition* to the precept for the masters in iv. 1. This applies also in opposition to the doubts expressed by Holtzmann, p. 44 f.



with faith and with a deliverance from sins; (3) by the evident reference of the exhortations which follow to things relating to the development of the regenerate moral life; (4) by a comparison with the strikingly similar passage in Rom. vi. 2 ff. All these points favor the view that the rising to the new spiritual life is meant. Alf. speaks of this explanation as "stultifying the sentence"; "for if the participation were an ethical one," he says, "what need to exhort them to its ethical realization?" The true view of the meaning is—as in Rom. vi. and viii.—that as, according to the idea and doctrine of the Christian life, every believer is, at his conversion and baptism, raised to a new spiritual life—having died to sin,—he is to be exhorted to conform his actual living, in all respects, to this idea. So far from stultifying the sentence—this is a mode of exhortation which all Christian teachers adopt, and which Paul himself uses in several of his Epistles.—(c) This rising to a new life is here, as in Rom. vi., described as a being raised with Christ, and the verb is put in the aor. tense, and in the compound form with *σίν*, because, by his faith and baptism, the union of the Christian with Christ becomes so close and complete, that it is as if he had actually died upon the cross with Him and had been actually raised with Him. The representation is, thus, a figurative one. The real physical resurrection of the believer, which is the result of Christ's resurrection, belongs to the future.

(d) The "things above" are the things which belong to the spiritual, heavenly life. The principles and characteristics of the life of the kingdom of God have their origin in heaven and descend, as it were, out of heaven into this world. These things are spoken of here in their perfection and consummation, and in their widest extent, and thus include all that belongs to the idea of the perfected heavenly life, on which the Christian is to set his whole mind, in contrast to earthly things. He is, accordingly, to lay aside all evil and to put on all good,—to have love, which is the bond of perfectness,—to be a new man in the image of God,—to look forward to the future glory.—(e) Ver. 3 gives a reason for ver. 2. This reason includes a repeated *ἀπεθάρτετε* and the statement *ἣ ζωῇ κ.τ.λ.* These latter words must therefore set forth, in some sense, a contrast to the idea of that to which they had died. The old life was an earthly one, related to and occupied with outward things and unspiritual desires and actions. The new life is a hidden one, having its centre and spring with Christ in God, and only to be manifested in all its glory when Christ Himself shall be manifested at the end. In view of this fact, the Christian should not give himself to the earthly things, but the heavenly. *Ζωή* refers, thus, to the soul-life which rests in Christ and is to be realized in its consummation hereafter.

### XXXVII. Vv. 5-11.

(a) The more detailed development of the exhortation *φρονεῖτε τὰ ἄνω* now follows in a paragraph vv. 5-17, which is divided into two half-paragraphs: vv. 5-11 giving the negative, and vv. 12-17 the positive side: the former passing over towards the latter in vv. 10, 11.—(b) As they had died with Christ, they should (on the negative side) put to death all that was inconsistent with the new life. This is expressed, at the beginning of the half-paragraph, by *νεκρώσατε τὰ μέλη τὰ ἐπὶ τῆς γῆς*. That *μέλη* here means the members, only so far as they are used in the service of sin (Rom. vi. 13, 19), is evident from the following words (*πορνείαν κ.τ.λ.*), and also from the fact that Paul never represents the

σῶμα or the μέλη as evil in themselves. It is only when sin, as a master, rules them, and employs them as its instruments, that evil comes in. From this fact it seems probable, that in the phrase τὰ ἐπὶ τῆς γῆς there is, at least, an intimation of the idea of this sinful use; and so, that the same idea is, in some degree, connected with the same words in ver. 2—a point which may be regarded as confirming, in its measure, the reference of the “being raised,” etc., to the new spiritual life.

(c) The connection of covetousness and sins of unchastity with each other, and of both of them with idolatry, is set forth in several places in Paul's writings; see Eph. v. 5; 1 Cor. v. 10, 11; 1 Thess. iv. 3-6 (?); Rom. i. 20-29. In the chief passage relating to the whole subject (Rom. i. 20 ff.), the sins of unchastity are presented as the first and great outgrowth of the idolatry of the heathen. Here, on the other hand, covetousness is spoken of as idolatry—the word idolatry having, however, a somewhat more specific sense. Lightf. and some others separate the words πορνείαν κ.τ.λ. from τὰ μέλη, and make them depend on the idea of ἀπόθεσθε of ver. 8, the construction being changed or made irregular by the intervening of other clauses. But it is more Pauline and, on the whole, more simple to make them appositional with μέλη, as Meyer does.—(d) The words ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας at the end of ver. 6, which are found in T. R. and retained by Meyer, R. V., Rid., Ell., de W., are rejected by Tisch., Treg., Alf., W. & H., Lightf., and others. If they are omitted, οἷς is neuter; if retained, it is masculine. In either case τοῖτοῖς is neuter. Comp. Rom. i. 18 ff., with respect to ὀργὴ θεοῦ and its coming upon sin.

(e) The view of Meyer with regard to ἀπεκδυάμενοι κ.τ.λ. is strongly supported by the first and fourth considerations which he presents: namely, the fact that the verbs ψεύδεσθε and ἀπόθεσθε are present, while the two participles are in the aorist, and the fact that the exhortation of ver. 12 is introduced by οὖν. It is supported, also, by the correspondence, if the words are understood in this way, between these participles and εἰ ἀποθάνετε, συνηγέρθητε, of ii. 20, iii. 1, as related to the exhortations there given. The comparison with Eph. iv. 22-24 cannot properly be urged against this view and in favor of making these words a part of the command in ψεύδεσθε, or an independent one, because the arrangement of the sentence in the passage is different in the points which are vital to this particular question. The participial clauses, accordingly, must be understood as a ground or motive, as Meyer says, for the whole ἀπόθεσθε . . . ἀλλήλους. They do not belong to ψεύδεσθε alone.

(f) The participle ἀνακαινούμενον is a descriptive or characteristic participle, describing the new man with reference to that progressive renewal which is inconsistent with the non-laying-aside of all the evils mentioned.—(g) κατ' εἰκόνα is probably to be joined with ἀνακαιν., not (as Meyer) with ἐπίγνωσιν. This is indicated by a comparison with Eph. iv. 24, and by the general intimations of the N. T. respecting the conformity of the new life to God and the Divine life. The explanation of Meyer seems artificial and is not made necessary by the position of the words. The full knowledge here spoken of is to be understood in accordance with the suggestions of the several passages in which this word occurs in this Ep. and in Eph. (Col. i. 10, ii. 2; Eph. i. 17, iv. 13). It is the knowledge of God and of truth, to which the progress of the new life bears the man onward as the end to be reached.—(h) In Gal. iii. 28, where the words of ver. 11 are found in nearly the same form, they occur most naturally in the course of an argument

against Judaizers, who would limit the Divine plan by national boundaries. Here, the reason of their use is less evident. The explanation given by Meyer, "where all the separating diversities have ceased, by which those phenomena of malevolence and passion mentioned in ver. 8 were occasioned and nourished," is hardly satisfactory. The phenomena in question were not occasioned so exclusively by these diversities as to make it natural to bring the latter forward with so much prominence. It would seem not improbable, that there may be some special reference to the views of the Colossian errorists, whose system was exclusive—both on its Jewish and Gnostic side—with reference to Gentiles, or to those of more barbarous and uncultured regions, and in opposition to whom Christ is now set forth as everything in the new life, just as He is elsewhere declared to be head of all angelic powers in whom they professed to believe.

### XXXVIII. Vv. 12-17.

(a) Vv. 12-17 present (see above) the more special exhortations on the positive side; the introductory *οὖν* referring to vv. 10, 11 which thus form, as already stated, a transition passage. If Meyer's view of *ταπεινοφροσύνη* is correct, as it probably is, it will be noticed that all the virtues which the readers are exhorted to put on are those which have reference to their relations to one another, until the end of ver. 15a. The *ἐν ἐνὶ σώματι* of the close of ver. 15 suggests the same thought, and it is again brought out in 16b. 17, and also in the following verses, 18-iv. 1, which set forth the mutual obligations of husbands and wives, etc. This peculiar prominence given to these relations may, perhaps, indicate a ground of the insertion of the words of ver. 11, additional to the one referred to in the notes on that verse.—(b) *πραΰτητα* here means *gentleness* (so also Meyer), rather than *meekness*, as it does also in 1 Cor. iv. 21; 2 Tim. ii. 25.—(c) The view of Meyer with respect to the supply of a participle, and not a verb, after *ὑμεῖς* of ver. 13, is hardly to be accepted. It makes the sentence less burdensome to supply a verb, and then to add in thought a new *ἐνδύσασθε* before *τὴν ἀγάπην* of ver. 14.—(d) With respect to the word *βραβεύειν* the following points are worthy of notice: (1) It is a peculiar word, not used in this simple verbal form elsewhere in Paul's writings or in the N. T. (2) The corresponding noun *βραβεῖον*, found in 1 Cor. ix. 24; Phil. iii. 14, has its full and legitimate meaning in both cases. The compound verb used in ii. 18 has an element of the same meaning, though not the exactness of the sense which the derivation would suggest. (3) The reference in the preceding context is to feelings which work out towards others, and which conflict with each other in the soul. (4) The words *ἐν ἐνὶ σώματι* point to a unity which would be secured by the exercise of the one sort of feelings and excluded by the other. These considerations favor the assigning to *βραβεύετω* of its strict sense—*act as umpire or judge*, as between conflicting emotions, etc.—(e) *ἐν ὑμῖν* (ver. 16) is better understood in the sense *within you*, than *in you as a church*, as Meyer takes it. The *ἐν ταῖς καρδίαις*, which precedes and follows, suggests the former meaning, though these words are not, indeed, in the same clause, and *ἐν πάσῃ σοφίᾳ* favors it. *ἐν ὑμῖν*, in such cases, is generally equivalent to *in animis vestris*.

(f) That the words *ψαλμοῖς . . . πνευματικαῖς* are to be connected with *διδάσκοντες κ.τ.λ.* is indicated by the insertion of *ἐν χάριτι* before *ἄδοντες*, and also by the corresponding passage in Eph. v. 19. In Eph., however, they are suggested in a



more natural connection—the outbreaking of song being the result of the working of the Divine Spirit upon the emotional nature apparently, (comp. the contrast with *μεθίσκεσθε οἶνον* in that passage). The suggestion here may be, possibly, of song as accompanying the teaching, etc., with all wisdom; but such teaching may even have been conveyed, at times, by this means. If the word of Christ dwelt in them richly, all their utterances, even those of emotion and praise, might become instructive and helpful in their relations to one another.—(g) *εὐχαριστοῦντες* (ver. 17)—The emphasis which Paul lays upon thankfulness in the Epistle, placing it at the end of his exhortations, etc., is very noticeable. Comp. i. 12; ii. 7; iii. 15; iv. 2. It should abound in all their walk and growth in the Christian life; it should accompany every prayer; it should attend upon their actions and their words, as they did their work for Christ; it should go out joyfully to God, as He made them fit to share in the inheritance of the saints.

## XXXIX. Vv. 18—25.

(a) This passage (iii. 18—iv. 1) sets forth the duties of the Christian life—which have been urged upon the readers comprehensively in iii. 1—4, and more in detail in iii. 12—17—in particular domestic and social relations. In the similar passage Eph. v. 21—vi. 9, they follow a similar exhortation with respect to speaking to one another in psalms, etc., and giving thanks to God through Christ, but the words “submitting yourselves to one another in the fear of Christ” are placed after “giving thanks,” etc. These duties are, accordingly, made a part of that general subjection to one another which is the duty of all Christians. This fact is to be borne in mind in the interpretation of the individual exhortations. The tendency to excess in pressing the doctrine of Christian liberty and equality at that early period, so as to interfere with the subordinations to which society had been accustomed, must also be considered.—(b) In connection with the general subjection of every one to every other, the exact correspondence in the duties of the two parties in the several cases should be observed. The child, for example, is no more under obligation to obey the father, than the father is not to provoke or fret the child. The whole matter is so presented as to remove all mere earthly and governmental ideas of subjection, and to make all the relations simply relations of self-surrendering love.—(c) The suggestion made by some writers, that the case of Onesimus led Paul to speak especially, and so fully, of slaves, seems improbable when we consider the parallel passage in Eph., the similar one in 1 Pet. ii. 18—iii. 7, and the allusion to slaves in Tit. ii. 9 ff., and also when we observe the evident intention to refer to the prominent relationships of domestic life.—(d) *δοῦλέτε* (ver. 24), which Meyer takes as an imperative, is perhaps better regarded as an indicative. Paul reminds the slaves that they are serving the Lord Christ, that Christ is the master whom they serve—therefore they should do everything as if to Him, and should know that the reward would come.—(e) It is noticeable that the words “there is no respect of persons,” which are made a ground of urgency in pressing the obligations of duty upon the slaves, in this Epistle, are made a similar ground in exhorting masters to fulfill their obligations in Eph. vi. 9.

# CHAPTER IV.

VER. 1. οὐρανοῖς] Lachm. and Tisch. read οὐρανῶ, following A B C  $\aleph^*$  min. vss. Clem. Or. Damasc. The plural is from Eph. vi. 9.—Ver. 3. δὲ ὁ] Lachm. reads δὲ ὁν, following B F G. Not attested strongly enough, especially as after τ. Χριστοῦ the masculine involuntarily suggested itself.—Ver. 8. γινῶ τὰ περὶ ὑμῶν] A B D\* F G min. Aeth. It., and some Fathers have γινώτε τὰ περὶ ὑμῶν.<sup>1</sup> Recommended by Griesb., received by Scholz, Lachm. and Tisch. 8, approved also by Rinck and Reiche; and rightly, because it has preponderant attestation, and is so necessary as regards the context that it is must not be regarded as an alteration from Eph. vi. 22 (comp. *in loc.*). The *Recepta* is to be regarded as having arisen through the omission of the syllable TE before TA.—Ver. 12. Instead of στήτε Tisch. 8 has σταθῆτε, only on the authority of A\* B and some min.—πεπληρωμένοι] A B C D\* F G  $\aleph$  min. have πεπληροφορημένοι. Recommended by Griesb., received by Lachm. and Tisch., and justly; the familiar πεπληρωμ. crept in involuntarily, or by way of gloss.—Ver. 13. ζῆλον πολλόν] Griesb. Scholz, Lachm. Tisch. Reiche read πολλὸν πόνον, following A B C D\*\*  $\aleph$  80, Copt., while D\* F G have πολλὸν κόπον, and Vulg. It.: multum laborem. Accordingly the *Recepta* is at any rate to be rejected, and πολλὸν πόνον to be preferred as having decisive attestation; πόνον was glossed partly by κόπον, partly by ζῆλον (πόθον and ἀγῶνα are also found in codd.). Neither ζῆλον nor κόπον would have given occasion for a gloss; and in the N. T. πόνος only further occurs in the Apocalypse.—Ver. 15. αὐτοῦ] A C P  $\aleph$  min. have αὐτῶν; B: αὐτῆς. The latter is the reading of Lachm., who with B\*\* instead of Νυμφῶν accents Νύμφαν. The αὐτῶν, which is received by Tisch. 8, is to be held as original; the plural not being understood was corrected, according as the name Νυμφ. was reckoned masculine or feminine, into αὐτοῦ or αὐτῆς.

Ver. 1. Τὴν ἰσότητα] not: *equity*, for the word signifies *aequalitas*, not *aequitas*, *i. e.* ἐπιείκεια (in opposition to Steiger, Huther, de Wette, Ewald, Bleek, and most expositors), but: *equality*,<sup>2</sup> so that ye, namely, *regard and treat the slaves as your equals*. What is herein required, therefore, is not a *quality of the master*, and in particular not the *freedom from moral unevenness*,<sup>3</sup> which is equivalent to δικαιοσύνη (Hofmann), but a *quality of the relation*, which is to be conceded; it is not at all, however, the equalization of the *outward* relation, which would be a *de facto* abolition of slavery, but

<sup>1</sup>  $\aleph^*$  has γινώτε τὰ περὶ ὑμῶν;  $\aleph^{**}$  deletes the τε, and is thus a witness for the *Recepta*.

<sup>2</sup> 2 Cor. viii. 13 f.; very often in Plato, Polyb. ii. 38. 8, vi. 8. 4; Lucian, *Herm.* 22, *Zeux.* 5, also the passages from Philo in Wetstein, and the LXX. Job xxxvi. 29; Zech. iv. 7.

<sup>3</sup> This conception, coincident with δικαιοσύνη,

does not pertain to ἰσότης at all; and just as little to ἴσος in Soph. *Phil.* 685, where ἴσος ἐν γ' ἴσοις ἀνὴρ is nothing else than *par inter pares*, namely, to his friends a friend, to his foes a foe. Comp. Schneidewin *in loc.* At many other passages ἴσος denotes the *equality of right*, that which is *impartial*, and is hence

rather *the* equality, which, amidst a continued subsistence of all the outward diversity, is brought about in the Christian *κοινωνία* by kindly treatment. While τὸ δίκαιον (*what is right*) expresses that which, according to the Christian consciousness of right, belongs *as matter of right* to the slave, τὴν ἰσότητα requires the concession of the *parity* (*égalité*) implied in the *Christian ἀδελφότης*. Paul has in view (in opposition to Hofmann) merely *Christian* slaves (whom he has exhorted in iii. 22 f.); otherwise, in fact, the conception of ἰσότης would be not at all appropriate. It is just by the Christian status of *both* parties that he desires to see their inequality in other respects ethically *counterbalanced*. A commentary on τὴν ἰσότητα is supplied by Philem. 16. At variance with the context, Erasmus, Melancthon, Vatablus, Cornelius a Lapide, Böhmer, and others understand the *equality of impartial treatment*, according to which the master does not *prefer one slave to another*. This would not in fact yield any definite moral character of the treatment in itself, nor would it suit *all the* cases where there is only *one* slave. As to the middle παρέχεσθε (Tit. ii. 7; Acts xix. 24), observe that it is based simply on the conception of the self-activity of the subject; Kühner, II. 1, p. 97.—[εἰδότες] consciousness, that serves as a motive, as in iii. 24.—καὶ ὑμεῖς κ.τ.λ.] Theophylact says correctly: ὥσπερ ἐκεῖνοι ὑμᾶς, οὕτω καὶ ὑμεῖς ἔχετε κύριον, and that *in heaven*, namely *Christ*.

Vv. 2-6. [On Vv. 2-6, see Note XL. pages 392, 393.] After having already concluded the *general* exhortations at iii. 17, Paul now subjoins some *by way of supplement*, and that in aphoristic epistolary fashion, concerning *prayer* along with *intercession* for himself (vv. 2-4), and *demeanor towards non-Christians* (vv. 5, 6). How special was the importance of both under the circumstances then existing! [XL a.]

Ver. 2. *To prayer apply yourselves perseveringly*; comp. Rom. xii. 12; Eph. vi. 18; Acts i. 14; also 1 Thess. v. 17: ἀδιαλείπτως προσεύχεσθε, which is substantially the same thing. Comp. Luke xviii. 1.—[γρηγορ. ἐν αὐτῇ] modal definition of the προσκατερεῖν: *so that ye are watchful* (that is, *alacres*, mentally attentive and alert, not weary and distracted, comp. 1. Thess. v. 6; Eph. vi. 18; 1 Pet. iv. 7, v. 7 f.; Matt. xxvi. 41) *in the same*. ἐν, not to be taken as instrumental, is meant of the business, *in the execution of which* they are to be vigilant, since it is *prayer in itself*, as an expression of the spiritual life, and not as *an aid to moral activity*, that is spoken of. Hence we must not interpret it, with Hofmann, as indicating *how Christian watchfulness ought to be* (namely, a watching *in prayer*), but rather how one ought to be *in praying* (namely, *watchful* therein). The point of the precept is the *praying*; and hence it is continued by προσερχομενοι.—ἐν εὐχαρ.] accompanying attitude, belonging to γρηγ. ἐν αὐτῇ; *with thanks-*

often combined with δίκαιος (*righteous* in the narrower sense). But ἰσότης is always (even in Polyb. ii. 38. 8) *equality*; see e. g. Plato, *Rep.* 658 C, where it is said of the democracy: ἰσότητά τινα ὁμοίως ἰσοῖς τε καὶ ἀνίσοις διανέμονται, that is, it distributes uniformly to *equal* and

*unequal* a certain *equality*. In such passages the conception of *égalité* comes into view with special clearness. Hofmann has explained our passage as if ἰσότης and ὁμαλότης, or λειότης (*levelness*), were identical conceptions.



giving, amidst thanksgiving, namely, for the benefits already received. Comp. i. 12, ii. 7, iii. 17; Phil. iv. 6; 1 Thess. v. 17. This is the essential element of the *piety* of prayer:<sup>1</sup> αὐτῇ γὰρ ἡ ἀληθεὶς εὐχὴ ἢ εὐχαριστία ἔχουσα ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, ὧν εὖ ἐπάθομεν ἢ ἐθλίβομεν, ὑπὲρ τῶν κοινῶν ἐνεργεσιῶν, Theophylact. The combination with τῇ προσευχῇ προσκαρτ. (Böhmer, Hofmann) is without ground in the context, although likewise suitable as to sense.

Ver. 3. Comp. Eph. vi. 19 f.—ἀμα καὶ περὶ ἡμῶν.] *while your prayer takes place at the same time also* (not merely for yourselves, for others, and about whatever other affairs, but at the same time also) *for us*, includes us also. This ἡμῶν, not to be referred to Paul *alone*, like the singular δέδεται subsequently and ver. 4, applies to *him and Timothy*, i. 1.—ἵνα] contents of the prayer expressed as its *purpose*, as in i. 9 and frequently.—θίραν τ. λόγον] [XL b.] is not equivalent to στόμα (Beza, Calvin, Zanchius, Estius, Cornelius a Lapide, Bengel, and others. comp. Storr and Böhmer)—a singular appellation which Eph. vi. 7 does not warrant us to assume—but is rather a figurative way of indicating the thought: *unhindered operation in the preaching of the gospel*. So long as this does not exist, there is not opened to the preachers a *door for the word*, through which they may *let it go forth*.<sup>2</sup> The παρήρσις of the preaching (Chrysostom, Oecumenius, Theophylact), however, lies not in the θίρα and its opening, but in what follows. Hofmann incorrectly holds that the closed door is conceived as being on the side of those, to whom the preachers wished to preach the word, so that it would not *enter in*. This conception is decidedly at variance with the immediately following λαλῆσαι κ.τ.λ., according to which the hindrance portrayed (the door to be opened) exists on the side of the preachers. Moreover, in this ἵνα ὁ θεὸς κ.τ.λ. the wish of the apostle, as regards his own person, is certainly directed to *liberation from his captivity* (comp. Philem. 22), not, however, to this *in itself*, but to the *free working* which depended on it. It was not the *preaching in the prison* which Paul meant, for that he *had*; but he *longed* after the opening of a θίρα τοῦ λόγου; God was to *give* it to him. Perhaps the thought of liberation suggested to himself the choice of the expression. Nor is the plural ἡμῶν and ἡμῖν, embracing others with himself, at variance with this view (as Hofmann holds); for by the captivity of the apostle his faithful friend and fellow-laborer Timothy, who was with him, was, as a matter of course, also hindered in the freedom of working, to which he might otherwise have devoted himself. This was involved in the nature of their personal and official *fellowship*. Observe how it is only with δέδεται that Paul makes, and must make, a transition to the singular. This transition by no means betrays (in opposition to Hitzig and Holtzmann) the words δὲ ὁ καὶ δέδεται, ἵνα φαν. αὐτὸς to be an

<sup>1</sup> But Olshausen incorrectly says: "the prayer of the Christian at all times, in the consciousness of the grace which he has experienced, can *only* be a prayer of thanksgiving." He holds the more general προσευχὴ to be more precisely defined by ἐνεύχαρ. Against

this view the very ver. 3 is decisive, where, in fact, Paul does *not* mean a prayer of thanks.

<sup>2</sup> Comp. 1 Cor. xvi. 9; 2 Cor. ii. 12; Dion. Hal. de vi Dem. p. 1026. 14: οὐδὲ θύρας ἰδὼν λόγος, also Pind. Ol. vi. 44; πύλας ὤμων ἀναπιννάμεν, Thecchl. fr. xiv. 2.

interpolation from Eph. vi. 20. The fact, that Paul elsewhere (Rom. vii. 2; 1 Cor. vii. 27, 39) has *δέειν* in the figurative sense, cannot matter; comp., on the contrary, the *δεσμός* and *δέσμιος* which he so often uses.—*λαλῆσαι κ.τ.λ.*] infinitive of the aim: *in order to speak the mystery of Christ*. The emphasis is on *λαλῆσαι*: *not to suppress it, but to let it be proclaimed*. Comp. 1 Cor. ii. 6; 2 Cor. iv. 13; 1 Thess. ii. 2.—*τοῦ Χριστοῦ*] genitive of the subject, the divine mystery contained in the appearance and redemptive act of Christ (comp. Eph. iii. 4), in so far, namely, as the divine counsel of redemption, concealed previously to its being made known by the gospel, was accomplished in Christ's mission and work (i. 26, ii. 2; Eph. i. 9; Rom. xvi. 25). Thus the *μυστήριον* of God in ii. 2 is, because Christ was the bearer and accomplisher of it, the *μυστήριον τοῦ Χριστοῦ*.—*δὲ ὁ καὶ δέδεμαι*] *δὲ ὁ* applies to the *μυστήρ.*; and the whole clause serves to *justify the intercession desired*. When, namely, Paul wishes *λαλῆσαι τὸ μυστήρ.* τ. X., he therewith desires that, which is in such sense his entire destination, that on account of this mystery—because, namely, he has made it known—he also bears his fetters. This *καὶ* is consequently the *also of the corresponding relation*, quite common with relatives (Baeumlein, *Partik.* p. 152).

Ver. 4. *ἵνα κ.τ.λ.*] cannot, seeing that the preceding *ἵνα ὁ Θεὸς ἀνοίξῃ κ.τ.λ.* means the *free preaching outside of the prison*, be dependent either on *δέδεμαι* (Bengel, Hofmann, comp. Theodoret) or on *προσευχόμενοι*, so that it would run parallel with *ἵνα* in ver. 3 (Beza, Bähr, de Wette, Baumgarten-Crusius, Dalmer, and others); it is the *aim of the λαλῆσαι τὸ μυστ.* τ. X.: *in order that I may make it manifest (by preaching) as I must speak it*. Comp. also Bleek, who, however, less simply attaches it already to *ἵνα ὁ Θεὸς ἀνοίξῃ κ.τ.λ.* The significant weight of this clause expressing the aim lies in the specification of mode *ὡς δεῖ με λαλῆσαι*, in which *δεῖ* has the emphasis. To give forth his preaching *in such measure, as it was the necessity of his apostolic destiny to do (δεῖ)*—so frankly and without reserve, so free from hindrance, so far and wide from land to land, with such liberty to form churches and to combat erroneous teachings, and so forth—Paul was unable, so long as he was in captivity, even when others were allowed access to him. There is a *tragic trait* in this *ὡς δεῖ με λαλῆσαι*, the feeling of the *hindered present*. [XL c.] The traditional explanation is that of Chrysostom: *μετὰ πολλῆς τῆς παρήρησας καὶ μηδὲν ὑποστείλαμενον*, namely, *in captivity*, where Paul longed to speak *in the right way* (de Wette; so usually), or *conformably to higher necessity* (Bähr, Huther, comp. Beza, 1 Cor. ix. 16), or *without allowing himself to be disturbed in his preaching as apostle to the Gentiles* by his imprisonment occasioned by Jewish-Christian hostility (Hofmann). But in opposition to the reference of the whole intercession to the ministry *in prison*, see on ver. 3. The wish and the hope of working once more *in freedom* were so necessarily bound up in Paul with the consciousness of his comprehensive apostolic task, that we can least of all suppose him to have given it up already in Caesarea, where he appealed to the emperor. Even in the Epistle to the Philippians (i. 25, ii. 24), his expectation is still in fact directed to renewed freedom of working.

Ver. 5 f. Another exhortation, for which Paul must still have had occasion, although we need not seek its link of connection with the preceding one. Comp. Eph. v. 15 f., where the injunction here given in reference to the non-Christians is couched in a general form.—ἐν σοφίᾳ] Practical Christian *wisdom* (not mere prudence; Chrysostom aptly quotes Matt. x. 16) is to be the *element*, in which their walk amidst their intercourse with the non-Christians moves. πρὸς of the social direction, Bernhardy, p. 205. As to οἱ ἕξω, see on 1 Cor. v. 12. Comp. 1 Thess. iv. 12.—τὸν καιρὸν ἕξαγορ.] definition of the mode in which that injunction is to be carried out: *so that ye make the right point of time your own* (see on Eph. v. 16), allow it not to pass unemployed. *For what?* is to be inferred solely from the context; namely, *for all the activities in which that same wise demeanor in intercourse with the non-Christians finds expression*—which, consequently, may be according to the circumstances very diversified. Individual limitations of the reference are gratuitously introduced, such as “ad ejusmodi homines meliora docendos,” Heinrichs, comp. Erasmus, Beza, Calovius, and others, including Flatt and Böhmer; or: “in reference to the furtherance of the kingdom of God,” Huther, Hofmann. There is likewise gratuitously imported the idea of the *shortness* of time, on account of which it is to be well applied (Chrysostom, Oecumenius, Castalio, and others, including Bähr), as also the view that the καιρὸς, which signifies the αἰὼν οὗτος, is not the property of the Christian, but belongs τοῖς ἕξω, and is to be made by Christians their own through good deeds (Theodoret, comp. Oecumenius), or by peaceful demeanor towards the non-Christians (Theophylact). Lastly, there is also imported the idea of an *evil* time from Eph. v. 16, in connection with which expositors have in turn lighted on very different definitions of the meaning; e.g. Calvin: “in tanta sæculi corruptela eripiendam esse benefaciendi occasionem et cum obstaculis luctandum;” Grotius: “effugientes pericula.”—Ver. 6. ὁ λόγ. ἡμ.] *what ye speak*, namely, πρὸς τοὺς ἕξω; the more groundless, therefore, is the position of Holtzmann, that ver. 6 is a supplement inserted at a later place, when it should have properly come in at chap. iii. between vv. 8 and 9. ἔστω is to be supplied, as is evident from the preceding imperative περιπατεῖτε.—ἐν χάριτι] denotes *that with which* their speech is to be furnished, *with grace, pleasantness*.<sup>1</sup> This χαρίεντως εἶναι of speaking (comp. Plato, *Prot.* p. 344 B, *Rep.* p. 331 A) is very different from the χαρτογλῶσσεῖν of Aesch. *Prom.* 294.—ἀλατὶ ἡρτυμ.] *seasoned with salt*, a figurative representation of speech as *an article of food*, which is communicated. The *salt* is emblem of *wisdom*, as is placed beyond doubt by the context in ver. 5, and is in keeping with the sense of the following εἰδέναι κ.τ.λ. (comp. Matt. v. 13; Mark ix. 49, 50). As an article of food seasoned with salt<sup>2</sup> is thereby rendered *palatable*, so what is spoken receives through wisdom (in contents and form) its morally *attracting, exciting, and*

<sup>1</sup> Comp. on Luke iv. 22; Ecclus. xxvi. 16, xxxvii. 21; Hom. *Od.* viii. 175; Dem. 51. 9.

<sup>2</sup> The poets use ἀρτυέν often of articles of food or wines, which are prepared in such a

way as to provoke the palate. Soph. *Fragm.* 601, Dind.; Athen. ii. p. 68 A; Theoph. *de odor.* 51; Symm. *Cant.* viii. 2. Hence ἀρτυμα, *spice*.



stimulating quality. Its opposite is the *stale, ethically insipid* (not the morally rotten and corrupt, as Beza, Böhmer, and others hold) quality of speech, the *μῶρον, μωρολογεῖν*, in which the moral stimulus is wanting. The designation of wit by *ἄλς* (*ἄλεις*) among the later Greeks<sup>1</sup> is derived from the *pungent* power of salt, and is not relevant here. Moreover, the relation between the two requirements, *ἐν χάριτι* and *ἀλατι ἡρτυμένος*, is not to be distinguished in such a way that the former shall mean the *good* and the latter the *correct* impression (so, arbitrarily, Hofmann); but the former depicts the character of the speech *more generally*, and the latter *more specially*. The good and correct impression is yielded by *both*.—*εἰδέναι* κ.τ.λ.] taken groundlessly by Hofmann in an imperative sense (see on Rom. xii. 15; Phil. iii. 16), is, as if *ὥστε* stood alongside of it, the *exegetical* infinitive for more precise definition: *so that ye know*.<sup>2</sup> This *εἰδέναι* (to understand how, see on Phil. iv. 12) is, in fact, just an ability, which would not be found in the absence of the previously-described quality of speech, but is actually existent through the same.—*πῶς*] which may be in very different ways, according to the varieties of individuality in the questioners. Hence: *ἐνὶ ἐκάστῳ*, “nam haec pars est non ultima prudentiae, singulorum habere respectum,” Calvin.—*ἀποκρίνεσθαι*] We may conceive reference to be made to questions as to points of faith and doctrine, as to moral principles, topics of constitution and organization, historical matters, and so forth, which, in the intercourse of Christians with non-Christians, might be put, sometimes innocently, sometimes maliciously (comp. 1 Pet. iii. 1), to the former, and required *answer*. Paul does not use the word elsewhere. Comp. as to the thing itself, his own example at Athens, Acts xvii.; before Felix and Festus; before the Jews in Rome, Acts xxviii. 20, and so forth; and also his testimony to his own procedure, 1 Cor. ix. 20–22. Chrysostom, Theodore, Calovius, and others, inappropriately mix up *believers* as included in *ἐνὶ ἐκάστῳ*, in opposition to ver. 5.

Vv. 7–9. Sending of Tychicus, and also of Onesimus. Comp. on Eph. vi. 21 f.—By *ἀδελφ.* Paul expresses the *relation* of Tychicus as a *Christian brother generally*; by *διάκονος*, his *special* relation as the apostle's official *servant*, in which very capacity he employs him for such missions; and by *σύνδουλός* (i. 7) he delicately, as a mark of honor, places him as to official category on a footing of equality with himself; while *ἐν κυρίῳ*, belonging to the two latter predicates,<sup>3</sup> marks the *specific definite character*, according to which nothing else than simply Christ—His person, word, and work—is the sphere in which these relations of service are active. Comp. Eph. vi. 21.—*εἰς αὐτό τοῦτο*] for this very object, having a retrospective reference as in Rom. xiii. 6, 2 Cor. v. 5 (in opposition to Hofmann), in order, namely, that ye may learn from him all that concerns me. The fol-

<sup>1</sup> Plut. *Moral.* p. 685 A; Athen. ix. p. 366 C.

<sup>2</sup> See Matthiae, § 532 f., p. 1235 f.; Winer, p. 296 [E. T. 316].

<sup>3</sup> *διάκονος* and *σύνδουλός* are also connected by the common attribute *πιστός*, and sepa-

rated from *ἀδελφός*, which has its special adjective. Chrysostom, moreover, aptly remarks on the different predicates: τὸ ἀξιόπιστον συνήγαγεν.

lowing *ἵνα γνῶτε τὰ π. ἡμῶν* (see the critical remarks) is explicative; *πάντα ἡμ. γνωρ. τὰ ὧδε* in ver. 9 then corresponds to both. Comp. on Eph. vi. 22.—*παρακαλ.*] *may comfort*, in your anxiety concerning me, respecting my position. With the reading *γνῶ τὰ περὶ ἡμῶν*, the reference would be to the sufferings of the readers; *—σὺν Ὀνησίμῳ*] belonging to *ἑπεμψα*. As to this slave of Philemon, see Introd. to the Epistle to Philemon. Paul commends him <sup>2</sup> as his *faithful* (*πιστός*, as in ver. 7, not: *having become a believer*, as Bähr would render it) *and beloved brother*, and designates him then as *Colossian*, not in order to do honor to their city (Chrysostom, Theophylact), but in order to bespeak their special *sympathy* for Onesimus, the particulars as to whom, especially as regards his conversion, he leaves to be communicated orally.—*ἐξ ἡμῶν*] As a Colossian he was *from among them*, that is, one belonging to their church. Comp. ver. 12.—*τὰ ὧδε*] *the state of matters here*, to which *τὰ κατ' ἐνέ*, ver. 7, especially belonged.

Ver. 10. [On vv. 10-18, see Note XLI. pages 393, 394.] Sending of salutations down to ver. 14.—*Ἀρίσταρχος*] a Thessalonian, known from Acts xix. 29, xx. 4, xxvii. 2, Philem. 24, was with Paul at *Cæsarea*, when the latter had appealed to the emperor, and travelled with him to Rome, Acts xxvii. 2.—*ὁ συναιχμάλωτός μου*] [XLI a.] *Οὐδὲν τούτου τοῦ ἐγκωμίου μείζον*, Chrysostom. In the contemporary letter to Philemon at ver. 24, the same Aristarchus is enumerated among the *συνεργοί*; and, on the other hand, at ver. 23 *Epaphras*, of whose sharing the captivity *our* Epistle makes no mention (see i. 7), is designated as *συναιχμάλωτος*, so that in Philem. *l. c.* the *συναιχμάλωτος* is expressly distinguished from the mere *συνεργοί*, and the former is *not* affirmed of Aristarchus. Hence various interpreters have taken it to refer not to a *proper, enforced* sharing of the captivity, but to a *voluntary* one, it being assumed, namely, that friends of the apostle allowed themselves to be temporarily shut up with him in prison, in order to be with him and to minister to him not merely as visitors, but continuously day and night. Comp. Huther, de Wette, and Fritzsche, *ad Rom.* I. p. xxi. According to this view, such friends *changed places* from time to time, so that, when the apostle wrote *our* letter, *Aristarchus*, and when he wrote that to Philemon, *Epaphras*, shared his captivity. But such a relation could the less be gathered by the readers from the mere *συναιχμάλωτος* (comp. Lucian, *As.* 27), seeing that Paul himself was a prisoner, and consequently they could not but find in *συναιχμάλ.* simply the entirely similar position of Aristarchus as a *συνδεσμώτης* (Plat. *Rep.* p. 516 C: Thuc. vi. 60. 2), and that as being so at the same time, not, as in Rom. xvi. 7, at some earlier period. Hence we must assume that *now* Aristarchus, but when the Epistle to *Philemon* was written, *Epaphras*, lay in prison at the same time with the apostle,—an imprisonment which is to be regarded as detention for trial, and the change of persons in the case must have had its explanation in circumstances to us unknown but

<sup>1</sup> δεικνύει καὶ αὐτοὺς ἐν πειρασμοῖς ὄντας καὶ παρακλήσεως χρῆζόντας, Theophylact, comp. Chrysostom.

<sup>2</sup> And how wisely and kindly, after what

had happened with Onesimus! Yet Holtzmann holds that of the whole verse only the name Onesimus is characteristic, and reckons the verse to owe its existence to that name.

yet, notwithstanding the proximity of the two letters in point of time, sufficiently conceivable. It is to be observed, moreover, that as *αἰχμάλ.* always denotes captivity *in war* (see on Eph. iv. 8; also Luke iv. 18), Paul by *συναίχμ.* sets himself forth as a captive *warrior* (in the service of Christ). Comp. *συστρατιώτης*, Phil. ii. 25; Philem. 2. Hofmann (comp. also on Rom. xvi. 7) is of opinion that we should think "of the *war-captive state of one won by Christ from the kingdom of darkness*," so that *συναίχμάλωτος* would be an appellation for *fellow-Christian*; but this is an aberration, which ought least of all to have been put forth in the presence of a letter, which Paul wrote in the very character of a *prisoner*.—Upon *ἀνεψιός*, *consobrinus*, *cousin*: Herod. vii. 5. 82, ix. 10; Plat. *Legg.* xi. p. 925 A; Xen. *Anab.* vii. 8. 9, Tob. vii. 22, Num. xxxvi. 11; see Andoc. i. 47; Pollux, iii. 28. Not to be confounded either with *nephew* (*ἀδελφιδεύς* or with *ἀνεψιάδης*, cousin's son, in the classical writers, *ἀνεψιού παῖς*. See generally, Lobeck, *ad Phryg.* p. 506. To take it in a wider sense, like our "kinsman, relative"<sup>1</sup> there is the less reason, seeing that Paul does not use the word elsewhere. Moreover, as no other Mark at all occurs in the N. T., there is no sufficient ground for the supposition of Hofmann, that Paul had by *ὁ ἀνεψ. Βαρν.* merely wished to signify *which* Mark he meant. Chrysostom and Theophylact already rightly perceived that the relationship with the highly-esteemed Barnabas was designed to redound to the commendation of Mark.—*περὶ οὗ ἐλάβ. ἐντολ.*] *in respect of whom (Mark) ye have received injunctions*<sup>2</sup>—a remark which seems to be made not without a design of reminding them as to their execution. *What* injunctions are meant, *by whom* and *through whom* they were given, and whether *orally* or *in writing*, Paul does not say; but the recalling of them makes it probable that they proceeded *from himself*, and were given *ἀγράφως διὰ τῶν* (Oecumenius). Ewald conjectures that they were given in the letter to the Laodiceans, and related to love-offerings for Jerusalem, which Mark was finally to fetch and attend to. But the work of collection was probably closed with the last journey of the apostle to Jerusalem. Others hold, contrary to the notion of *ἐντολή*, that *letters of recommendation* are meant from *Barnabas* (Grotius), or from the *Roman church* (Estius); while others think that the following *ἐὰν ἐλάβη κ.τ.λ.* forms the contents of *ἐντολὰς* (Calvin—who, with Syriac, Ambrosiaster, and some codd., reads subsequently *δέξασθαι*,—comp. Beza, Castalio, Bengel, Bähr, and Baumgarten-Crusius), a view against which may be urged the plural *ἐντολὰς* and the absence of the article. Hofmann incorrectly maintains that *περὶ οὗ ἐλάβ. ἐντολὰς* is to be taken along with *ἐὰν ἐλάβη π. ὑμ.*: *respecting whom ye have obtained*

<sup>1</sup> So in Hom. *II.* ix. 464, who, however, also uses it in the strict sense as in x. 519.

<sup>2</sup> *περὶ οὗ* is not to be referred to Barnabas, as, following Theophylact and Cajetan (the former of whom, however, explains as if *παρ' οὗ* were read), Otto, *Pastoralbr.* p. 259 ff., has again done. The latter understands under the *ἐντολὰς* instructions formerly issued to the Pauline churches *not to receive Barna-*

*bas*, which were now no longer to be applied. As if the *παροξυσμός* of Acts xv. 39 could have induced the apostle to issue such an *anathema* to his churches against the highly-esteemed Barnabas, who was accounted of apostolic dignity! Paul did not act so unjustly and imprudently. Comp., on the contrary, Gal. ii. 9 and (notwithstanding what is narrated at Gal. ii. 11) 1 Cor. ix. 6.



instructions for the case of his coming to you. This the words could not mean; for ἐὰν ἐλθῇ π. ἡμ. signifies nothing else than: *if he shall have come to you*, and this accords not with ἐλάβ. ἐντολ., but only with δέξασθε αὐτόν,<sup>1</sup> which Hofmann makes an exclamation annexed without connecting link (that is, with singular abruptness).—ἐὰν ἐλθῇ κ.τ.λ.] Parenthesis; Mark must therefore have had in view a journey, which was to bring him to Colossae. δέχσθαι of hospitable reception, as often in the N. T. (Matt. x. 14; John iv. 45) and in classical authors (Xen. Anab. iv. 8. 23). From the circumstance, however, that δέξασθε stands without special modal definition, it is not to be inferred that Paul was apprehensive lest the readers should not, without this summons, have recognized Mark (on account of Acts xv. 38 f.) as an apostolic associate (Wieseler, *Chronol. des apost. Zeitalt.* p. 567). Not the simple δέξασθε, but a more precise definition, would have been called for in the event of such an apprehension.

Ver. 11. [XLI b.] Of this *Jesus* nothing further is known.—οἱ ὄντες ἐκ περιτ. is to be attached, with Lachmann (comp. also Steiger, Huther, Bleek), to what follows, so that a full stop is not to be inserted (as is usually done) after περιτ. Otherwise οἱ ὄντες ἐκ περιτ. would be purposeless, and the following οἱτοὶ μόνοι κ.τ.λ. too general to be true, and in fact at variance with the subsequent mention of Epaphras and Luke (vv. 12–14). It is accordingly to be explained: *Of those, who are from the circumcision, these alone* (simply these three, and no others) *are such fellow-laborers for the kingdom of the Messiah, as have become a comfort to me.* The Jewish-Christian teachers, consequently, worked even at Caesarea to a great extent in an anti-Pauline sense. Comp. the complaint from Rome, Phil. i. 15, 17. The nominative οἱ ὄντες ἐκ περιτ. puts the *generic* subject at the head; but as something is to be affirmed not of the *genus*, but of a *special part* of it, that general subject remains without being followed out, and by means of the μετὰβασις εἰς μέρος the special subject is introduced with οἱτοὶ, so that the verb (here the εἰσι to be supplied), now attaches itself to the latter. A phenomenon of partitive apposition, which is current also in classical authors.<sup>2</sup> Hence there is the less reason for breaking up the passage, which runs on simply, after the fashion adopted by Hofmann, who treats ἐκ περιτομῆς οἱτοὶ μόνοι as inserted parenthetically between οἱ ὄντες and συνεργοί. The complimentary affirmation is to be referred to all the three previously named, without arbitrary exclusion of Aristarchus (in opposition to Hofmann). At any rate, *Caesarea* was a city so important for the Christian mission, that many teachers, Jewish-Christian and Gentile-

<sup>1</sup> In 1 Tim. iii. 14 f., a passage to which Hofmann, with very little ground, appeals, the verb of the chief clause is, in fact, a *present* (γράφω), not, as would be the case here, a *praeterite*, which expresses an act of the past (ἐλάβερε). There the meaning is: *In the case of my departure being delayed, however, this my letter has the object, etc.* But here, if the conditional clause were to be annexed to the past act ἐλάβερε, the circumstance condition-

ing the latter would logically have to be conceived and expressed in *oblique* form (*from the point of view of the person giving the injunction*), in some such form, therefore, as: εἰ ἐλθοι πρὸς ὑμᾶς (comp. Acts xxiv. 19, xxvii. 39; Klotz, *ad Devar.* p. 491 f.).

<sup>2</sup> See Kühner, II. 1, p. 246; Nägelsbach and Faesi on Hom. *Il.* iii. 211. Comp. Matthiae, p. 1307.

Christian, must have frequented it, especially while Paul was a prisoner there; and consequently the notice in the passage before us need not point us to *Rome* as the place of writing.—[παρηγορία] *consolation, comfort*, only here in the N. T.; more frequently in Plutarch; see Kypke. Μέγιστον ἐγκώμιον τὸ τῷ ἀποστόλῳ γινέσθαι θύμην διὰ τὴν πρόξενον, Theodoret. Bengel imposes an arbitrary limitation: “in *forensi* periculo.”

Ver. 12. Ἐπαφρᾶς] See i. 7 and *Intro.*—It is to be observed that, according to ver. 11, Epaphras, Luke, and Demas (ver. 14) were *no Jewish-Christians*, whereas Tiele in the *Stud. u. Krit.* 1858, p. 765, holding Luke to be by birth a Jew, has recourse to forced expedients, and wishes arbitrarily to read between the lines. Hofmann, refining groundlessly (see on ver. 14), but with a view to favor his presupposition that all the N. T. writings were of Israelite origin,<sup>1</sup> thinks that our passage contributes nothing towards the solution of the question as to Luke's descent; comp. on Luke, *Intro.* § 1.—ὁ ἐξ ἑμῶν] as in ver. 9, exciting the affectionate special *interest* of the readers; ἐπερ ἑμῶν afterwards thoughtfully corresponds.—δοῦλος X. is to be taken together with πάντοτε ἀγωνίζ., but ὁ ἐξ ἑμῶν is not to be connected with δοῦλος (Hofmann); on the contrary, it is to be taken by itself as a special element of recommendation (as in ver. 9): Epaphras, your own, a servant of Christ who is always striving, etc.—ἀγωνίζ.] Comp. Rom. xv. 30. The more *fervent* the prayer for any one is, the more is it a *striving for him*, namely, in opposition to the dangers which threaten him, and which are present to the vivid conception of him who wrestles in prayer. Comp. also ii. 1. The striving of Epaphras in prayer certainly had reference not merely to the *heretical* temptations to which the Colossians, of whose church he was a member, were exposed, but—as is evident from ἵνα σῇτε κ.τ.λ. (purpose of the ἀγωνίζ. κ.τ.λ.)—to *everything* generally, which endangered the right Christian frame in them.—σῇτε] designation of *steadfast perseverance*; in which there is neither wavering, nor falling, nor giving way. To this belongs ἐν παντί θελήμ. τ. Θ., [XLI c.] expressing *wherein* (comp. 1 Pet. v. 12) they are to maintain steadfastness; *in every will of God*, that is, *in all that God wills*. Comp. on σῇναι ἐν in this sense, John viii. 44; Rom. v. 2; 1 Cor. xv. 1, xvi. 13. This connection (comp. Bengel and Bleek) recommends itself on account of its frequent occurrence, and because it completes and rounds off the whole expression; for σῇτε now has not merely a *modal* definition, τέλ. κ. πεπληρ., but also a *local* definition, which admirably corresponds to the figurative conception of *standing*. This applies, at the same time, in opposition to the usual mode of construction with τέλ. κ. πεπληρ., followed also by Hofmann, according to which ἐν π. θελ. τ. Θ. would be the moral sphere, “*within which* the perfection and firm conviction are to take place,” Huther.<sup>2</sup>—τέλειται καὶ

<sup>1</sup>This postulate, wholly without proof, is also assumed by Grau, *Entwicklungsgesch. d. neutest. Schriftth.* I. p. 54.

<sup>2</sup>If we follow the *Recepta* πεπληρωμένοι (see the critical remarks), on the other hand, we must join, as is usually done, following Chry-

sostom and Luther, ἐν π. θελ. τ. Θεοῦ το πεπληρωμ.: filled with every will of God, which, instead of being transformed into “*voluntatis divinae verae et integrae cognitio*” (Reiche, comp. Beza), is rather to be understood as denoting that the heart is to be full of all that

πεπληροσφορημένοι] *perfect and with full conviction* (comp. ii. 2; Rom. iv. 21, xiv. 5; and see on Luke i. 1) obtain through the context (σκήπε ἐν π. θ. λ. τ. θ.) their more definite meaning; the former as *moral* perfection, such as the true Christian ought to have (i. 28); and the latter, as *steadfastness of conscience*, which excludes all scruples as to what God's will requires, and is of decisive importance for the τελειότης of the Christian life; comp. Rom. xiv. 5, 22 f.

Ver. 13. *General testimony in confirmation of the particular statement* made regarding Epaphras in πᾶντοτε κ. τ. λ.; on which account there is the less reason to ascribe to the interpolator the more precise definition of ἀγωνιζ., ἐπ. ἑμ., which is given by ἐν ταῖς προσερχ. (Holtzmann). The γάρ is sufficiently clear and logical.—πολὺν πόνον (see the critical remarks); *much toil*, which is to be understood of the exertion of *mental* activity—of earnest working with its cares, hopes, wishes, fears, temptations, dangers, and so forth. The word is *purposely chosen*, in keeping with the conception of the conflict (ver. 12); for πόνος is formally used of the toil and trouble of conflict.<sup>1</sup>—καὶ τῶν ἐν Λαοδ. κ. τ. ἐν Ἱεραπ. Epaphras had certainly labored in these adjoining towns, as in Colossae, which was probably his headquarters, as founder, or, at least, as an eminent teacher of the churches.

Ver. 14. *Luke the physician, the (by me) beloved*, is the *Evangelist*—a point which, in presence of the tradition current from Iren. iii. 14. 1 onward, is as little to be doubted as that the Mark of ver. 10 is the Evangelist. Luke was with Paul at Caesarea (Philem 24), and traveled with him to Rome (Acts xxvii. 1), accompanying him, however, not *as* physician (as if μόν or ἡμῶν had been appended), but as an associate in teaching, as συνεργός, Philem. 24. Hofmann calls this in question, in order to avoid the inference from ver. 11, that Luke was a non-Israelite. The addition, moreover, of ὁ ἱατρός is simply to be explained after the analogy of all the previous salutations sent, by assuming that Paul has appended to *each* of the persons named a special characteristic description by way of recommendation.<sup>2</sup> The case of Δημάς is the only exception; on which account it is the more probable that the latter had even at this time (at the date of 2 Tim. iv. 10 he has *abandoned* him) seemed to the apostle not quite surely entitled to a *commendatory* description, although he still, at Philem. 24, adduces him among his συνεργοί, to whose number he still *belonged*. [XLI d.] Hence the assumption of such a probability is not strange, but is to be preferred to the altogether precarious opinion of Hofmann, that Demas

God wills, and that in no matter, consequently, is any other will than the divine to rule in the believer. Respecting ἐν, comp. on Eph. v. 18. Bähr incorrectly renders: "by virtue of the whole counsel of God," which is not possible on account of the very absence of the article in the case of παντί. Grotius, Heinrichs, Flatt, and others, erroneously hold that ἐν is equivalent to εἰς.

<sup>1</sup> See Herod. vi. 114, viii. 89; Plat. *Phaedr.* p. 247 B; Dem. 637. 18; Eur. *Suppl.* 317; Soph. *Trach.* 21. 169; often so in Homer as *Il.* i. 467,

and Nägelsbach *in loc.*; comp. Rev. xxi. 4.

<sup>2</sup> In the case of Luke, the attachment of the honorable professional designation ὁ ἱατρός to the name suggested itself so naturally and spontaneously—considering the peculiarity of his professional position, to which there was probably nothing similar in the case of any other συνεργός—that there is no reason to assume any special purpose in the selection (Chrysostom, Erasmus, and many, suggest that the object was to distinguish Luke from others of the same name).



was the *amanuensis* of the letter, and had, with the permission of the apostle, inserted his name (comp. Bengel's suggestion). Whence was the reader to know that? How very different is it at Rom. xvi. 22! The name itself is not Hebrew (in opposition to Schoettgen), but Greek; see Boeckh. *Corp. inscrip.* 1085; Becker, *Anecd.* 714.

Ver. 15. Messages down to ver. 17.—The first *καὶ* is: *and especially, and in particular*, so that of the Christians at Laodicea (τοὺς ἐν Λαοδ. ἀδελφ.). *Nymphas* is specially<sup>1</sup> singled out for salutation by name. In the following *καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλ.*, *the church which is in their house*, the plural αὐτῶν (see the critical remarks) cannot without violence receive any other reference than to τοὺς ἐν Λαοδ. ἀδελφοὺς κ. Νυμφῶν. Paul must therefore (and his readers were more precisely aware how this matter stood) indicate a church *different* from the Laodicean church, a *foreign* one, which, however, was in *filial* association with that church, and held its meetings in the same house wherein the Laodiceans assembled. [XLI c.] If we adopt the reading αὐτοῦ, we should have to think, not of the *family* of Nymphas (Chrysostom, Theodoret, Calvin, and others), but, in accordance with Rom. xvi. 5, 1 Cor. xvi. 19, Philem. 2, of a *portion of the Laodicean church*, which held its separate meetings *in the house* of Nymphas. In that case, however, the persons here saluted would have been already included among τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς. The plural αὐτῶν by no means warrants the ascribing the origin of ver. 15 to an unseasonable reminiscence of 1 Cor. xvi. 19 and Rom. xvi. 5, perhaps also of Philem. 2 (Holtzmann). What a mechanical procedure would that be!—The *personal name* Nymphas itself, which some with extreme arbitrariness would take as a symbolic name (Hitzig, comp. Holtzmann), is not elsewhere preserved, but we find *Nymphaeus*, *Nymphodorus*, *Nymphodotus*, and *Nymphius*, also *Nymphis*.

Ver. 16.<sup>2</sup> This message presupposes essentially similar circumstances in the two churches.—*ἡ ἐπιστολή* is, as a matter of course, the present Epistle now before us; Winer, p. 102 [E. T. 107]. Comp. Rom. xvi. 22; 1 Thess. v. 27.—*ποιήσατε, ἵνα* *procure, that*. The expression rests on the conception: *to be active, in order that something may happen*, John xi. 37.<sup>3</sup> The following *καὶ τὴν ἐκ Λαοδ. κ.τ.λ.* is, with emphatic prefixing of the object, likewise dependent on *ποιήσατε*, not co-ordinated with the latter as an independent imperative sentence like Eph. v. 33—a forced invention of Hofmann, which, besides, is quite inappropriate on account of the stern command which it would yield.<sup>4</sup>—*τὴν ἐκ Λαοδικείας*] not: *that written to me*

<sup>1</sup>Nymphas appears to have been specially well known to the apostle, and on friendly terms with him; perhaps a *συνεργός*, who was now for a season laboring in the church at Laodicea.

<sup>2</sup>See Anger, *Beitr. zur histor. krit. Einl. in d. A. u. N. T. I.*; über den *Laodicenerbrief*, Leip. 1843; Wieseler, *de epistola Laodicea*, Gott. 1844; and *Chronol. d. apost. Zeit.* p. 450 ff.; Bartori, *Ueber d. Laodicenserbrief*, Lüß. 1853.

<sup>3</sup>Comp. Herod. i. 8: *ποιεῖ, ὅπως κ.τ.λ.*, i. 209; Xen. *Cyrop.* vi. 3. 18.

<sup>4</sup>Hofmann needed, certainly, some such artificial expedient, wholly without warrant in the words of the text, to favor his presupposition that the *Epistle to the Ephesians* was meant, and that it was a *circular letter*. For a *circular letter* goes through the circuit destined for it of itself, and there is no occasion to ask or to send for it in order to *pro-*

from *Laodicea*. So *τις* in Chrysostom, who himself gives no decisive voice, as also Syriac, Theodoret, Photius in Oecumenius, Erasmus, Beza, Vatablus, Calvin, Calovius, Wolf, Estius, Cornelius a Lapide, Storr, and others, as also again Baumgarten-Crusius. This is at variance with the context, according to which *καὶ ὑμεῖς*, pursuant to the parallel of the first clause of the verse, presupposes the *Laodiceans*, not as the *senders* of the letter, but as the *receivers* of the letter, by whom it was *read*. How unsuitable also would be the form of the message by *ποιήσατε*! Paul must, in fact, have *sent* to them the letter. Lastly, neither the object aimed at (Theophylact already aptly remarks: *ἀλλ' οὐκ οἶδα τί ἂν ἐκείνης*—namely, that alleged letter of the *Laodiceans*—*ἰδεῖ αὐτοῖς πρὸς βελτίωσιν*), nor even the *propriety* of the matter would be manifest. Purely fanciful is the opinion of Jablonsky, that Paul means a letter of the *Laodiceans* to the *Colossian overseers*, as well as that of Theophylact: *ἡ πρὸς Τιμόθεον πρώτη· αὕτη γὰρ ἐκ Λαοδικείας ἐγράφη*. So also a scholion in Matthæi. In accordance with the context—although Lange, *Apost. Zeitalt.* I. p. 211 ff., denounces the idea as a “fiction,” and Hofmann declares it as excluded by the very salutations with which the *Colossians* are charged to the *Laodiceans*—we can only understand it to refer to *a letter of Paul to the Laodiceans*, which not merely these, to whom it was written, but *also the Colossians* (*καὶ ὑμεῖς*) were to read, just as the letter to the *Colossians* was to be read not merely by the latter, but also in the *Laodicean church*. The *mode of expression*, *τὴν ἐκ Λαοδικείας*, is the very usual form of attraction in the case of prepositions with the article (comp. Matt. xxiv. 17; Luke xi. 13), so that the two elements are therein comprehended: the letter *to be found in Laodicea*, and to be *claimed or fetched from Laodicea to Colossæ*.<sup>1</sup> This letter written to the *Laodiceans* has, like various other letters of the apostle, *been lost*.<sup>2</sup> In opposition to the old opinion held by Marcion, and in modern times still favored especially by such as hold the *Epistle to the Ephesians* to be a circular letter (Böhmer, Böttger, Bähr, Steiger, Anger, Reuss, Lange, Bleek, Dalmer, Sabatier, Hofmann, Hitzig, and others), that the *Epistle to the Ephesians* is to be understood as that referred to.<sup>3</sup> The hypothesis

*cure*, that (*ποιήσατε, ἵνα*) people may get it to read. But the effect of the forced separation of the second *ἵνα* from *ποιήσατε* is, that the words *τὴν ἐκ Λαοδικείας* are supposed only to affirm that the letter “*will come*” from *Laodicea* to *Colossæ*, that it “*will reach*” them, and they ought to *read* it. In this way the text must be strained to suit what is *à priori* put into it. This applies also in opposition to Sabatier, *l'ap Paul*, p. 201, who entirely ignores the connection with *ποιήσατε* (“la lettre qui vous viendra de Laod.”).

<sup>1</sup> See generally, Kühner, II. 1, p. 473 f., and *ad Xen. Mem.* iii. 6. 11, *ad Anab.* i. 1. 5; Stallbaum, *ad Plat. Apol.* p. 32 B; Winer, p. 584 [E. T. 629].

<sup>2</sup> The apocryphal letter to the *Laodiceans*,

the Greek text of which, we may mention, originated with Elias Hutter (1599), who translated it from the Latin, may be seen in Fabricius, *Codex apocr.* p. 873 ff., Anger, p. 142 ff. The whole letter,—highly esteemed, on the suggestion of Gregory I., during the Middle Ages in the West, although prohibited in the second Council of Nice, 787 (to be found also in pre-Lutheran German Bibles),—which is doubtless a still later fabrication than that already rejected in the Canon Muratorianus, consists only of twenty verses, the author of which does not even play the part of a definite situation. Erasmus rightly characterizes it: “*quæ nihil habent Pauli præter voculas aliquot ex ceteris ejus epistolis mendicatas.*”

<sup>3</sup> See *Introd. to Eph.* § 1; Wieseler, *Chronol.*

that the *Epistle to Philemon* is meant,<sup>1</sup> finds no confirmation either in the nature and contents of this *private* letter,<sup>2</sup> or in the expressions of our passage, which, according to the analogy of the context, presuppose a letter to the whole church and for it. Even the *Epistle to the Hebrews* (Schulthess, Stein, in his *Comm. z. Luk.*, appendix) has been fallen upon in the vain search after the lost! According to Holtzmann, the words are intended to refer to the *Epistle to the Ephesians*, but *καὶ τὴν ἐκ Λαοδικ.* *ἡμε. ἐμ. ἀναγν.* is an insertion of the interpolator;<sup>3</sup> comp. Hitzig.

REMARK.—It is to be assumed that the *Epistle to the Laodiceans* was composed at the *same time* with that to the *Colossians*, inasmuch as the injunction that they should be *mutually* read in the churches can only have been founded on the similarity of the circumstances of the two churches as they stood at the time. Comp. ii. 1, where the *καὶ τῶν ἐν Λαοδικείᾳ*, specially added to *περὶ ἑμῶν*, expresses the similar and simultaneous character of the need, and, when compared with our passage, is to be referred to the consciousness that the apostle was writing to *both* churches. And the expression *τὴν ἐκ Λαοδικέας* produces the impression that, when the *Colossians* received their letter, the *Laodiceans* would already have theirs. At the same time the expression is such, that Paul does not expressly *inform* the *Colossians* that he had written also to the *Laodiceans*, but speaks of this letter as of something *known to the readers*, evidently reckoning upon the oral communication of Tychicus. The result, accordingly, seems as follows: Tychicus was the bearer of *both* letters, and traveled *by way of Laodicea* to *Colossae*, so that the letter for that church *was* already in *Laodicea* when the *Colossians* got theirs from the hands of Tychicus, and they were now in a position, according to the directions given in our passage, to have the *Laodicean* letter forwarded to them, and to send their own (after it was publicly read in their own church) to *Laodicea*.

Ver. 17. The particular circumstances which lay at the root of this emphatic admonitory utterance<sup>4</sup> cannot be ascertained, nor do we even know whether the *διακονία* is to be understood in the narrower sense

*d. apost. Zeitalt.* p. 435 ff.; Sartori, *l. c.*; Reiche, *Comm. crit. ad Eph.* i. 1; Laurent in the *Jahrb. f. D. Theol.* 1866, p. 131 ff.

<sup>1</sup> So Wieseler, also Thiersch, *Hist. Standp.* p. 424; and some older expositors, see in Calovius and in Anger, p. 35.

<sup>2</sup> For, although it is in *form* addressed to several persons, and even to the church in the house (see on *Philem.* 1, 2), it is at any rate in *substance* clear, as Jerome already remarks: "Paulum tantummodo ad Philemonem scribere, et unum cum suo sermocinari." Besides, it is to be inferred from the contents of the *Colossian* letter, that the *Laodicean* letter meant was also *doctrinal* in contents, and that the reciprocal use of the two letters had reference to this, in accordance with the essentially similar needs of the two neighboring

churches.

<sup>3</sup> Because, if we annex *ἡμε. ἐμ.* to *ποιήσατε*, an awkward sense arises, "seeing that the *Colossians* can only cause that they *get* the letter to read, but not that they *read* it." That is a subtlety, which does injustice to the popular style of the letter. But if we take *ἡμε.* independently (as Hofmann does), then Holtzmann is further of opinion that the author of *Eph.* iv. 29, v. 27, 33, is immediately betrayed—an unfounded inference (comp. Winer, p. 295 [E. T. 315]), in which, besides, only the comparison of *Eph.* v. 33 would be relevant, and that would be balanced by 2 *Cor.* viii. 7.

<sup>4</sup> Bengel: "vos meis verbis dicite tanquam testes. Hoc magis movebat, quam si ipsum Archippum appellaret."



of the office of *deacon* (Primasius), or of any other office relating to the church (possibly the *office of presbyter*), or of the calling of an *evangelist*, or of some individual *business* relating to the service of the church. We cannot gather from *ἐν κυρίῳ* any more precise definition of the Christian *diakonia*. Ewald conjectures that Archippus was a still younger man (Bengel holds him to have been sick or weak through age), an overseer of the church, who had been during the absence of Epaphras too indulgent towards the false teachers. Even Fathers like Jerome and the older expositors regard him as bishop (so also Döllinger, *Christenthum u. Kirche*, ed. 2. p. 308), or as substitute for the bishop during the absence of Epaphras (similarly Bleek), whose successor he had also become (Cornelius a Lapide and Estius). Comp. further as to this Colossian,<sup>1</sup> on Philem. 2.—The special motive for *this precise* form of reminding him of his duty is not clear.<sup>2</sup> But what merits attention is the relation of *disciplinary admonitive authority*, [XLI f.] in which, according to these words, the church stood to the office-bearers, and which should here be the less called in question with Hofmann, since Paul in the letter to Philemon addressed jointly to Archippus would doubtless himself have given the admonition, if he had not conceded and recognized in the church that authority of which he invokes the exercise—and that even in the case, which cannot be proved, of the *diakonia* having been the service of an evangelist. The expedient to which Oecumenius and others have recourse can only be looked upon as flowing from the later hierarchical feeling: *ἵνα ὅταν ἐπιτιμᾷ Ἀρχιππος αὐτοῖς, μὴ ἔχωσιν ἐγκαλεῖν ἐκείνῳ ὡς πικρῷ . . . ἐπεὶ ἄλλως ἀποπον τοῖς μαθηταῖς περὶ τοῦ διδασκάλου διαλέγεσθαι* (Theophylact).—[βλέπε κ.τ.λ.] Grotius, Wolf, Flatt, Bähr, and many, take the construction to be: *βλέπε ἵνα τὴν διακ. ἣν παρέλ. ἐν κυρ., πληροῖς*, from which arbitrary

<sup>1</sup>Theodoret already with reason declares himself against the opinion that Archippus had been a *Laodicean* teacher (so Theodore of Mopsuestia, Michaelis, and Storr), just as the *Constitt. apost.* vii. 46. 2 make him appointed by Paul as bishop of Laodicea. Recently it has been defended by Wieseler, *Chronol. des apost. Zeitalt.* p. 452, and Laurent in the *Jahrb. f. D. Th.* 1866, p. 130, arguing that, if Archippus had been a Colossian, it is not easy to see why Paul, in ver. 17, makes him be admonished *by others*; and also that ver. 17 is joined by *καί* to ver. 15 f., where the *Laodiceans* are spoken of. But the form of exhortation in ver. 17 has a motive *not known* to us at all; and the reason based on *καί* in ver. 17 would only be relevant in the event of ver. 17 following immediately after ver. 15. Lastly, we should expect, after the analogy of ver. 15, that if Archippus had not dwelt in Colossae, Paul would have caused a *salutation* to be sent to him as to Nymphas. Besides, it would be altogether very surprising that Paul should have conveyed the warning admo-

nition to Archippus through a *strange* church, the more especially when he had written at the same time to himself jointly addressed with Philemon (Philem. 2).

<sup>2</sup>Hitzig, p. 31 (who holds also vv. 9, 15, 16 to be not genuine), gives it as his opinion that Archippus is indebted for this exhortation, not to the apostle, but to the *manipulator*, who knew the man indeed from Philem. 2, but probably had in his mind the *Flavius Archippus*, well known from Plin. *Ep.* x. 66-68, and the *proconsul* Paulus, when he adjusted for himself the relation between the *Apostle* Paul and his *fellow-warrior Archippus* (Philem. 2). I do not understand how any one could ascribe even to an interpolator so singular an *anachronistic confusion of persons*. Yet Holtzmann finds the grounds of Hitzig so cogent, that he ultimately regards vv. 15-17 as the *rivet*, "by means of which the *Auctor ad Ephesios* has made a connected triad out of his own work, the interpolated Colossian epistle, and the letter to Philemon."

view the very *αὐτῇν* should have precluded them. The words are not to be taken otherwise than as they stand: *Look to the service* (have it in thy view), *which thou hast undertaken in the Lord, in order that thou mayest fulfill it*, mayest meet its obligations; *ἵνα αὐτ. πληρ.* is the *purpose*, which is to be present in the *βλέπειν τ. διακ. κ.τ.λ.* Comp. 2 John 8. On *πληροῖς*, comp. Acts xii. 25; 1 Macc. ii. 55; Liban. *Ep.* 359; Philo, in *Flacc.* p. 988: *τὴν διακονίαν ἐκπλήσαντες.—ἐν κυρίῳ*] not: *from the Lord* (Bähr); not: *for the sake of the Lord* (Flatt); not: *secundum Domini praecepta* (Grotius). Christ, who is served by the *διακονία* (1 Cor. xii. 5), is conceived as the *sphere*, in which the act of the *παραλαμβάνειν τὴν διακονίαν* is accomplished objectively, as well as in the consciousness of the person concerned; he is in that act not out of Christ, but *living and acting in Him*. The *ἐν κυρ.* conveys the element of holy obligation. The less reason is there for joining it, with Grotius, Steiger, and Dalmer, to the following *ἵνα αὐτ. πληρ.*

Ver. 18. [XLI *g.*] Conclusion written with his own hand; comp. 2 Thess. iii. 17. See on 1 Cor. xvi. 21.—*Be mindful for me of my bonds*, [XLI *h.*] a closing exhortation, deeply touching in its simplicity, in which there is not a mere request for intercession (ver. 3), or a hint even at the giving of aid, but the whole pious affection of grateful love is claimed, the whole strength of his example for imparting consolation and steadfastness is asserted, and the whole authority of the martyr is thrown into the words. Every limitation is unwarranted. *Τοῦτο γὰρ ἱκανὸν εἰς πάντα αὐτοὺς προτρέψασθαι, καὶ γενναιοτέρους ποιῆσαι πρὸς τοὺς ἁγῶνας ἅρα καὶ οἰκειοτέρους αὐτοὺς ἐποίησε καὶ τὸν φόβον ἔλυσεν*, Oecumenius, comp. Chrysostom.—*ἡ χάρις*] *κατ' ἐξοχὴν*: *the grace of God bestowed in Christ*. Comp. 1 Tim. vi. 21; 2 Tim. iv. 22; Tit. iii. 5. Comp. on Eph. vi. 24.

#### NOTES BY AMERICAN EDITOR.

#### XL. Vv. 2-6.

(a) The line of exhortation which has been closely followed as far as iv. 1, is now left, and the hortatory section closes with two suggestions of Christian duty of a different order—both having a bearing upon the success of the Gospel, though not altogether limited to this. Ver. 2 contains a general exhortation respecting prayer, such as we find in other places, as mentioned by Meyer; but the following verses show that, in presenting this general exhortation, the apostle had in mind the thoughts which those verses express. The readers were to pray for him and his associates in labor, that success in the Gospel work might be given to them, and they were themselves to live and act and speak in such a way that a similar success would follow in their own sphere. The sphere of Paul, however, was that of a preacher; the sphere of the Colossians, that of private Christians, whose influence and work were in the ordinary lines of common life. There is, thus, a point of union in the two cases, and yet a difference. The point of union accounts for the bringing together of the verses.—(b) That the *θῆρα τοῦ λόγον* has a certain reference to a desired release from imprisonment, as Meyer holds, is

probable. It was in this way, especially, that all hindrances in his work would be removed. The words *δεῖ ὁ καὶ δεῖμαι* favor this view; perhaps, also, the words of ver. 4. But it is not clear that the reference is to be limited to such a release. The desire for freedom, for the sake of his apostolic work, must, at the time and under the circumstances, have been a chief desire, but he would have prayers offered for the largest opportunities of preaching in every line.—(c) Whether the reference in *ὥς δεῖ με λελῆσαι* is as exclusively to the hindrance occasioned by his imprisonment as Meyer claims, may also be questioned. The parallel passage, Eph. vi. 19, 20, would indicate something besides this. This idea, however, is a part, if not the whole, of the thought. *δεῖ*, in any case, denotes the necessity of his apostolic mission—the application being in the subjective or the objective line, or both, according as we interpret,—i. e. referring to his own boldness (*παρρησία*, Eph. vi. 19), or his release from captivity.—(d) The relation of ver. 5 to ver. 6 seems to be this:—the former presents the general idea of life and conduct as having reference to unchristian men around them, and the latter turns this especially into the line of speaking to such men or with them.

#### XLI. Vv. 10-18.

(a) Meyer insists that *συναίχμαλωτος* refers to an imprisonment of Aristarchus with the Apostle by the authorities and for purposes of judicial trial. The fact that Epaphras is said to be *συναίχ.* in Philem., ver. 24, while Aristarchus is not, is made an objection to this view. It may be remarked with reference to this point, that the Greek word naturally refers to an involuntary imprisonment or captivity; that, as Paul was himself now in imprisonment, the readers would naturally understand him by the use of *σύν* to mean a captivity like his own; that in Rom. xvi. 7 (the only other passage in the N. T. where the word is found) it is difficult to explain it in any other way; that the fact that Epaphras is called thus in Philem. and Aristarchus not, while here Aristarchus is thus described and Epaphras not, does not necessarily occasion a difficulty, by reason of sudden or frequent changes which it would imply, for the absence of the adjective as applied to Aristarchus in Philem. may be accounted for on other grounds. Epaphras and Aristarchus were both *συναίχμαλωτοι*, and both *συνεργοί* and *συνδουλοί*. Reasons unknown to us may easily have determined the use of the one adjective or the other, independently of the question as to the particular time when they were in imprisonment. The Ep. to Philem. was, probably, written almost on the same day with that to the Colossians. A release of one of these men and an imprisonment of the other in the interval (if any there was) between them, is not altogether probable. Though Paul was not strictly an *αἰχμαλωτος* a prisoner of war, this fact can hardly be made an objection to the application of the word to an association with him in his present condition.—(b) All the persons mentioned here as joining Paul in his salutation to the Colossian Church are, also, mentioned as saluting Philemon (Philem. ver. 24), except Jesus Justus. Of Mark we learn three things from this passage, (1) that he was a near relative of Barnabas, which may partly account for the action of the latter in Acts xv. 36 ff.; (2) that he was a Jewish convert; and (3) that he was, at least at this time, in Rome—facts which may have a bearing upon the correct view respecting his Gospel. The other great fact bearing upon his Gospel—namely, his relations to Paul and the Pauline doctrine—is indicated not only here, but elsewhere.—(c) Meyer is ap-



parently correct in connecting *ἐν παντὶ θελήματι* of ver. 12 with *στήτε* (or *σταθῆτε*). The prayer was, that they might stand firmly—be settled without wavering—in the sphere of what is willed by God, being perfect in their fulfillment of it, and fully persuaded respecting it so as to be beyond doubts or questionings. To this end Epaphras, he says, earnestly prayed, and had *πολὺν πόνον*, which, as he was now absent from the Colossians, probably refers wholly, as Meyer says, or mainly, as Lightf., to internal struggle, desire, prayer, etc.—(d) The suggestion made by Meyer and several others, that Demas may have already shown symptoms of his subsequent defection (2 Tim. iv. 10), and that this fact may have occasioned the omission of any commendatory words respecting him, is hardly probable. The interval of time between this Epistle and the 2d Epistle to Timothy was from three to five years. Demas is called, with all the others here mentioned, *συνεργός* in Philem. ver. 24, and his name is there placed before that of Luke.—(e) The view of Meyer with respect to *αὐτῶν*—that it refers to *τοὺς ἐν Λαοδ. ἀδελφ. κ. Νυμφῶν*, and that the allusion is to a foreign church which met in the same house with the Laodicean Church, but was different from it—cannot be affirmed with confidence. The reference of *αὐτῶν* may be to Nymphas and his family.—(f) The remarks made by Meyer respecting the message for Archippus, as indicating the “disciplinary admonitive authority” which Paul recognized the church as having in relation to its officers, are worthy of notice. The supposition which Lightf. makes, that Archippus lived at Laodicea (see his *Introd. to the Ep. to Philemon*, p. 375), if adopted, will hardly explain the sending of this admonition to the Colossian Church and the omission of all allusion to any such thing in the Ep. to Philem., in which Archippus is personally addressed.—(g) The fact that in this late Epistle we have an autograph salutation, is evidence that, from the time of his beginning to certify his letters in this way, 2 Thess. iii. 17, Paul continued always to do so (*ὁ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ*).—(h) The letter closes with an allusion to his imprisonment, which in all the Epistles of this period is naturally made so prominent. It is interesting to notice, that it was at this time of his life, and in the midst of this experience, that he said he had learned in whatsoever state he was to be content (Phil. iv. 11).

# THE EPISTLE TO PHILEMON.

## INTRODUCTION.



PHILEMON, who had been converted to Christianity by Paul himself perhaps during his sojourn at Ephesus (ver. 19), was a member of the Christian community, not at Laodicea (Wieseler, Laurent), but—like Archippus, ver. 2 (see on Col. iv. 17)—at Colossae (Col. iv. 9), wherein, by his zealous Christian activity, and more especially by the holding of an ἐκκλησία in his house (vv. 1-7), he had gained deserved esteem, being described by Chrysostom as *τις τῶν θαυμαστῶν καὶ γενναίων*. Nothing is known as to his more definite vocation, although tradition has made him bishop in Colossae (*Constit. apost.* vii. 46. 2) or in Gaza (Pseudo-Dorotheus), as it has likewise placed him among the martyrs (under Nero). It is possible, however, that he was one of the presbyters of the church (*συνεργῶ*, ver. 1). Of the house where he dwelt Theodoret relates (*ὑπόθεσις*): *μέχρι τοῦ παρόντος μεμύνηκε*.

His slave ONESIMUS<sup>1</sup> had, on account of a misdemeanor (vv. 11, 18), fled from him through fear of punishment (ver. 15), and had come, certainly of set purpose<sup>2</sup> and not by mere accident, to the apostle, then a captive at Caesarea, who converted him to Christ (ver. 10), and conceived a most cordial affection for him (vv. 12, 13, 16 f.). When, therefore, Paul was despatching Tychicus to Colossae (Col. iv. 7), he made use of this

<sup>1</sup> Tradition in one form of it makes him subsequently bishop of Beroëa in Macedonia (*Constit. apost.* vii. 46. 2), and in another identifies him with the Bishop Onesimus in Ephesus (Ignat. *ad Eph.* 1 and 6), and makes him die as a martyr in Rome.

<sup>2</sup> In this way the circumstances of the case find their simplest and most natural explanation. Comp. Bengel on ver. 11: Onesimus *etiam antequam ad frugem veram pervenisset*,

tamen bene de Paulo existimarat, et *ipsius flagitii sui occasione ad illum confugit*. And this serves to dispose of the curious question of Hofmann (p. 217): "What should induce Onesimus to flee to Caesarea in particular?" We answer: He fled to the place, where Paul was. And the reason of this may be the more readily understood, if he had been possibly already in Philemon's service, when the latter was converted by the apostle.

opportunity to send Onesimus—whom he at the same time commended to the church there (Col. iv. 9)—back to his master, and to procure for him at the hands of the latter forgiveness, welcome, and love by means of this letter—an aim, which is pursued in it with so much Christian love<sup>1</sup> and wisdom, with so great psychological tact, and, without sacrifice of the apostolic authority, in a manner so thoughtfully condescending, adroit, delicate, and irresistible, that the brief letter—which is in the finest sense a λόγος ἀλατι ἡρτυμένος (Col. iv. 6), as a most precious and characteristic relic of the great apostle—belongs, even as regards its Attic refinement and gracefulness, to the epistolary master-pieces of antiquity.<sup>2</sup>

The Epistle bears so directly and vividly the stamp of *genuineness*, that the doubts of Baur (*Paulus*, II. p. 88 ff.) would appear a whim hardly meant in earnest, were they not in strict consistency with the assumption that we should not have any letters of the apostle at all from the period of his captivity. Baur, who, we may add, acknowledges the author as profoundly pervaded by Christian consciousness, places the contents of the Epistle upon a parallel with those of the Clementine Homilies, and finds in it the “embryo of a Christian fiction,” by which the idea was to be brought home to men’s minds, that what we lose temporally in the world, we regain eternally in Christianity (according to ver. 15). With equal caprice Baur propounds the view, that even should the writing be Pauline, what actually took place is set forth under the point of view of *that* definite *idea*, and the bringing of this latter into prominence is its proper aim and import. The genuineness is *externally* attested—and that the more adequately, when we consider that from its brevity and the personal, not directly didactic, nature of its contents there was little occasion for citations—by the *Canon Muratorianus*, Marcion (see Tertullian, *c. Marc.* v. 42; Epiph. *Haer.* xlii. 9), Tertullian, Origen, Eusebius, Jerome, etc., though the passages of Ignatius, *ad Eph.* 2, *ad Magnes.* 12, *ad Polyc.* 6, do not serve to prove a reference to ver. 20. Nevertheless, Jerome had already to controvert those, who wished to infer from the non-dogmatic character of the contents “aut epistolam non esse Pauli . . . aut etiam, si Pauli sit, nihil habere, quod aedificare nos possit.”

<sup>1</sup>Comp. Luther’s preface: “This Epistle presents a masterly and charming example of Christian love,” etc. Ewald: “Nowhere can the sensibility and warmth of tender friendship blend more beautifully with the higher feeling of a superior mind, nay, of a teacher and apostle, than in this brief and

yet so eminently significant letter.”

<sup>2</sup>The letters of Pliny (*Epp.* 9, 21, and 24) have often been compared with ours; but how greatly it excels them in point of thoughtfulness, delicacy of plan, and depth of affection! “Quid festivius etiam dici poterat vel ab ipso Tullio in hujusmodi argumento?” Erasmus.



*Place and time* are the same as with the Epistles written from the captivity in Caesarea (not, as is usually supposed, at Rome) to the Ephesians and Colossians, and with the lost Epistle to the Laodiceans, which however, is not to be found in the one now before us; see on Col. iv. 16. Whether Paul wrote our Epistle *before* that to the Colossians (Otto), or the converse, remains an undetermined question.

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Ver. 2. Instead of ἀδεληφῆ, Elz. Scholz, Tisch. have ἀγαπητῇ. But the former, which is approved by Griesb. and Reiche, is attested by A D\* E\* F G S, and some min. vss. Hesych. Jerome, and was easily supplanted by the ἀγαπ. written on the margin in conformity with ver. 1 (vss. Ambrosiast. and Pelag. have ἀδεληφῇ ἀγαπ.).—Ver. 5. πρὸς] Lachm.: εἰς, following A C D\* E, 17, 137. An alteration, occasioned by πίστιν.—Ver. 6. Instead of ἡμῖν, Elz. has ἐμῖν, in opposition to A C D E K L, min. vss. and Fathers. The latter reading is to be traced to the mechanical copyists, who, as in the opening of the Epistle, had in view Philemon and those around him (ver. 3). The preceding τοῦ is deleted by Lachm. on too weak counter-evidence (A C, 17); how easily might it be passed over after the final syllable of ἀγαθοῦ!—Ver. 7. Instead of χαράν, Elz. Tisch. have χάριν, in opposition to decisive evidence; the latter found its way into the text through reference to εὐχαριστῶ, ver. 4. Comp. Reiche.—ἐχομεν] Lachm. has ἐσχορ, which was also recommended by Griesb., in accordance with A C F G S, min. vss. Fathers. The other witnesses are divided between ἐχομεν and ἐσχομεν, but remain too weak to warrant either of these two readings. The plural appears an inappropriate following up of ἐν ἡμῖν in ver. 6, and ἐσχομεν also tells indirectly in favor of Lachm. The position *after* πολλ. is decidedly attested (Lachm.).—Ver. 10. Before ἐγέννησα Lachm. *ed. min.* had ἐγώ, following A, min. Syr. p. Slav. ms. Chrys. Rightly; the emphasis resting upon ἐγώ, in accordance with the context, was overlooked; and it is more likely to have been dropped out on occasion of the following ΕΦΕ, than to have been introduced by the writing of ΕΓ twice.—After δεσμ. Elz. Scholz have μου, in opposition to decisive testimony.—Ver. 11. After ἀνέπεμψα we have, with Lachm., on preponderating evidence (A C D\* E S\* 57), to take in σοι, the omission of which is to be explained from the following σί.—Ver. 12. σὺ δέ] is wanting in A C S\* 17. Lachm., who, like Tisch., has deleted also προσλαβοῦ after σπλάγχνα. This προσλαβοῦ is wanting in A F G S\* 17, while some min. place it immediately after σὺ δέ; Arm. Boern. Theodoret, on the other hand, after αὐτόν. It is, though afresh defended by Reiche, to be looked upon as a supplement from ver. 17; the absence of the verb, however, involved, by way of redressing the construction, the omission of σὺ δέ, so that αὐτόν was regarded as governed by ἀνέπεμψα (comp. Lachm.: ὃν ἀνέπεμψά σοι, αὐτόν, τουτέστιν τὰ ἐμὰ σπλάγχνα).—Ver. 13. The position of μοι *before* διακ. (Elz. in reverse order) is decisively attested.—Ver. 18. The form ἐλλόγια is to be adopted, with Lachm. and Tisch., in conformity with A C D\* (ἐνλ.) F G S, 17, 31; ἐλλόγει was imported from the familiar passage, Rom. v. 13.—Ver. 20. Instead of Χριστῷ, Elz. has κυρίῳ. Repetition from what precedes, in opposition to decisive evidence.—Ver. 21. ἐπερ ὁ] Lachm.: ὑπερ ὁ, in accordance with A C S,

Copt. We have no means of deciding the point.—Ver. 23. Instead of ἀσπάζε-  
ται, Elz. has ἀσπάζονται, which has decisive witnesses against it. An emenda-  
tion.

CONTENTS.—After the address and apostolic greeting (vv. 1-3), there fol-  
lows a glorious testimony to the Christian character of Philemon (vv. 4-7);  
then the proper object of the Epistle, intercession for Onesimus (vv. 8-21);  
and finally, the bespeaking of a lodging, in the hope of being liberated  
(ver. 22). Salutations and concluding wish, vv. 23-25.

Ver. 1. [On vv. 1-3, see Note XLII. pages 415, 416.] Δέσμιος Χρ. 'Ι.] *i.e.*  
*whom Christ has placed in bonds.* See on Eph. iii. 1. This self-designation  
(not ἀπόστολος, or the like) at the head of the letter is in keeping with its  
confidential tone and its purpose of moving and winning the heart, ὑπὲρ  
τοῦ τῇν χάριν ἐτοιμότερον λαβεῖν, Chrysostom.—κ. Τιμόθ.] See on Phil. i. 1;  
Col. i. 1.—συνεργῷ] The particular historic relations, on which this predi-  
cate is based, are unknown to us; yet comp. ver. 2: τῇ κατ' οἶκόν σου  
ἐκκλῆσ.; perhaps he was an elder of the church.—ἡμῶν] namely, of Paul  
and Timothy. It belongs to ἀγ.α.π. and συνεργῷ. Although, we may add,  
the Epistle is, as to its design and contents, a *private* letter, yet the associ-  
ating of Timothy with it, and especially the addressing it to more than  
one (ver. 2), are suitably calculated with a view to the greater *certainty* of  
a *successful result* (comp. already Chrysostom). Hofmann incorrectly  
holds that in the directing of the letter also to the relatives and to the  
church in the house the design was, that they *should*, by the communica-  
tion of the letter to them, *become aware of what had induced Philemon to do*  
*that which was asked of him.* This they would in fact have learned other-  
wise from Philemon, and would have believed his account of the matter.

Ver. 2. [XLII b.] That Appia was the *wife* of Philemon (Chrysostom,  
Theodoret, Theophylact, and many) does not indeed admit of proof, but  
is the more probable, in proportion as the intercession for the slave was a  
matter of *household concern*, in which case the *mistress of the house* came  
into view. On the *form* of the name with πφ instead of ππ (Acts xxviii.  
15), comp. Ἀφριανός in Mionnet, *Description des médailles*, III. 179, IV. 65,  
67, and the forms ἀφός and ἀφά.<sup>1</sup>—τῇ ἀδελφῇ] in the sense of *Christian*  
sisterhood, like ἀδελφός, ver. 1.—Archippus, too (see on Col. iv. 17), must  
have belonged to the *family circle* of Philemon. [XLII c.] But whether  
he was precisely *son* of Philemon,<sup>2</sup> we cannot determine. Chrysostom  
and Theophylact take him to be a *friend* of the household; Theodoret, to  
be the *teacher* to the household.—τῷ συνεστρατ. ἡμ.] As in Phil. ii. 25. The  
relation cannot be more precisely ascertained. He *may* have been *deacon*  
(according to Ambrosiaster and Jerome, he was even *bishop*), but must  
have endured conflict and trouble for the gospel. Comp. likewise 2 Tim.  
ii. 3.—καὶ τ. κατ' οἶκ. σ. ἐκκλ.] not to be understood of the *family* of Philemon,<sup>3</sup>

<sup>1</sup>See also Lobeck, *Paral.* p. 33.

<sup>2</sup>Michaelis, Eichhorn, Rosenmüller, Olshausen, Hofmann, and already Theodoret of Mopsuestia.

<sup>3</sup>Chrysostom, Theodoret, Theophylact: πάν-  
τας τοὺς ἐν τῇ οἰκίᾳ πιστοὺς λέγει, συμπαραλα-  
βῶν καὶ δούλους, comp. Calvin and Storr.

but of the section of the Christians at Colossæ, which met in his house.<sup>1</sup> See on Col. iv. 15. Wisely (see on ver. 1) does Paul—although otherwise in vv. 4-24 he only speaks to Philemon—enlist the interest not merely of Appia and Archippus, but also of the church in the house, and therewith embrace the whole circle, in which there was to be prepared for the converted fugitive a sanctuary of pardon and affection. But farther than this he does not go; not *beyond* the limits of the house, since the matter, as a household-affair, was not one suited to be laid before the Christian community collectively. To the latter, however, he at the same time (Col. iv. 9) commended his *protégé*, though without touching upon the particular circumstances of his case. Correct *tact* on the part of the apostle.

Ver. 4 f. [On vv. 4-7, see Note XLIII. pages 416-418.] Comp. Rom. i. 8; 1 Cor. i. 4; Phil. i. 3; Col. i. 3; Eph. i. 16.—*ἀνταρτέ*] [XLIII. a.] belongs not to *μνείαν* κ.τ.λ. (Chrysostom, Theophylact, Luther, Calvin, Beza, Estius, and many others), but to *εὐχαριστῶ* κ.τ.λ. (comp. on Col. i. 3; 1 Thess. i. 2), as the *main* element, for the completeness and emphasis of which it serves. The participial definition *μνείαν* κ.τ.λ. specifies *whereupon* Paul sees himself always moved to give thanks to God, namely, when he makes mention of Philemon in his prayers; and the following *ἀκούων* κ.τ.λ. is likewise an accompanying definition to *εὐχαριστῶ* κ.τ.λ., stating *whereby* he finds himself induced to such thanksgiving, namely, because he hears, etc. It is not the *intercession* that has its motive explained by *ἀκούων* (de Wette, Koch), otherwise the logically necessary statement, *for what* Paul gives thanks to God, would be entirely wanting, whereas the mention of Philemon in the prayer had no need of a motive assigned for it, and would have taken place even without the *ἀκούειν* κ.τ.λ. Moreover, Paul does not by *μνείαν* κ.τ.λ. express the *intercession*, but in general the *mention in prayer*, which is a much wider notion and also may be other than intercessory (in opposition to Hofmann).—*ἀκούων*] continually, through Onesimus in particular. It is otherwise with *ἀκούσαντες*, Col. i. 4.—*τὴν ἀγάπην*] the standing notion of *Christian love to the brethren*, as in Col. iii. 14.—*κ. τὴν πίστιν*] is more precisely defined by the following *ἣν ἔχετε* . . . *ἁγίους*, and hence is not specially to be understood of *faith* in the *dogmatic* sense, to which *εἰς πάντας τοὺς ἁγίους* would not be suitable. It is *faithfulness*; comp. Gal. v. 22; Rom. iii. 3; 1 Thess. i. 8; Matt. xxiii. 23; Tit. ii. 10; often in the LXX., Apocrypha, and Greek authors. So Michaelis and Hagenbach (Flatt with hesitation), also Winer, p. 383 [E. T. 410 f.]. But *usually* (see already Theodoret, and especially Grotius) expositors assume a *chiasmus*, so that *πρὸς τ. κῆρ.* 'I. is to be referred to *τ. πίστιν*, and *εἰς π. τ. ἁγίους* to *τὴν ἀγάπ.* (de Wette, Wilke, *Rhetor.* p. 372; Demme, Koch, Wiesinger, Ewald), to which also Bleek and Hofmann come in the end. Against this may be decisively urged, *ἣν ἔχετε*, whereby *πρὸς τ. κῆριον* . . . *ἁγίους* is attached as *one whole* to *τὴν πίστιν*. With *τὴν ἀγάπην* the *ἣν ἔχετε* has noth-

<sup>1</sup> Perhaps it is to this part of the address, which directed the letter to a congregational circle, that we are indebted for the preservation of the document—the only one of the

certainly very numerous private letters, which the apostle wrote in the prosecution of his many-sided labors.



ing whatever to do; the former has, on the contrary, its own definition of subject by means of σου, which again does not stand in any connection with τὴν πίστιν. [XLIII b.] Comp. Col. i. 4. The usual objection to the interpretation *faithfulness*, namely, that the *dogmatic* sense of πίστις is the *stated* one when it goes along with ἀγάπη, does not hold good, inasmuch as ἀγάπη stands *first* (comp. also Gal. v. 22); in the stated combination of faith and love the faith precedes (in accordance with the inner genetic relation, Gal. v. 6), as 1 Cor. xiii. 13; Eph. i. 15; Col. i. 4; 1 Thess. i. 3, iii. 6; 1 Tim. i. 14; 2 Tim. i. 13, *al.*; hence the transposition τ. πίστιν κ. τ. ἀγάπην is found here too in D E, min. vss. and Ambrosiaster. The interchange of πρός and εἰς can occasion no surprise, inasmuch as Paul is fond of varying the prepositions (see on Rom. iii. 20; Gal. ii. 16; Eph. i. 7), as this is also of frequent occurrence with classical writers, without the design of expressing a different relation. On πρός, comp. 1 Thess. i. 8; 4 Macc. xv. 21, xvi. 22; Dem. 656, 19; Lucian, *Tox.* 41. It is to be observed withal, that the stated notion: *faith in Christ*, is never indicated by πρός, a fact which likewise tells against the ordinary interpretation.

Ver. 6. Ὅπως κ.τ.λ.] [XLIII c.] cannot, as is *usually* held (also by Winer, de Wette, Demme, Koch, Ellicott, Bleek, and Hofmann), introduce the aim of the *intercession*, ver. 4, since μὲνεν σου ποιῶμι. κ.τ.λ. was only an accompanying definition, and ἀκούων κ.τ.λ. already pointed back to εὐχαριστῶ κ.τ.λ. (see on ver. 5). It attaches itself (so rightly, Grotius, Bengel, Wiesinger, Ewald) in its *telic* sense (not in the sense of *so that*, as Flatt and older expositors would have it taken) to ver. 5, specifying *the tendency* of ἡν ἔχεις. *For the sake of making this attachment* Paul has put the ἡν ἔχεις, which would be otherwise superfluous.—ἡ κοινωνία τῆς πίστεώς σου] [XLIII d.] is by no means to be explained as if ἡ κοινωνία σου τῆς πίστεως (or σου εἰς τὴν πίστιν) stood in the text, which would have to be the case, if we take the rendering of Hofmann ("the fellowship of faith, *in which* Philemon stands with his fellow-believers"). In order to the right interpretation observe further, on the one hand, that κοινωνία is with Paul, as mostly also with classical writers, when it is not accompanied by the genitive of the *personal pronoun* (Phil. i. 5), always so employed, that the genitive therewith connected denotes that *with which* the fellowship, or *in which* the participation, takes place (1 Cor. i. 9, x. 16; 2 Cor. viii. 4, xiii. 13; Phil. ii. 1, iii. 10; Eph. iii. 9, Elz.), consequently is the genitive not *subjecti*, but *objecti*; and, on the other hand, that κοινωνία signifies not *communicatio*, but *communio*, *consortium*. Accordingly there is at once set aside—(1) the traditional interpretation since the time of Chrysostom and Theophylact: "fides tua, quam communem nobiscum habes," Bengel, comp. Luther, Wetstein, and many; in which case the genitive has been taken *subjectively*, as by Wiesinger: *thy faith-fellowship with all saints*; and by Ewald: "that thou believest in Christ not merely for thyself." And there fall also (2) all interpretations, which transform the notion of κοινωνία into *communicatio*, such as that of Beza:<sup>1</sup> "*officia*

<sup>1</sup> Comp. Castalio, Cornelius a Lapide, Estius, Hammond, Heinrichs.

*benignitatis in sanctos promanantia ex fide efficaci.*" Similarly also Calvin: "fidei communicationem appellat, *quum intus non latet otiosa, sed per veros effectus se profert ad homines*;" he is followed substantially by de Wette (and Koch): "the communion of thy faith (*genitivus subjecti*), as well in the display of love towards individuals as in the advancement of the gospel," which latter element cannot be brought hither from *συμμεργ.*, ver. 1, and is out of place (comp. ver. 7). As the correct interpretation there remains only this, keeping the notion of *πίστις* in consistency with ver. 5: *the fellowship entered into with thy Christian fidelity.* So faithful a Christian as Philemon draws all other saints (ver. 5), who come into relations of experience with him, sympathetically to himself, so that they form with him the bond of association unto like effort, and therewith become *κοινωνοὶ* of his *πίστις*.—*ἐνεργῆς γένηται κ.τ.λ.*] [XLIII e.] This fellowship with his fidelity is not to be an idle sympathy, but to become *effective*,<sup>1</sup> to express itself in vigorous action—this is what Philemon wishes and aims at—and that *by virtue of the knowledge of every Christian saving-blessing*,<sup>2</sup>—a knowledge which, in such pious fellowship, unfolds itself ever more fully and vividly, and which must be the means of powerfully prompting all Christian activity (Eph. i. 17 f.; Col. ii. 2, iii. 10). And the *final aim* of this activity? *Toward Christ Jesus* it is to take place, *i.e.* εἰς Χρ. Ἰ., which is neither, with Calvin, Estius, and others, to be annexed to τοῦ ἐν ἡμῖν, nor, with Hofmann, to ἀγαθοῦ, nor even, with Grotius, to πίστεως, but to ἐνεργ. γένηται, in which case alone it has the significance: *Christ Jesus' will, work, kingdom, honor, and so forth, are to be their holy destination and relative aim.* Consequently the whole passage might be paraphrased something in this way: *And with this thy Christian fidelity thou hast the sacred goal of fellowship in view, that whoever enters into the participation of the same, may make this partaking through knowledge of every Christian blessing effective for Christ Jesus.* An appeal to the profound Christian consciousness of Philemon, by way of preparation for the designed intercession on behalf of Onesimus, whom Paul in fact was now on the point of introducing to that *κοινωνία τῆς πίστεως* of his friend! Respecting the manifold other explanations of ἐνεργῆς γένηται κ.τ.λ., it is to be observed, on the one hand, that we have not, with many (including Wiesinger and Hofmann), arbitrarily to restrict the notion of ἐνεργῆς to the exercise of love, but to extend it to the *collective activity of the Christian life*; and, on the other hand, that as the subject of the *κοινωνία* is not Philemon, but *others* (comp. also Bleek), the *latter*, namely the *κοινωνοὶ τῆς πίστεώς σου*, must also be the subject of ἐπίγνωσις; by which all expositions, according to which *Philemon* is held to be this knowing subject, are set aside, whether παντὸς ἀγαθοῦ be taken in the moral sense, of every virtue (Chrysostom), of good works and the like, or (although in itself correctly) of the Christian blessings of

<sup>1</sup>The translation of the Vulgate, *evidens*, is based upon the reading *ἐναργής*; so codd. Lat. in Jerome, Pelagius (Clar. Germ.: *manifesta*).

<sup>2</sup>Such blessings, by which Christ has

enriched us (comp. on 2 Cor. viii. 9), are faith, hope, love, patience, peace, joy in the Holy Spirit, etc. In devout fellowship these become ever more fully, vividly, and experimentally known as regards their nature and value.

salvation, which are to be known. Hence we have to reject the interpretation of Oecumenius: διὰ τοῦ ἐπιγινῶναι σε καὶ πράττειν πᾶν ἀγαθόν, in which case the *doing* is arbitrarily imported, as is also done by Theophylact, according to whom ἐπιγινώσκειν is held to be equivalent to ἀγαπᾶν καὶ μεταχειρίζεσθαι. So likewise in substance de Wette, who mixes up moral action as keeping equal pace with moral knowledge, and takes τὸ ἐν ἡμῖν as: the good which is as to *principle and spirit* in us Christians; he is followed by Demme and Koch. We have further to reject the explanation of Flatt (so in substance also Osiander, Calovius, Bengel): "thy faith shows itself active *through love, by means of a grateful recognition of all the benefits,*" etc., or (as Wiesinger puts it): "*inasmuch as it (namely, thy fellowship of faith) recognizes—which is possible only for love—in the other the good which is in him.*" We have to set aside, lastly, the explanation of Hofmann, who, after the example of Michaelis,<sup>1</sup> retaining the reading ἐν ἡμῖν, and taking παντὸς ἀγαθοῦ as *masculine*, finds in ἐν ἐπιγινώσκει κ.τ.λ. the meaning, that *every one in the Christian sense good, every true Christian among the Colossians,*<sup>2</sup> *Philemon should know as being that which he is;* only by virtue of such knowing would his fellowship of faith show itself effectively operative through the exercise of Christian love—which would *not* be the case with those "*whose Christian virtuousness he failed to know.*" Erasmus, Castalio, Beza, Calvin, Grotius, Pricaeus, Estius, Cornelius a Lapide, and others, have done rightly in not referring the ἐπιγινώσκis to Philemon as the knowing subject, but wrongly in understanding ἐπιγιν. of *becoming known*, as e.g. Erasmus, *Paraphr.*: "adeo ut nullum sit officium Christianae caritatis, in quo non sis *et notus et probatus.*" Beza: "ut hac ratione omnes *agnoscant et experiantur*, quam divites sitis in Christo," etc.—ἀγαθοῦ] Comp. Rom. xiv. 16; Gal. vi. 6; Luke i. 53, xii. 18, 19; Heb. ix. 11, x. 1; Ecclus. xii. 1, xiv. 25, *al.*; πᾶν ἀγαθὸν τὸ ἐν ἡμῖν really expresses quite the same thing as is expressed at Eph. i. 3 by πᾶσα εἰσὸς πνευματικῇ.—τοῦ ἐν ἡμῖν] applies to the *Christians generally*, these being regarded as a whole. The blessings are in the *Christian community*.

Ver. 7. [XLIII f.] Not the assigning of a reason for the *intercession* (de Wette and others; see in opposition thereto, on ver. 6), but a statement of the subjective ground (the objective one was contained in ver. 5 f.) of the *thanksgiving*, ver. 4. Jerome already aptly remarks: "plenius inculcat et edocet, quare dixerit: gratias ago," etc.—χαράν] emphatically prefixed. The *aorist* ἔσχον (see the critical remarks) relates to the point of time, at which the ἀκούειν, ver. 5, had hitherto taken place.—πολλῇ] applies to both substantives.—παράκλησιν] for Paul is δέσμιος, vv. 1, 9. Comp. παρηγορία, Col. iv. 11.—ὅτι τὰ σπλ. κ.τ.λ.] More precise explanation to ἐπὶ τῇ ἀγάπῃ σου: *because, namely, the hearts* (comp. ver. 20, as also 2 Cor. vi. 12, vii. 15; Phil. i. 8, *al.*) *of the saints are refreshed by thee.* There is no more particular information as to the work of love referred to; and it

<sup>1</sup> Who interprets: "as often as thou comest to know a good man among the Colossians!"

<sup>2</sup> If the reading ἐν ἡμῖν were genuine, it could only, in accordance with the context,

be referred to Philemon himself and to those adduced along with him in ver. 2. The *Colossian church* is brought in after a purely arbitrary way by Michaelis and Hofmann.



is quite arbitrary to refer τῶν αἰ. specially to the *poor* Christians (Grotius, Rosenmüller, and others), or even still more specially to "*the mother-church of Christendom*" (Hofmann), which is not to be made good either by 1 Cor. xvi. 1 or by Rom. xii. 13.—ἀδελφέ] not emphatic ("brother in truth," de Wette, whom Koch follows; comp. Erasmus, *Paraphr.*), but touching affection. Comp. Gal. vi. 18.

Ver. 8. [On Vv. 8-17, see Note XLIV. pages 418, 419.] Διό] explains the ground for the following διὰ τ. ἀγάπ. μᾶλλον παρακαλῶ: *Wherefore* (because I have so much joy and solace from thee), although I am by no means wanting in great boldness (1 Tim. iii. 13; 2 Cor. iii. 12; Phil. i. 20) to enjoin upon thee what is becoming, *I will rather for love's sake exhort*, will make exhortation take the place of injunction. Chrysostom, Oecumenius, Theophylact (comp. also Theodoret), Erasmus, Michaelis, Zachariae, and others attach διό to the participial assertion. This is unpsychological; what Paul has said in ver. 5 [7] accords not with commanding, but with entreaty.—ἐν Χριστῷ] *In Christ*, as the element of his inner life, Paul knows that his great confidence has its basis. But this fellowship of his with Christ is not merely the general Christian, but the *apostolic*, fellowship.—τὸ ἀνῆκον] *that which is fitting*, that is, the *ethically suitable*; Suidas: τὸ πρέπον; not used in this sense by Greek writers. Comp. however, Eph. v. 4; Col. iii. 18; 1 Macc. x. 40, 42, xi. 35; 2 Macc. xiv. 8. Thus Paul makes that, which he desires to obtain from Philemon, already to be felt as his *duty*.—διὰ τὴν ἀγάπην] is understood by some of the love of *Philemon* (Calvin and others, Cornelius a Lapide: "ut scilicet solitam tuam caritatem in servum tuum poenitentem ostendas"); by others, of the love of *the apostle to Philemon* (Estius and others); by others again, ἦν κἀγὼ ἔχω πρὸς σε, καὶ σὺ πρὸς ἐμέ (Theophylact; comp. Oecumenius and others; Grotius: "per necessitatem amicitiae nostrae"). But all these limitations not expressed in the text are arbitrary; it is to be left general: *on account of love*, in order not to check the influence of the same (which, experience shows, is so great also over thee), but to allow it free course. It is the Christian brotherly love *in abstracto*, conceived of as a *power*; 1 Cor. xiii.

Ver. 9 f. [XLIV b.] Before τοιοῦτος we have to place a full stop; the participial predication τοιοῦτος ὢν sums up the quality which was expressed in ver. 8 by πολλὴν . . . μᾶλλον παρακαλῶ; and lastly, ὡς Παῦλος . . . Χριστοῦ supports the παρακαλῶ σε κ.τ.λ. of ver. 10, from a consideration of the personal position of the apostle in such a way, that the granting of the request could not but appear to Philemon as a *matter of dutiful affection*. Consequently: *Seeing that I am so constituted*,<sup>1</sup> since such is my manner of thinking and dealing, that, namely, in place of commanding thee, I rather for love's sake betake myself to the παρακαλεῖν, *I exhort thee as Paul*, etc. A very mistaken objection to this view of τοιοῦτος ὢν is that Paul would not have said at all that he was so *constituted*, but only that he did so *in the given case* (Hofmann, following Wiesinger). *He, in fact, says even now with τοιοῦτος ὢν itself that such is his nature*. Observe, moreover, that

<sup>1</sup>The Vulgate erroneously referred ὢν to *Philemon*: "cum sis talis," which Cornelius a Lapide unsuccessfully defends.

the supporting elements, ὡς Παῦλος κ.τ.λ., are *prefixed* with all the emphasis of urgency to the παρακαλῶ, since in them lies the *progress* of the representation, namely, that *which comes in as additional* to the παρακαλῶ, already said before. Usually τοιοῦτος is taken as *preparative*, so that ὡς Παῦλος κ.τ.λ. is the *more precise explanation* of it: in which case some (as Luther, Calvin, and others, including Flatt, de Wette, Wiesinger, Ewald) find only two elements, taking ὡς Π. πρεσβύτης together; others (most expositors since the time of Chrysostom, including Bleek and Hofmann), three elements—Παῦλος, πρεσβύτης, δέσμιος. Expositors have differed in defining the *significance* of the particulars *in their bearing on the matter in hand*,<sup>1</sup> while recognizing on the whole the “*pondus ad movendum Philemonis animum*” (Estius). According to de Wette (comp. Wetstein), τοιοῦτος ὡν κ.τ.λ. is to be held parallel to the participial clause of ver. 8, in accordance with which the participle would thus have to be resolved by *although*. But the whole mode of interpretation, which takes τοιοῦτος as preparative, is untenable. It must of necessity point *back*, summing up under the notion of personal quality what was said by πολλῶν . . . παρακαλῶ in ver. 8; for if τοιοῦτος is not already defined (as is here the case by reference to ver. 8), it may, doubtless, *become* defined either by an adjective immediately following, or by a following οἷος,<sup>2</sup> or ὅς<sup>3</sup> or ὅσος,<sup>4</sup> or by ὥστε with the infinitive<sup>5</sup> but never by ὡς, which neither actually occurs (the usually cited passage from Andocides in Wetstein, de Wette has rightly described as not here relevant<sup>6</sup>) nor *can* take place logically, since ὡς, that is, *as* (not *like*, which it means after τοιόνδε in Aesch. Pers. 180), already presupposes the definiteness of τοιοῦτος. This more precise definiteness is not, however, to be relegated to the mere *conception* or *mode of view* of the writer (Wiesinger: “I, in my circumstances”), according to which ὡς is then held to introduce an appositional definition, to which also Bleek and Hofmann ultimately come; but it is to be taken from what Paul has previously *said*, because it results from that quite simply and suitably. Comp. on τοιοῦτος ὡν, which always in classical writers also—where it is not followed by a corresponding οἷος, ὅς, ὅσος, or ὥστε—summarily denotes the quality, disposition, demeanor, or the like,

<sup>1</sup>So e. g. Erasmus, *Paraphr.*: “Quid enim neget roganti? primum Paulo: cum Paulum dico non paulum rerum tibi significo; deinde seni: nonnihil tribui solet et aetati . . . nunc etiam vincto: in precibus nonnihil ponderis habet et calamitas obstantis; postremo vincto Jesu Christi: sic vincto favere debent, qui profitentur Christi doctrinam.” Similarly Grotius and others; while, according to Heinrichs, by Παῦλος there was to be awakened *gratitude*; by πρεσβ. the *readiness to oblige*, natural towards the aged; and by δέσμιος ‘I. Χρ. compassion. Hofmann holds that “the name Paul puts Philemon in mind of all that makes it a *historical* one,” and that the impression of this becomes thereupon confirmed by the other two elements.

<sup>2</sup>Plato, *Conv.* p. 199 D; Dem. 41, 3.

<sup>3</sup>Xen. *Anab.* iv. 4. 2; Plat. *Phaed.* p. 92 B; Heb. viii. 1.

<sup>4</sup>Isocr. *Paneg.* 21.

<sup>5</sup>Plato, *Conv.* p. 175 D, *al.*

<sup>6</sup>The passage runs: ὁ δὲ πάντων δεινότητον ἐστὶ, τοιοῦτος ὡν ὡς εὐνοῦς τῷ δήμῳ τοὺς λόγους ποιεῖται. Here, precisely as in our passage, ὡς εὐνοῦς belongs *not* to τοιοῦτος ὡν, but to what follows, and τοιοῦτος ὡν sums up what had been said before.—The comparison of τοιόσδε, Hom. *Od.* xvi. 205 (Hofmann), where besides no ὡς follows, is unsuitable, partly on the general ground of the well-known diversity of meaning of the two words (comp. Kühner, *ad Xen. Mem.* i. 7. 5), which is not to be abandoned without special reason, partly

more precisely indicated before.<sup>1</sup> It is further to be noted, (1) that the true explanation of τοιοῦτος ὢν κ.τ.λ. of itself imperatively requires that we connect these words with the following παρακαλῶ (Flatt, Lachmann, who, however, parenthesizes ὡς Παῦλος, de Wette, Wiesinger, Ewald, Bleek, Hofmann), not with that which precedes (as formerly was usual), in which case the second παρακαλῶ is understood as resumptive, an *ὅτι* (Theophylact), *inquam*, or the like, being supplied in thought (so Castalio, Beza, Hagenbach, and many). (2) The elements expressed by ὡς Παῦλος . . . Χριστοῦ stand—seeing that πρεσβύτης is a substantive and has not the article—in such relation to each other, that πρεσβύτης and καὶ δὲ καὶ δέσμιος κ.τ.λ. are two attributive statements attaching themselves to Παῦλος; consequently: as Paul, who is an old man, and now also a prisoner, etc. (3) The (flexible) notion of πρεσβύτης must by no means have its meaning altered, as is done e.g. by Calvin, who makes it denote “non aetatem, sed officium;” but, at the same time, may not be rigidly pressed in so confidential a private writing, in which “lepos mixtus gravitate” (Bengel) prevails, especially if Philemon was much younger than Paul. Observe, withal, that the apostle does not use some such expression as γέρον, but the more relative term πρεσβ.; comp. Tit. ii. 2 with the contrast τοῦ νεωτέρου in ver. 6. He sets himself down as a veteran in contradistinction to the younger friend, who was once his disciple. At the stoning of Stephen, and so some twenty-six or twenty-seven years earlier, Paul was still νεανίας (Acts vii. 58); he might thus be now somewhere about fifty years of age. [XLIV c.]—δέσμιος ‘I. X.] as in ver. 1.—τέκνον] tenderly affectionate designation of his convert (comp. 1 Cor. iv. 14 f.; Gal. iv. 19; 1 Pet. v. 13), in connection with which the conception of his own child is brought more vividly into prominence by the prefixed ἐμῶν and by ἐγώ (see the critical remarks), and ἐν τοῖς δεσμοῖς<sup>2</sup> makes the recommendation yet more affecting and urgent.—Ὁνήσιμον] Accusative, in accordance with a well-known attraction; see Winer, p. 155 [E. T. 164]; Buttmann, p. 68 [E. T. 78].

Ver. 11. Ingenious allusion to the literal signification of the name (current also among the Greeks) Ὁνήσιμος, useful. The objection of Estius, that Paul expresses himself in words derived from another stem (not from ὀνίνημι), presupposes a mechanical procedure, with which Paul is least of all to be charged. We may add that, while there were not such forms as ἀνονήσιμος and εἰονήσιμος, doubtless he might, had he wished to retain the stem of the name, have employed ἀνόνητος and ὀνητός (Suidas), or ὀνήτωρ (Pindar), or ὀνησιφόρος (Plutarch, Lucian). An allusion, however, at the same time to the name of Christian, as sometimes in the Fathers Χριστιανός is brought

because in that passage ἐγὼ τοιούδε stands absolutely and δεικτικῶς (*hicce ego talis*), so that the following παθὼν κ.τ.λ. belongs to ἡλυθον.

<sup>1</sup> Plato, *Rep.* p. 493 C; Xen. *Anab.* iii. 1. 30; *Hellen.* iv. 1. 38; *Cyrop.* i. 5, 8; *Soph. Aj.* 1277 (1298); Lucian, *Cont.* 20, and many other places.

<sup>2</sup> That the expression: *in the bonds*, was suitable only to Rome and not to Caesarea, is incorrectly inferred by Wieseler, p. 420, from Acts xxiv. 23. See on that passage. It was likewise incorrect to assign the Epistle, on account of πρεσβύτης, to the alleged second imprisonment at Rome (Calovius).



into relation with *χρηστός*, is arbitrarily assumed by Cornelius a Lapide, Koch, and others, and the more so, as the expressions have already their occasion in the name *Onesimus*, and, moreover, by means of *σοί* and *ἐμοί* an individually definite reference.—*ἀχρηστον*] *unserviceable*, only here in the N. T. (comp. however, *δοῦλος ἀρρεῖος*, Matt. xxv. 30; Luke xvii. 10).<sup>1</sup> A definition, *wherein* the *uselessness* of Onesimus in his service consisted (the usual view from the time of Chrysostom: that he had *robbed* his master) does not appear more precisely than in the hint ver. 18 f.—*οὐκ ἐν χρηστον*] [XLIV d.] Comp. 2 Tim. ii. 21, iv. 11; Plato, *Pol.* iii, p. 411 B: *χρήσιμον ἐξ ἀχρηστον ἐποίησεν*. The *usefulness*, which now belongs to Onesimus, is based simply on his conversion which had taken place, ver. 10, and consequently consists for *Philemon* in the fact, that his slave now will render his service in a far other way than before, *namely, in a distinctively Christian frame of mind and activity* (consequently without eye-service and man-pleasing, *ὡς τῷ κυρίῳ κ.τ.λ.*, as it is expressed; at Col. iii. 29 ff.), and for *Paul himself* in the fact that, because the conversion of Onesimus is *his* work (ver. 10), in that transformation of the previously useless slave there has accrued to the apostle, as the latter's spiritual father, gain and recompense of his labor (Phil. i. 22), the joy and honor of not having striven in vain (Phil. ii. 16). Thus the *benefits*, which *Philemon* and *Paul* have respectively to enjoy from Onesimus *as now constituted*, are brought into contact and union.<sup>2</sup> What a weighty and persuasive appeal was urged in the ingenious *καὶ ἐμοί* (comp. Rom. xvi. 13; 1 Cor. xvi. 18) is at once felt.

Ver. 12. The rectified text<sup>3</sup> is: *ὃν ἀνέπεμψά σοι· σὺ δὲ αὐτόν, τουτέστι τὰ ἐμὰ σπλάγχνα* (without *προσλαβοῦ*). [XLIV e.]—On *ἀνέπεμψα*, *remisi*, comp. Luke xxiii. 11.—*τουτέστι τὰ ἐμὰ σπλάγχνα*] *that is, my heart*, by which Onesimus is designated as *an object of the most cordial affection*. So Oecumenius, Theophylact, and many. *ἐμὰ* has an ingeniously-turned emphasis, in contrast to *αὐτόν*. According to *others*, the thought would be: *ἐμός ἐστιν νιδός, ἐκ τῶν ἐμῶν γεγέννηται σπλάγχνων*, Theodoret (comp. also Chrysostom).<sup>4</sup> But in this way the relation already expressed in ver. 10 would be only repeated, and that in a form, which would be less in keeping with that *spiritual* fatherhood. *Paul*, moreover, statedly uses *σπλάγχνα* for the seat of the *affection of love* (2 Cor. vi. 12, vii. 15; Phil. i. 8, ii. 1; Col. iii. 12; Philem. 7, 20; comp. also Luke i. 78; 1 John iii. 17), and so also here, where the person to whom one feels himself attached with tender love (which, according to ver. 10, is certainly felt as *paternal*; comp. Wisd. x. 5; 4 Macc. xvi. 20, 26) is designated by the lover as *his very heart*, because its feelings and inclinations are filled by this object.<sup>5</sup> When we set aside

<sup>1</sup> Plato, *Ilys.* p. 204 B: *φάυλος καὶ ἀχρηστός*, 3 Macc. iii. 29; Ecclus. xxxvii. 19.

<sup>2</sup> Comp. Theodore of Mopsuestia: *σοὶ κατὰ τὴν ὑπηρεσίαν, ἐμοὶ κατὰ τὴν βελτίωσιν τοῦ τρόπου*.

<sup>3</sup> See the critical remarks. The text of Lachmann, *ὃν ἀνέπε. σοι, αὐτόν, τοῦτ' ἐστιν τὰ ἐμὰ σπλ.*, is followed by Hofmann, so that *αὐτόν* is in apposition to *ὃν* (see, on the other

hand, Winer, p. 140 [E. T. 148]).

<sup>4</sup> So too Beza, Cornelius a Lapide, Heinrichs, and others, following the Syriac. See instances in Pricaeus and Wetstein, and comp. the Latin *viscera*.

<sup>5</sup> Comp. on this expression of feeling, the Plautine *meum corculum* (Cas. iv. 4. 14), *meum cor* (Poen. i. 2. 154).

πρὸς λαβὸν as not genuine (see the critical remarks), the verb *is wanting*, so that the passage is *anacoluthic*; the apostle is involuntarily withheld by the following relative clause presenting itself, and by what he, in the lively flow of his thoughts, further subjoins (ver. 13 ff.) from adding the governing verb thought of with σὺ δὲ αὐτόν, until at length, after beginning a new sentence with ver. 17, he introduces it in another independent connection, leaving the sentence which he had begun with σὺ δὲ αὐτόν in ver. 12 unclosed. Comp. on Rom. v. 12 ff.; Gal. ii. 16.<sup>1</sup> With classic writers, too, such anacoluthic sentences broken off by the influence of intervening thoughts are not rare, specially in excited or pathetic discourse.<sup>2</sup>

Ver. 13 f. Ἐγὼ I for my part.—ἐβουλόμην I was of the mind. Comp. ἡθελῆσα, ver. 14, and observe not merely the diversity of *notion* (βούλουμαι: deliberate self-determination, see on Matt. i. 19), but also the distinction of the *tenses*. The apostle formerly cherished the design and the wish (imperfect ἐβουλ.) of retaining Onesimus with himself, instead of sending him back to Philemon, but has become of the mind (historical aorist ἡθελῆσα), etc. Thus ἡθέλ. denotes that which *supervened* on the previous occurrence of the ἐβουλ., and hindered the realization of the latter. Observe that Paul has not used ἐβουλόμην ἄν; that would be *vellem*.—ἐπερ σοῦ for thee, i.e. *in gratiam tuam*, that thou mightest not need thyself to serve me. [XLIV f.] ἐπερ accordingly is not here, any more than in any other passage of the N. T., used as a precise equivalent to ἀντί, although the *actual* relation of representation lies at the bottom of the conception *in gratiam*; for Paul would have taken the service of the *slave* as rendered by the *master*, to whom the slave *belonged*. Comp. Hofmann. This mode of regarding and representing the matter has nothing harsh about it, nor does it convey any *obligation*, which Philemon, had he been on the spot, would have fulfilled (Bleek), but simply the *trustful presupposition*, that Philemon himself would, if Paul had desired it, have ministered to him in the prison. Of this, however, Philemon was relieved by the service of the slave, which in this way *stood him in good stead*. Schweizer, in the *Stud. u. Krit.* 1858, p. 430, explains likewise correctly: *for thy benefit*, but takes this in the sense: “so that it would be a service rendered to thee, imputed to thee, so that I would be under obligation to thee.” But this would only have the delicacy and tenderness which are found in it, if the thought: “in order that he might serve me, with a view to place me under obligation to thee,” contained the design of *Onesimus*; if, accordingly, Paul had written something after this manner: ὅς ἐβούλετο πρὸς ἐμαυτὸν μένειν, ἵνα κ.τ.λ., which, however, would have asserted a self-determination incompetent to the position of a slave. No; as the passage is written, there is delicately and tenderly implied in the ἐπερ σοῦ the same thought, which, in accordance with Phil. ii. 30, he might have expressed by ἵνα

<sup>1</sup> See generally, Winer, p. 528 ff. [E. T. 567 ff.]; Wilke, *Rhetor.* p. 217 f.

<sup>2</sup> E. g. Plat. *Symp.* p. 218 A; Xen. *Anab.* ii. 5. 13; and Krüger in *loc.*; Aeschin. *adv. Ctesiph.* 256, and Wunderlich in *loc.*; Bremi, *ad Lys.*

p. 442 f., 222, who rightly observes: “Hoc anacoluthiae genus inter scriptores sacros nulli frequentius excidit quam Paulo ap., epistolas suas dictantl.”

ἀναπληρώσῃ τὸ σοῦ ἰστέρημα; comp. 1 Cor. xvi. 17. Thus ingeniously does Paul know how to justify his ἐβουλόμην κ.τ.λ.—seeing that he would, in fact, otherwise have had no claim at all upon another's bondsman—by the specification of design *ἵνα ὑπὲρ σοῦ κ.τ.λ.*—*διακονῇ*] direct representation by the subjunctive, “ita quidem, ut praeteriti temporis cogitatio tanquam praesens effleratur,” Kühner, *ad Xen. Mem.* i. 2. 2.—ἐν τοῖς δεσμοῖς τοῦ εἰαγῶ.] in the bonds, into which the gospel has brought me—in a position therefore (comp. ver. 9) which makes me as needful as deserving of such loving service.—χωρὶς δὲ κ.τ.λ.] *but without thy consent*, that is, independent of it, *I have wished to do nothing*, and so have left that wish unexecuted, *in order that thy good may be not as from constraint, but from free will.* The thought of the apostle accordingly is: But as I knew not thine own opinion, and thus must have acted without it, I was disposed to abstain from the retention of thy slave, which I had in view: *for the good, which thou showest, is not to be as if forced, but voluntary.* If I had retained Onesimus for my service, without having thy consent to that effect, the good, which I should have had to derive from thee through the service rendered to me by thy servant ὑπὲρ σοῦ, would have been shown *not from free will*,—that is, not in virtue of thine own self-determination,—but *as if compulsorily*, just because independently of thy χάρις (“non enim potuisset refragari Philemon,” Bengel<sup>1</sup>). Observe at the same time that τὸ ἀγαθόν σου, *thy good*, that is, *the good which thou showest to others*, is to be left quite in its *generality*, so that not the serviceable employment of the slave *specially and in concreto* is meant, but rather the *category* in general, under which, in the intended *application*, there falls that *special* ἀγαθόν, which is indicated in ver. 13. The restriction to the given case is impracticable on account of ἀλλὰ κατὰ ἐκούσιον, since Paul in fact did not at all intend to procure the consent of Philemon and to retain Onesimus. This in opposition to the *usual* interpretation: “τὸ ἀγαθόν, i.e. beneficium tuum hocce, quo afflictor a te, si hunc mihi servum concedis,” Heinrichs; comp. Bleek. But it is an error also, with de Wette, following Estius (who describes it as probable), to understand under τὸ ἀγαθ. σου the *manumission*<sup>2</sup> of the slave, or to understand it at least as “also included” (Bleek), of which even in ver. 16 there is no mention, and for suggesting which in so covert and enigmatic a fashion there would not have been any reason, if he had desired it at all (but see on 1 Cor. vii. 21). According to Hofmann (comp. his *Schriftbeweis*, II. 2, p. 412), τὸ ἀγαθόν σου is, like τὸ χρηστὸν τοῦ Θεοῦ at Rom. ii. 4, *thy goodness*, and that the goodness, which Philemon will show to Onesimus when he had returned into his position as a slave; this only then becomes an undoubtedly *spontaneous* goodness, when the apostle refrains from any injunction of his own, whereas Philemon *could not have done otherwise* than refrain from punishing the slave for his escape, if Paul had retained him to himself, in which case, therefore, Philemon might

<sup>1</sup>Seneca, *De Benef.* ii. 4: “Si vis scire an velim, effice ut possim nolle.” Luther aptly remarks: a constrained will is not *voluntas*, but *noluntas*.

<sup>2</sup>That the manumission did take place, has been inferred from the tradition that Onesimus became a *bishop*. It may have taken place, but it is not meant *here*.



have seemed to be kind *compulsorily*. This explanation, brought out by the insertion of thoughts between the lines, is to be set aside as at variance with the context, since there is nothing in the connection to point to the definition of the notion of τὸ ἀγαθὸν σοι as goodness towards Onesimus, but on the contrary this expression can only acquire its import through the delicately thoughtful ἵνα ἐπὶ σοὶ μοι διακομῇ κ.τ.λ.—ὥς κατὰ ἀνάγκην] emphatically prefixed, and ὥς expresses the idea: “so that it appears as constrained.” Comp. Fritzsche, *ad Rom.* II. p. 360.<sup>1</sup>

Ver. 15. Paul now *supports* his course of procedure in having given up his previous plan of retaining Onesimus with him, and in sending the latter back, by the consideration that the brief separation of the slave from his master may perhaps have had the Providential destined aim, etc. This destined aim would have been in fact counteracted by the ulterior keeping apart of the slave from Philemon.—τάχα] *easily, perhaps*, *Rom.* v. 7. So also in classical writers, but more frequently conjoined with ἀν. Comp. for a similar use of ἰσως, *Luke* xx. 13, and Buttmann, *ad Soph. Phil.* p. 180.<sup>2</sup> A categorical assertion, although appropriate to the expression of a firm confidence, would have been less sparing of the feelings in the relation of the injured master to the fugitive slave, than the problematic mode of expression; it may readily be, that the way of the μοῖρα Θεοῦ has been such, etc.—ἐχωρίσθη] εὐφύμως καὶ τὴν φυχὴν χωρισμὸν καλεῖ, ἵνα μὴ τῷ ὀνόματι τῆς φυχῆς παροξύνῃ τὸν δεσπότην, Theophylact. The aim of *soothing* underlies also the choice of the *passive* expression, as Chrysostom says: οὐκ εἶπεν ἐχώρισεν ἑαυτόν . . . οὐ γὰρ αὐτοῦ τὸ κατασκευάσμα τὸ ἐπὶ τοῦτῳ ἀναχωρήσαι κ.τ.λ.—πρὸς ὥραν] Comp. 2 *Cor.* vii. 8; *Gal.* ii. 5; 1 *Thess.* ii. 17. This relative statement of time leaves it entirely undefined, *how long* the brief stay of Onesimus with Paul lasted.—ἵνα] divine destined aim therein. Chrysostom and Jerome already refer to *Gen.* xlv. 5.—αἰώνιον] not adverb, which is αἰωνίως, but accusative, so that the adverbial notion is expressed by way of predicate. [XLIV g.] Winer, p. 433 [*E. T.* 464]: Kühner, II. 1, p. 234 f. Erasmus aptly observes: “ipsum jam non *temporarium* ministrum, sed *perpetuo tecum victurum*.” The notion itself, however, is not to be taken as the indefinite *perpetuo* (Calvin, Grotius, and many), or more precisely *per omnem tuam vitam* (Drusius, Heinrichs, Flatt, Demme, and others), in connection with which Beza and Michaelis point to the ordinances of the law with regard to the *perpetua mancipia* (*Ex.* xxi. 6; *Deut.* xv. 17); but—as is alone consonant with the N. T. use of the word concerning the future, and the Pauline doctrine of the approaching establishment of the kingdom—in the definite sense: *for ever*, embracing the expiring αἰὼν οὗτος and the αἰὼν μέλλων attaching itself thereto, and presupposing the Parousia, which is still to be expected within the lifetime of both parties; but not, that the Christian brotherly union reaches into eternity (Erasmus, Estius, de Wette, and others); so

<sup>1</sup>On κατὰ ἀνάγκη, by way of constraint (in the passive sense), by compulsion, comp. *Thucyd.* vi. 10. 1; *Polyb.* iii. 67. 5; 2 *Macc.* xv. 2; on the contrast, comp. 1 *Pet.* v. 2: μὴ

ἀναγκαστῶς, ἀλλ' ἐκουσίως; *Thucyd.* viii. 27. 3: καθ' ἐκούσιαν ἢ πάνν γε ἀνάγκη, *Plat. Prot.* p. 346 B.

<sup>2</sup>Chrysostom aptly remarks: καλῶς τὸ τάχα,

in the main also Hofmann: "as one who remains to him *for ever*, not merely for *lifetime*;" comp. Bleek.—ἀπέχης] Comp. Phil. iv. 18; Matt. vi. 2. The compound expression (*mayest have away*) denotes the definitive final possession.

Ver. 16. Altered relation which with the αἰώνιον αὐτὸν ἀπέχειν was to take effect, and thenceforth to subsist, between Philemon and Onesimus.—οὐκέτι ὡς δοῦλος] in this is implied not a hint of *manumission*, but the fact that, while the external relation of slavery remains in itself unchanged, the *ethical* relation has become *another*, a *higher* one (ὑπὲρ δοῦλον), a *brotherly relation of affection* (ἀδελφ. ἀγαπ.). Christianity does not abolish the distinctions of rank and station, but morally equalizes them (comp. on *ισότης*, Col. iv. 1; 1 Tim. vi. 2), inasmuch as it pervades them with the unifying consecration of the life in Christ,<sup>1</sup> 1 Cor. vii. 21 f., xii. 13; Gal. iii. 28; Col. iii. 11. To the ὡς the following ὑπὲρ is correlative: not further *in the quality of a slave*, but in a *higher manner than as a slave*; ἀδελφὸν ἀγαπ., as a *beloved brother*, is then the exegesis of ὑπὲρ δοῦλον. And the latter is conceived of thus: *so that he is beyond and above a δοῦλος*, is more than such.<sup>2</sup>—μάλιστα ἐμοὶ κ.τ.λ.] belongs to ἀδελ. ἀγαπ. In that view μάλιστα has its reference in the relation of Onesimus to his fellow-Christians, with whom he has hitherto been brought into connection; among these it was *Paul*, to whom he stood *most of all*—that is, in higher degree than to any other—in the relation of a beloved brother.—πόσω δὲ μᾶλλον σοί] since he is thy property, and does not enter into merely temporary connection with thee, such as that in which he stood with me; see ver. 15.—καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.] specifies the two domains, in which Onesimus will be to him yet far more a beloved brother than to the apostle, namely, *in the flesh*, i. e. in the sphere pertaining to the *material* nature of man, in things consequently that concern the bodily life and needs, and *in the Lord*, i. e. in the higher spiritual life-sphere of fellowship with Christ. Accordingly, ἐν σαρκὶ Philemon has the brother as a slave, and ἐν κυρίῳ the slave as a brother; how greatly, therefore, must he, in view of the mutual connection and interpenetration of the two relations, have him, as well ἐν σαρκὶ as ἐν κυρίῳ, as a *beloved brother*! *How much more still* (πόσω δὲ μᾶλλον) must Onesimus thus be such an one to Philemon, than to the apostle! The two domains of life designated by ἐν σαρκὶ and ἐν κυρίῳ—which, connected by καὶ . . . καί, exclude the conception of ethical contrast<sup>3</sup>—are to be left in all their comprehensiveness. Influenced by the erroneous presupposition of *manumission* (see on ver. 15), de Wette thinks in ἐν σαρκὶ of the *family-relation* into which the manumitted one enters.

Ver. 17. Οὖν] *resuming*; see on ver. 12, where the request, to which utter-

ἵνα εἴξῃ ὁ δεσπότης· ἐπειδὴ γὰρ ἀπὸ αὐθαδείας γέγονεν ἡ φυγὴ καὶ διεσπασμένης διανοίας, καὶ οὐκ ἀπὸ προαιρέσεως, λέγει τάχα.

<sup>1</sup> In accordance with this Christian-ideal mode of view we have to leave οὐκέτι absolute, and not to weaken it by μόνον to be

mentally supplied (Grotius, Storr, Flatt); comp. on Col. iii. 23.

<sup>2</sup> Comp. Plato, *Rep.* p. 488 A; *Legg.* viii. p. 839 D; οὐκ ἔστιν ὑπὲρ ἀνθρώπων; 2 Macc. ix. 8.

<sup>3</sup> Comp. Ekklund, *σάρξ vocabulum ap. Paul.*, Lund 1872, p. 47 f.

ance is only now finally given after the moving digressions vv. 13-16, was already to be expressed.—The emphasis, and that in the way of furnishing a motive, lies upon *κοινωνόν*: [XLIV h.] if thou hast me as a *partner*, if thou standest in this relation to me,—according to which consequently the refusal of the request would appear as proof of the contrary. As to this use of *ἔχειν*, comp. on Matt. xiv. 4. The *notion* of the *κοινωνία* is not to be restricted more narrowly than is implied in the idea of *Christian fellowship*, and so of common believing, loving, hoping, disposition, working, and so forth; while Chrysostom, Oecumenius, Theophylact, and others bring out only the partnership of the *ὑπομῖν* and the striving; whereas others, as Estius, Rosenmüller, Heinrichs, Flatt, *et al.*, explain *κοινωνόν* as *friend*, and Beza and Bengel refer it to the community of *property*: “Si mecum habere te putas communia bona, ut inter socios esse soleat” (Beza); comp. Grotius. The *ὥς* is: *so as* if thou receivedst me, as if I now came to thee; for see ver. 12.<sup>1</sup> On *προσλαβού*, comp. Rom. xiv. 1, xv. 7.

Ver. 18. [On Vv. 18-25, see Note XLV. pages 419, 420.] And herein the *offence* against thee, with which Onesimus is chargeable, is not to present an obstacle.—*εἰ*] indication in a hypothetic form, so as to spare the feelings: Attic politeness, see Herbst, *ad Xen. Mem.* i. 5. 1; Bornem. *ad Conviv.* iv. 8; Winer, p. 418 [E. T. 448].—*τι ἡδίκησέ σε*] Comp. Col. iii. 25; Gal. iv. 12; Acts xxv. 10. In what the wrong done to Philemon by Onesimus, and without doubt confessed to the apostle by the latter, actually consisted, is hinted in what follows.—*ἢ ὀφείλει*] or—more precisely to describe this *ἡδίκησε*—*oweth* (anything). This applies to a *money-debt* (see ver. 19). Accordingly the slave had probably been guilty, not merely in general of a fault in service which injured his master (Hofmann), but in reality (comp. already Chrysostom) of purloining or of embezzlement, which Paul here knows how to indicate euphemistically. The referring it merely to the *running away* itself, and the *neglect of service* therewith connected, would not be (in opposition to Bleek) in keeping with the hypothetical form of expression.—*τοῦτο*] the *τι*, which he *ἡδίκησέ σε ἢ ὀφείλει*; hence we have not, with Grotius, Flatt, and others, to explain these two verbs of *different* offences (the former as referring to theft at his running away, the latter to defalcation).—*ἐμοὶ ἐλλόγα*] *set it down to my account*; “me debitorem habe,” Bengel. Friendly pleasantry, which in ver. 19 becomes even jocular (*μετὰ χάριτος τῆς πνευματικῆς*, Chrysostom), with which the subsequent *ἵνα μὴ λέγω σοι κ.τ.λ.* is very compatible (in opposition to Hofmann), if it is correctly apprehended. On the form *ἐλλογάω* we have not, with Fritzsche, *ad Rom.* v. 13, at once to pronounce against it: “nulla est” (comp. Matthies: “stultum est”), since *ἐλλογίω* likewise is only with certainty preserved in Rom. *l.c.*, and in Boeckh, *Inscr.* I. p. 850. It is true *λογάω*, in Lucian, *Lexiph.* 15, means *to be fond of speaking*; but this single passage, in which the simple form is pre-

<sup>1</sup>Theophylact: *τίνα οὐκ ἂν κατεδυσώπησε*; Erasmus: “recipias oportet velut alterum me.”  
*τίς γὰρ οὐκ ἂν ἐθέλησε Παῦλον προσδέξασθαι,*



served, does not suffice to *negative* the use of the word in the sense of *reckoning*.

Ver. 19. [XLV b.] Promissory note under his own hand, in which by the elsewhere so weighty ἐγὼ Παῦλος (Gal. v. 2; 2 Cor. x. 1, *al.*) the friendly humor of the connection is rendered the more palpable through force of contrast. Whether Paul wrote the *whole* Epistle with his own hand (the usual view; see already Jerome, Chrysostom, and Theodoret), or only *from this point* onward, cannot be determined. In the latter case the raillery comes out the more prominently.—*ἵνα μὴ λέγω σοι κ.τ.λ.*] Comp. 2 Cor. ii. 5, and the Latin *ne dicam*: “est σχῆμα παρασιωπήσεως sive reticentiae, cum dicimus omittere nos velle, quod maxime dicimus,” Grotius. The *ἵνα* denotes the design which Paul has in the ἐγγραφα . . . ἀποτίσω; he will, so he represents the matter, by this his note of hand avoid saying to Philemon—what he withal might in strictness have to say to him—that he was yet far more indebted to the apostle. [XLV c.] Without sufficient reason, Wiesinger after a harsh and involved fashion attaches *ἵνα*, notwithstanding the intervening clause, to τοῦτο ἐμοὶ ἐλλόγα, and then takes the σοί, which according to the usual view belongs without emphasis to λέγω, as emphatic (*sc. ἐλλόγα*); “that reckon to *me*, not to say: to *thee*.” So too Hofmann, according to whose arbitrary discovery in the repetition of the ἐγὼ the emphatic ἐμοὶ is held “to continue sounding,” until it finds in the emphatic σοί its antithesis, which cancels it. Why should not Paul, instead of this alleged “making it sound on,” have put the words *ἵνα μὴ λέγω σοί, ὅτι κ.τ.λ.* (*because*, according to Hofmann) immediately after τοῦτο ἐμοὶ ἐλλόγα, in order thereupon to conclude this passage with the weighty ἐγὼ Παῦλος κ.τ.λ.? Besides, there would be implied in that emphasizing and antithetic reference of the σοί a pungent turn so directly and incisively putting him to shame, that it would not be in keeping with the whole friendly humorous tone of this part of the letter, which does not warrant us in presupposing a *displeasure on Philemon's part* meriting so deeply earnest a putting him to shame (Hofmann). The very *shaming* hint, which the passage gives, is affectionately *veiled in an apparent reticence* by *ἵνα μὴ λέγω σοι κ.τ.λ.* Chrysostom already says aptly: ἐντροπετικῶς ἅμα καὶ χαριέντως.—The σοί added to λέγω is in keeping with the confidential tone of the Epistle. Paul would not willingly remind his friend of his debt.—καὶ σεαυτόν] *also thine own self*, δι' ἐμοῦ γὰρ, φησί, τῆς σωτηρίας ἀπήλυσας καὶ ἐντεῦθεν δῆλον ὡς τῆς ἀποστολικῆς ἡζιῶθῃ διδασκαλίας ὁ Φιλήμων, Theodoret. Through his conversion he was indebted to the apostle for his own *self*, namely, as subject of the ζῶν αἰώνιος. The same view is found at Luke ix. 25. See on that passage.—προσοφείλεις] *insuper debes*.<sup>1</sup> The conception, namely, is: “not to say to thee, that thou (namely, because I have made thee a Christian) owest to me not merely that, which I have just declared my wish to pay to thee, but also (καὶ) thine own self besides.” With due attention to the correlation of καὶ and πρὸς, the force

<sup>1</sup> Herod. vi. 59; Dem. 650, 23; Thucyd. vii. 48. 6; Xen. *Cyrop.* iii. 2. 16, *Oec.* 20. 1; Polyb. v. 88. 4, 8, viii. 25. 4; Lucian. *Sacrif.* 4.

of the compound would not have been overlooked (Vulgate, Luther, Flatt, and others).

Ver. 20. *You, brother, I would fain have profit of thee in the Lord.*—[*vaí*] not *beseeching* (Grotius and many), but *confirmatory* (comp. on Matt. xv. 27), as always: *verily, certainly*. It confirms, however, not the preceding *κ. σεαυτ. μοι προσοφείζεις* (de Wette and Hofmann, following Elsner),—against which may be urged the emphatically prefixed *ἐγώ* (it must in that case logically have run: *σοῦ ἐγὼ ὀνείμ.*),—but *the whole intercession* for Onesimus, in which Paul has made the cause of the latter *his own*.<sup>1</sup> *He, he himself*, would fain have joy at the hands of his friend Philemon in the granting of this request; *himself* (not, it might be, merely Onesimus) is Philemon to make happy by this compliance.—[*ὀνείμην*] Expression of the wish, that this might take place (Kühner, II. 1, p. 193); hence the counter-remark of Hofmann that it is not "*I would fain*," but "*may I*," is unmeaning.<sup>2</sup> On the expression very current from Homer's time (*Odyss.* xix. 68. ii. 33), *ὀνείμαί τινος*, to have advantage from a thing or person, to profit thereby, comp. Wetstein; on the different verbal forms of the word, Lobeck, *ad Phryn.* p. 12 f.; Kühner, I. p. 879 f. In the N. T. it is *ἀπαξ λεγόμεν.*; but the very choice of the peculiar word supports the usual hypothesis (although not recognized by de Wette, Bleek, and Hofmann) that Paul intended an *allusion to the name Onesimus*.<sup>3</sup> There is the additional circumstance that the emphatic *ἐγώ* ingeniously gives point to the anti-thetic glance back at him, *for whom* he has made request; comp. also Wiesinger, Ellicott, Winer.—[*ἐν κυρίῳ*] gives to the notion of the *ὀνείμην* its definite Christian character. Just so the following *ἐν Χριστῷ*. Neither means: *for the sake of* (Beza, Grotius, Flatt, and others). No profit of any other kind whatever does Paul wish for himself from Philemon, but that, the enjoyment of which has its ground in Christ as the ethical element. Comp. *χαίρειν ἐν κυρίῳ*, and the like.—[*ἀνάπανσον κ.τ.λ.*] [*XLV d.*] let me not wish in vain this *ἐγὼ σου ὀνείμ. ἐν κυρ.*! Refresh (by a forgiving and loving reception of Onesimus) *my heart*: *τὰ σπλάγχνα*, seat of loving emotion, of the love concerned for Onesimus, comp. ver. 7; not an expression of love to *Philemon* (Occumenius, Theophylact), nor yet a designation of *Onesimus* (ver. 12), as is maintained by Jerome, Estius, Storr, Heinrichs, Flatt, and others.

Ver. 21. Conclusion of the whole matter of request, and that "as if for a last precaution" (Ewald), with the expression of the confidence, to which his apostolic dignity entitled him (*ἐπακοῇ*), although in accordance with ver. 8 he has abstained from enjoining. This, as well as the *εἰδὼς ὅτι*

<sup>1</sup> With this *ναί, ἀδελφέ* the humorous tone has died away, and, when Paul now inserts the need of his own heart and his hearty confidence as to the compliance of his friend, the intercession receives the seal of its trustful assurance of success, and therewith its close. Chrysostom already aptly observes that the *ναί, ἀδελφέ* applies generally to the *προσλαβοῦ* requested, so that the apostle

"ἀφείξ τὸν χαριεντισμὸν πάλιν, ἔχεται τῶν προτέρων τῶν σπουδαίων."

<sup>2</sup> Comp. Eur. *Hec.* 997: ἤκιστ' ὀνείμην τοῦ παρόντος, Ignat. *Eph.* 2: ὀνείμην ὑμῶν διὰ παντός, Rom. 5: ὀνείμην τῶν θηρίων . . . εὐχομαι κ.τ.λ.

<sup>3</sup> The allusion would have been more easily seized, if Paul had written in some such way as: *ναί, ἀδελφέ, ἐμοὶ σὺ ὀνείμσιμος εἶης*. But, as

κ.τ.λ., appended by way of climax as an accompanying definition to the *πεποιοῦς* ὅτι κ.τ.λ., could not but entirely remove any possible hesitation on the part of Philemon and complete the effect of the letter. Comp. already Chrysostom and Jerome.—*καὶ ὑπὲρ ὃ λέγω*] *what*, i. e. *what further deeds of kindness* over and above the receiving back which was asked for, the apostle leaves absolutely to his friend, without, however, wishing to hint in particular at the *manumission* of Onesimus (Bleek and Hofmann, following older expositors); comp. on ver. 13 f. The certainty, however, that his friend will do still *more*, makes him the less doubt that *at the least* what is requested will be done. Thus there is contained in this *εἰδῶς* κ.τ.λ., a thoughtfully contrived incitement.—*λέγω*] namely, in that which I have written. Observe the different tenses.—*καί*] not merely that which I say, but *also*.

Ver. 22. This further commission too—what a welcome, and wisely closing, indirect support to the intercession for Onesimus! *πολλὴ γὰρ ἡ χάρις καὶ ἡ τιμὴ Παύλου ἐνδοιμούντος*, Chrysostom; and so the apostle, in fact, wished soon *himself to see* what effect his intercession had had.—*ἅμα δὲ καί*] [XLV e.] that is, *simultaneously with that*, which thou wilt do in the case of Onesimus. This is the sense of the *adverbial ἅμα* in all passages,<sup>1</sup> even Col. iv. 3; Acts xxiv. 26; and 1 Tim. v. 13 (in opposition to Hofmann), and among the Greek writers, so that it by no means expresses merely the conception of *being joined*, that the one is to *associate* itself with the other (Hofmann), but the *contemporary* connection of the one action with the other; Suidas: *ἐπὶ τοῦ κατὰ τὸν αὐτὸν καιρὸν*. Bleek erroneously renders: *at the same time also I entreat thee*; so, too, de Wette, as if *ἅμα δὲ καὶ παρακαλῶ* or the like were in the text.—*ἐπιούμαζέ μοι ξενίαν*] Paul hoped at that time for a speedy liberation; his ulterior goal was Rome; the journey thither, however, he thought of making through Asia Minor, where he also desired to come to Colossae and to take up his quarters (Acts xxviii. 23) as a guest with Philemon. Comp. Intro. to Colossians, § 2. Observe, moreover, that *ἅμα δὲ καί* presupposes so *near* a use of the *ξενία*, as doubtless tallies with the shorter distance between *Caesarea* and *Phrygia*, but not with the distance from *Rome* to *Phrygia*, specially since, according to Phil. i. 25 f., ii. 24, Paul thought of journeying from *Rome* to *Macedonia*; hence it would have been inappropriate and strange on his part, if, starting from *Rome*, he had already bespoken a lodging in *Colossae*, and that, too, one to be made ready so *without delay*.—*ἰμῶν* and *ἰμῖν* apply to the persons already named, vv. 1, 2. To extend the reference further, namely, to “the *body of Christians amidst which Philemon lives*” (Hofmann), is unwarranted. The expression is *individualizing*. On *χαρισθ.*, *may be granted*, i. e. *liberated in favor of you*, comp. on Acts iii. 14, xxvii. 24; on *διὰ τ. προσευχ.* ἰμ., Phil. i. 19. This hope was not fulfilled. Calvin leaves this doubtful, but aptly adds: “*Nihil tamen est absurdi, si*

he has expressed it, it is more delicate and yet palpable enough, especially for the friend of whom he makes the request.

<sup>1</sup> Where, namely, there is mention of the

combination of two expressions of activity, which takes place or ought to take place (as here). What *ομοῦ* is as *τοπικόν*, *ἅμα* is as *χρόν.* (Ammenius, p. 13).



spes, qualem de temporali Dei beneficio conceperit, cum frustrata fuerit."

Ver. 23 f. Salutations from the same persons, Col. iv. 10-14.—*ὁ συναίχμαλτος μου*] See on Col. iv. 10. Here it further has expressly the specifically Christian character.<sup>1</sup> Comp. *δέσμιος ἐν κυρίῳ*, Eph. iv. 1.—The *Jesus Justus* mentioned at Col. iv. 11 does not herè join in the greeting. The reason for this cannot be ascertained. It is possible that this man was absent just at the moment of Paul's writing the brief letter to Philemon. According to Wieseler, p. 417, he was not among those in the abode of the apostle under surveillance (in Rome).

Ver. 25. See on Gal. vi. 18.

#### NOTES BY AMERICAN EDITOR.

#### XLII. Vv. 1-3.

(a) The use of the word *δέσμιος* in the salutation, instead of *ἀπόστολος* as in the other Epp. addressed to individuals (1 Tim., 2 Tim., and Tit.), may be explained, as Meyer also suggests, in connection with the peculiarly personal and private character of this letter. Its use instead of *δοῦλος* is not improbably designed to affect the mind and feeling of Philemon, as he should read the request which the letter conveyed. That the union of Timothy with himself belongs to the salutation only (see Note I. on the Ep. to the Philippians), is made evident in this Epistle, by the fact that the urgency of the appeal in the following verses is founded on what Paul, not Timothy, had done, and on Paul's friendship alone. Moreover, the Apostle speaks only in the first person singular, not at all in the first person plural. The word *δέσμιος*, which applies to Paul alone, may also, so far as it is correctly explained above as employed rather than *δοῦλος*, indicate the same thing. We may thus get from this Epistle a certain degree of confirmation of the view, that, in all the Pauline Epistles, the companions who are associated with the Apostle in the opening address have little share in anything beyond this.—(b) That Philemon lived in Colossae is made probable, if not certain, by Col. iv. 9, where Onesimus is spoken of as *ἐξ ἐμῶν*. By the word *συνεργῶ* he is put into the same class with Mark, Aristarchus, Demas, and Luke (ver. 24); and, as he had a church at his house, we must believe him to have been a prominent worker in the Christian cause, who had co-operated with Paul himself. Lightf. says, "it is a safe inference from the connection of the names that Apphia was the wife of Philemon." He adds: "With less confidence, but still with a reasonable degree of probability, we may infer that Archippus was a son of Philemon and Apphia." All that can be said upon this point is, that they are very closely united with the principal person addressed, in a letter which had reference to one of his slaves. They must, therefore, have been persons in such near relationship or friendship as to be associated with him in a letter of this altogether private character. The insertion of the name of Apphia before that of Archippus, who was a church officer, may be

<sup>1</sup> Yet *ἐν Χριστῷ Ἰησοῦ* might also be conceived as connected with *ἀσπάσεται* (Bleek) Comp. Phil. iv. 21; Rom. xvi. 22; 1 Cor. xvi. 19. There is, however, no reason for sepa-

rating it from the nearest word, with which even Chrysostom in his day expressly connected it.

considered as favoring the view that she was Philemon's wife.—(c) Lightf. supposes Archippus to have been connected with the church in Laodicea—his name, in Col. iv. 17, follows immediately after the allusion to the letter to that church—and that he was a presbyter, or perhaps an evangelist having a missionary charge. Wieseler, also, supposes him to have belonged to that church. Ell., Koch, Lumby, Meyer, and others, oppose this view, and regard him as of the church at Colossae. Meyer, in his notes on Col. iv. 17 (foot-note, page 391), says we should expect that if Archippus had not lived at Colossae, Paul would have sent him a salutation, as he does to Nymphas, Col. iv. 15, in connection with the Laodicean church, and would not have asked another church, but rather his own, to admonish him. How far the words in Col. iv. 17 are to be regarded as implying failure in the full discharge of duty on the part of Archippus, is uncertain. Certainly, the Apostle so far approved of him as to call him in this Epistle, which was written at the same time with that to the Colossians, his *συνστρατιώτης*.

#### XLIII. Vv. 4-7.

(a) The comm. of recent date generally agree with Meyer in connecting πάντοτε with ἐνχαριστῶ. So Lightf. Alf., Lumby, Koch, de W., van Oost., Hackett, Wiesinger, and others. Ell., however, favors the connection with ποιούμενος. R. V. joins with the verb; A. V. with the participle. The close correspondence of the phraseology with that in Col. i. 3, 4, and the fact that the two letters were written at the same time, make it altogether probable that the construction here accords with that which we find there. See note by Am. Ed. on that verse. ἀκούων suggests the ground of the thanksgiving; but, of course, the thing heard of, rather than the hearing itself, (that is, the love and faith of Philemon), are the real cause of Paul's gratitude to God.—(b) The explanation of τὴν ἀγάπην . . . ἀγίους by assuming a *chiasmus*, to which Meyer strongly objects, is supported by Alf., Hackett, Lightf., v. Oost, and others, in addition to those whom Meyer mentions. The corresponding passage in Col. i. 3, 4 favors this view. The suggestion of Lumby is worthy of notice, and may perhaps give the best solution of the difficulty. He says, "The love was displayed towards the Christian congregation, the faith toward the Lord Jesus Christ. But they are so knit together where they truly exist, that St. Paul speaks of them as both exhibited alike toward Christ and toward His people." The interpretation of πίστιν as meaning *faithfulness* (Meyer) is contrary to all the probabilities of such a passage as this. Davies thinks that "we may understand *faith towards all the saints*, in the light of the phrase which follows, κοινωνία τῆς πίστεώς σου, as meaning a readiness to acknowledge the community of faith with all other believers." This, however, can hardly be regarded as a satisfactory explanation. Ell. suggests that, connecting πίστιν with both of the prepositional phrases, faith may be understood as having a purely spiritual reference as directed towards the Lord, and a more practical reference as directed towards the saints.—(c) ὅπως of ver. 6 is joined by Meyer immediately with ἣν ἐχεις, as specifying the tendency of what is suggested by these words. This construction Alf. regards as "perfectly inconceivable in a piece of Paul's writing." He also considers the sentence as thus interpreted "flat in the extreme." Ell. thinks it "utterly pointless." Lightf. declares the construction to be "altogether harsh and improbable." Van Oost., with a milder form of expression, says, "It seems to us by no means necessary and affords a sense least clear and simple." The more common view is that it is to be

connected with *μνείαν σου ποιούμενος*. So, in addition to the writers mentioned by Meyer in his note, Lightf., Alf., Davies, v. Oost., Hackett, and others. Hackett claims that Eph. i. 16 furnishes an exact parallel to the present case, and shows that *ὅπως* belongs with *ποιούμε*. But this can hardly be maintained, because the insertion of the clause *ἀκούων κ.τ.λ.* here, which gives the ground of the *εὐχαριστῶ*, separates the *ὅπως* clause from *ποιούμε* (which is not the case in Eph.), and thus throws the *ποιούμε* into a much more subordinate position—making it appear, as Meyer says, as “only an accompanying definition.” The question as to the construction is one of much difficulty. As, however, in case the *ὅπως* clause is joined with *ἦν ἐλπίς*, the sentence becomes very peculiar in its form; as the letter is of that purely private and personal character which, more easily than other letters or writings, allows such irregularities as the carrying over of a thought through an intervening clause to one that follows; and as in each of the three other letters (Eph., Phil., Col.), which belong to the same period of Paul’s life with this one addressed to Philemon, the declaration is made, after the words expressing thankfulness, that the writer prays for the readers, and then a final particle introducing a clause is added—it seems probable, notwithstanding the objections urged by Meyer, that the *ὅπως* clause is to be united with *μνείαν ποιούμε. ἐπὶ τῶν προσευχῶν*.

—(d) With respect to the words introduced by *ὅπως*, the following points may be noticed:—1. If the clause depends on *μνείαν ποιούμε. κ.τ.λ.*, the fact that Paul’s prayers at the opening of his Epistles generally have reference to the individuals addressed, and, in the case of the Epistles of this section, refer to the attainment of *ἐπίγνωσις* on their part, points strongly towards the same understanding of this verse. 2. The probability that this verse is, in its thought, introductory to the request which is made on behalf of Onesimus in the following verses, favors the reference of the words to Philemon himself. The action and feeling towards Onesimus which are asked of him will be an example of what is prayed for in this clause. 3. The fact that in ver. 7 the thought passes again to *ἀγάπη* seems to show that, in the uniting of faith and love here, the Apostle has prominently in mind the active power of faith in the individual as going out, through love, from the individual towards others. 4. These considerations, which favor the reference of *κοινωνία*, as well as all the other words, to Philemon, are opposed by the fact that where a genitive corresponding with *τῆς πίστεως*, as found here, occurs in the Pauline Epistles, it always, apparently, is objective. According to the analogy of other cases, therefore, the phrase means here *the participation* [of others] *in thy faith*—unless indeed, with Hofmann, *ἡ κοιν. τ. πίστ.* is regarded as a compound notion, *σου* depending on the whole phrase, *thy participation in faith*, which is hardly to be allowed. The things which point in opposite directions may, perhaps, be reconciled, either (x) by adopting *communication* as the meaning of *κοινωνία*, after the analogy of Heb. xiii. 16—the *communication of thy faith* in the way of acts of love, or (y) by understanding *κοινωνία* as having the sense of *sharing with others*, and *τῆς πίστ.* as a gen. of possession or of source—the *participation with others which appertains to, or springs from, thy faith*.—(e) *ἐνεργῆς* indicates the effective working of this *κοινωνία* in its outgoing towards others, and *ἐν ἐπιγ. κ.τ.λ.* denotes the sphere in which this effectiveness has its life:—in the full knowledge of every good thing which belongs to Christians as looking towards Christ—for His honor, and having Him as its end. The man whose *κοινωνία* is thus *ἐν ἐπιγ. . . εἰς Χρ.* will treat others with Christian love, as Paul would have Philemon treat Onesimus.—(f) *γάρ* of ver. 7 gives the reason for the Apostle’s expression of thankfulness as *ὅ*



hears of Philemon's love, etc., and on the ground of that love, etc. He is thus thankful for this love always, as he had had much joy in view of the fact that the hearts of the saints were refreshed by it. There can be but little doubt that *ἔσχον* and *χαράν* are to be accepted as the correct readings in this verse, instead of *ἔσχομεν* or *ἔχομεν* and *χάριν*.

#### XLIV. Vv. 8-17.

(a) *Διό*, which refers to the thought expressed in ver. 7, and thus to the joy and thankfulness filling Paul's heart for Philemon's love which goes out towards the saints, shows that the request with regard to Onesimus, which now begins, is so immediately connected with the introductory words as to determine the question of their interpretation.—(b) As to the connection of *τοιούτος ὢν*, the passages cited by Lightf. (Plato Symp. 181 E, Alexis, in Meineke Fragm. Com. iii. p. 99), seem to show, in opposition to what is affirmed by Meyer, that *τοιούτος* can be followed by *ὥς*, and the fact, also mentioned by Lightf., that all the Greek commentators connect the words in this way, must be allowed much weight. If this construction is allowable, it is more natural and simple than that for which Meyer contends, who begins a new sentence with *τοιούτος*, and translates, "*Seeing that I am so constituted, since such is my manner of thinking and dealing, I exhort thee as Paul, etc.*" On Meyer's view, the *τοιούτος ὢν* becomes substantially a new taking up of *πολλήν . . . ἀγάπην*, and the whole sentence as far as *παρακαλῶ σε* is a repetition of what has just been said. As to the question whether (if *τοιούτος* is to be joined with *ὥς*) the clause is to be united with the preceding or the following *παρακαλῶ*,—the close connection in idea of this clause with that of *love*, and the fact that the second *παρακαλῶ* has a very natural emphasis if it begins the new sentence, favor the view that it belongs with the preceding verb.—(c) Lightf. conjectures that the word *πρεσβίτης* is either a form inserted in the text in place of *πρεσβευτής*, or a form which, in the common dialect of Paul's time, was often used as equivalent to it. The only reasons for supposing that Paul refers to himself as an ambassador here, are the fact that he speaks of himself as such in Eph. vi. 20, (in that passage, however, he uses the verb *πρεσβεύω*), and the difficulty, whatever it may be, in the application to him of the term "aged man" at this time. These reasons have no serious weight. His age at the date of this letter may, not improbably, have been beyond sixty, and his many labors and trials, as all admit, may naturally have led him, at times, to feel that he was growing old, even more rapidly than the years themselves would imply. That Paul was under sixty at the time of writing the Epistles of this period, is hardly consistent with the language which he makes use of in them, and also in the Past. Epp. The conjectural reading or meaning which Lightf. suggests is to be admitted as possible, but scarcely as that which is most probable. It is recognized by R. V. in the margin.—(d) The emphatic repetition of his feeling of interest in Onesimus under different forms of expression—*τέκνον, ἐγέννησα ἐν τοῖς δεσμοῖς, ἐμοὶ εὐχρηστον, τὰ ἐμὰ σπλάγχνα, ὃν . . . κατέχειν*—shows that he must have become very deeply attached to him, and also that he was desirous of urging Philemon by reason of this fact to give him a kindly reception.—(e) Tisch. 8, Treg., W. and H., Alf., R. V., agree with Lachm., in omitting *ὃν. δέ* of the text as given by Meyer at the beginning of his note on ver. 12. If this is the correct text, that translation is best which is given in R. V., *whom I have sent* (or, as *ἀνέπεμψα* is probably an epist-

olary aorist, *I send*) back to thee in his own person, that is, my very heart. Lightf., on the contrary, supposes that a new sentence begins with αἰτόν (even with this text), and that it depends on the idea of the verb προσλαβόν, which, however, is, by reason of inserted clauses, deferred until it appears in another construction in ver. 17. The omission of προσλαβόν in immediate connection with αἰτόν, if this were the idea in his mind, would seem remarkable even in Paul's writings. If σὺ δέ is to be read, προσλαβόν, or some such verb, is almost necessarily supplied in thought, but this is not the case, if these words are omitted.—(f) ἐπερ σοῦ (ver. 13) is, as Meyer says, not equivalent to ἀντὶ σοῦ. What Onesimus might be able to do, in case he remained with Paul, is conceived of as a service rendered on behalf of Philemon, since, being a servant of his, he would, in a sense, represent him in helping and comforting the Apostle. τὸ ἀγαθὸν σου refers to this same service regarded as good or benefit coming from Philemon. Meyer, Ell., Alf., and others, give a more general meaning to τὸ ἀγ. σου. Meyer objects to "the restriction of the expression to the given case," because "Paul did not at all intend to procure the consent of Philemon and to retain Onesimus." But Paul is speaking of the reason why he was unwilling to act without the consent of Philemon, and the fact that he did not intend to procure Philemon's consent does not prevent his alluding to the service, in this way, in connection with the setting forth of that reason.—(g) That αἰώνιον means *for eternity* is held by most of the recent commentators. That this is not necessarily the signification of the word in such a case is admitted by Bleek, and is proved by such passages as Exod. xxi. 6. But, not improbably, this may be the correct view here, because of the contrast with πρὸς ὥραν, and because the change in Onesimus had given him an entrance into the Christian life, which endures εἰς ζωὴν αἰώνιον. The word αἰώνιον in this verse is, as Meyer says, not an adverb, but an adjective.—(h) κοινωνόν of ver. 17 can hardly mean here merely *a comrade* or *intimate friend*, as Lightf. explains it. It rather has a sense connected with κοινωνία. *If thou holdest me to be* (this is probably the meaning of ἔχεις, rather than simply *hast*) *a participator, sharer, partner* with thyself in the Christian faith, etc. If ἡ κοινωνία κ.τ.λ. of ver. 6 means the sharing with others which appertains to or springs from thy faith (as it is suggested in Note XLIII d that it may mean), the connection between the two kindred words of that verse and the present one is very close.

#### XLV. Vv. 18-25.

(a) It would seem probable, though not certain, from the use of the word ὀφείλει, that Onesimus had robbed Philemon before running away, and it is possible that this verb serves to define and specify the particular sense in which the more general word ἡδίκησεν is used here,—showing that the wrong was a taking of money, which was still due (ὀφείλει, in the present tense).—(b) The verb ἐγραψα (ver. 19) is clearly a case of the epistolary use of the aorist. There can be no doubt that it refers exclusively to the words ἐγὼ ἀποτίσω, and this verse, accordingly, furnishes a proof that this aor. can thus apply to a passage which wholly follows it. Not improbably the whole letter may have been written by Paul with his own hand. But this verb does not prove this to be the fact, nor does it have any bearing upon the question. It does not even prove that he wrote with his own hand all the following verses.—(c) Meyer makes ἵνα μὴ ῥέγω depend on ἐγραψα, ἐγὼ ἀποτίσω—I write this in order that I may not say, etc. This is pro-

bably the correct explanation of the present verse. But, as Hackett says, there may be an omission of some such words as "accept this pledge" (which might easily suggest themselves) before *ἵνα μί*, and it may have been left to the reader to supply them.—(d) The connection of *ἀνάπαυσόν μου τὰ σπλάγχνα* with the similar words in ver. 7 cannot be doubted. This fact suggests that the whole letter is closely related to the introductory passage, and thus may have a bearing upon the interpretation of the difficult sentence in ver. 6, so far as the meaning of that sentence can be affected by the following context.—(e) Ver. 22 indicates a similar hope of release from imprisonment to that which we find expressed in Phil. ii. 24. Meyer regards the *ἄμα* as implying a speedy liberation—"at the same time with the fulfillment of my request respecting Onesimus [which Paul must have expected would take place very soon after the receipt of the Epistle], prepare me also a lodging." He finds in this *ἄμα*, also, an argument to show that the Apostle was at Caesarea when he wrote Eph., Col., and Philem. This view, however, is not made necessary by this word. The intercourse between Rome and Colossae may have been as easy and frequent, if not indeed more so, than that between the latter place and Caesarea. The arguments in favor of the view that Rome was the place where the three Epistles were written are, on the whole, satisfactory, and they are also sufficient to lead to the adoption of that view.



CRITICAL AND EXEGETICAL  
HAND-BOOK  
TO THE  
EPISTLES TO THE THESSALONIANS.

BY  
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TRANSLATED FROM THE GERMAN BY  
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WITH ADDITIONAL NOTES BY  
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## PREFATORY NOTE BY THE TRANSLATOR.

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THE modern school of exegesis had its rise in Germany. Its excellence and peculiarity consisted in a rigid adherence to the philological characteristics of the sacred text, and its sole aim was to reproduce the exact meaning of the original, unbiased by preconceived views. Among modern exegetes, Meyer undoubtedly holds the first place. His peculiar excellences, his profound learning, his unrivalled knowledge of Hellenistic Greek, his exegetical tact, his philological precision, his clear and almost intuitive insight into the meaning of the passage commented on, and his deep reverential spirit, all qualified him for being an exegete of the first order. Indeed, for the ascertainment of the meaning of the sacred text his commentaries are, and we believe will long continue to be, unrivalled. These qualifications and acquirements of the great exegete are well stated by Dr. Dickson, the general editor of this series, in the general preface affixed to the first volume of the *Epistle to the Romans*. The similar commentaries of de Wette are certainly of very high merit, and have their peculiar excellences; but I do not think that there can be any hesitation among Biblical scholars in affirming the superiority of those of Meyer. Perhaps the constant reference to the opinions of others inserted in the text, the long lists of names of theologians who agree or disagree in certain explanations, and the consequent necessity of the breaking up of sentences by means of parenthetical clauses, are to the English reader a disadvantage as interrupting the sense of the passage. Much is inserted into the text which in English works would be attached as footnotes. Still, however, it has been judged proper by the general editor to make as little change in the form of the original as possible.<sup>1</sup>

Meyer himself wrote and published the Commentaries on the Gospels, on the Acts, and on the Pauline Epistles to the Romans, the Corinthians, Galatians, Ephesians, Philippians, Colossians, and Philemon in ten volumes—a monument of gigantic industry and immense erudition. Indeed, the treatment of each of these volumes is so thorough, so exhaustive, and so satisfactory, that its composition would be regarded as suf-

<sup>1</sup> [According to the plan of the American Edition, many references, etc., have been transferred to the foot-notes.]



ficient work for the life of an ordinary man ; what, then, must we think of the labors and learning of the man who wrote these ten volumes ? The other books of the New Testament in the series were undertaken by able coadjutors. Dr. Lünemann wrote the Commentaries on the Epistles to the Thessalonians and Hebrews, Dr. Huther on the Pastoral and Catholic Epistles, and Dr. Düsterdieck on the Apocalypse.

The Commentaries of Lünemann, Huther, and Düsterdieck are undeniably inferior to those of Meyer. We feel the want of that undefinable spiritual insight into the meaning of the passage which is so characteristic of all that Meyer has written, and, accordingly, we do not place the same reliance on the interpretations given. But still the exegetical acumen and learning of these commentators are of a very high order, and will bear no unfavorable comparison with other writers on the same books of the New Testament. Indeed, in this Commentary on the Epistles to the Thessalonians, by Dr. Lünemann, with which we are at present concerned, its inferiority to the writings of Meyer is not very sensibly felt ; there is here ample evidence of profound learning, sound exegesis, sober reasoning and a power of discrimination among various opinions. The style also is remarkably clear for a German exegete ; and although there is often difficulty in finding out the exact meaning of those whose opinions he states, there is no difficulty in discovering his own views. Occasionally there is a tedious minuteness, but this is referable to the thoroughness with which the work is executed. Of course, in these translations the same caveat has to be made that was made in regard to Meyer's Commentaries, that the translators are not to be held as concurring with the opinions given ; at the same time, in this Commentary there is little which one who is bound to the most confessional views can find fault with. The first edition of this Commentary was published in 1850, the second in 1859, and the third, from which this translation is made, in 1867.<sup>1</sup>

We have, in conformity with the other volumes, attempted to give a list of the exegetical literature of the Epistles to the Thessalonians. For commentaries and collections of notes embracing the New Testament, see the preface to the Commentary on the Gospel of Matthew ; and for commentaries on the Pauline Epistles, see the preface to the Commentary on the Epistle to the Romans. The literature restricted to the Epistles to the Thessalonians is somewhat meagre. Articles and monographs on chapters or sections are noticed by Dr. Lünemann in the places to which they refer ; and especially a list of the monographs on the celebrated passage concerning "the Man of Sin" (2 Thess. ii. 1-12), as given by Dr. Lünemann, is to be found in p. 203 of this translation. The

<sup>1</sup> [The fourth edition was published in 1878.]

reader is also referred to Alford's Greek Testament as being peculiarly full on these Epistles, and as following the same track as Dr. Lünemann. I would only further observe that the remarks made in this Commentary on the *Schriftbeweis* of the late von Hofmann of Erlangen appear to be too severe. Hofmann is certainly often guilty of arbitrary criticism, and introduces into the sacred text his own fancied interpretations; but the *Schriftbeweis* is a work of great learning and ingenuity, and may be read with advantage by every scholar.

PATON J. GLOAG.

GALASHIELS, November 1880.





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# THE FIRST EPISTLE TO THE THESSALONIANS.

## INTRODUCTION.<sup>1</sup>

### SEC. I.—THE CHURCH.



THESSALONICA,<sup>2</sup> the ancient Θέρμη (Herod. vii. 121; Thuc. i. 61, *al.*), the Salneck celebrated by the German poets of the Middle Ages, now Saloniki, situated in the form of an amphitheatre on the slope of a hill at the north-east corner of the Thermaic gulf, was in the time of Christ the capital of the second district of the Roman province of Macedonia (Liv. xlv. 29), and the seat of a Roman praetor and questor (Cic. *Planc.* 41). The city was rebuilt, embellished, and peopled by the settlement of the inhabitants of the surrounding districts by Cassandra, who called it Thessalonica (first mentioned among the Greeks by Polybius), in honor of his wife Thessalonica, the daughter of the elder Philip. So we are informed in Dionys. Halicarn. *Antiq. Rom.* i. 49; Strabo, vii. *fin.* vol. i. p. 480, *ed. Falconer*; Zonaras, *Annal.* xii. 26, vol. i. p. 635, *ed. Du Fresne*. Their account is more credible than the statement given by Stephan. Byzant. *de urb. et popul.* s. v. Θεσσαλονίκη, Tzetzæ, *chil.* x. 174 ff. (yet with both along with the above view), and the emperor Julian (*Oratio* iii. p. 200; *Opp.* Par. 1630, 4), that the change of name proceeded from Philip of Macedon to perpetuate his victory over the Thessalians (Θεσσαλῶν . . . νίκη). By its situation on the Thermaic gulf, and on the great commercial road (the so-called via Ignatia) which led from Dyrrachium, traversed Macedonia, extended to Thrace to the mouth of the Hebrus (Strabo, vii. vol. i. p. 467), and accordingly united Italy with Asia, Thessalonica became a flourishing commercial town,—great, rich, and populous by its trade (Strabo, vii. vol. i. p. 468: ἡ νῦν μάλιστα τῶν ἀλλῶν εἰς ἀνδρεί), luxurious and

<sup>1</sup> See Burgerhoudt, *de coetus Christianorum Thessalonicensis ortu fatisque et prioris Pauli iis scriptae epistolae consilio atque argumento*, Lugd. Bat. 1825.

<sup>2</sup> See Tafel, *de Thessalonica ejusque agro dissertio geographica*, Berol. 1839. Cousinéry, *voyage dans la Macédoine*, vol. I. Par. 1831, p. 23 ff.

licentious by its riches. Greeks formed the stock of its inhabitants; next in number were the Roman colonists; and there was also a considerable Jewish population, who had been attracted by the briskness of trade, and were so considerable that, instead of a mere *προσευχή* (see Meyer on Acts xvi. 13), they possessed a synagogue proper (Acts xvii. 1).<sup>1</sup> Already in the time of Christ Thessalonica was named by Antipater *μήτηρ ἡ . . . πάσης Μακεδονίας* (comp. *Anthol. gr.*, ed Jacobs, vol. II. Lips. 1794, p. 98); in the fifth century it was the metropolis of Thessaly, Achaia, and other provinces which were under the *præfectus prætorio* of Illyricum, who resided at Thessalonica. Many wars in subsequent ages oppressed the city; but as often as it was conquered and destroyed by the barbarians, it always rose to new greatness and power. Its union with the Venetians—to whom, on the weakness of the Greek empire, the Thessalonians sold their city—was at length the occasion of its becoming, in the year 1430, a prey to the Turks. Even at this day Thessalonica, after Constantinople, is one of the most flourishing cities of European Turkey.

Paul reached Thessalonica, so peculiarly favorable for a rapid and wide diffusion of Christianity, on his second great missionary journey (see Meyer on Rom., ed. iv. p. 8 f.), when for the first time he came into Europe, in the year 53. He journeyed thither from Philippi by Amphipolis and Apollonia (Acts xvii. 1), accompanied by two apostolic assistants, Silas (Silvanus) and Timotheus (see Acts xvii. 4, comp. with xvi. 3 and xvii. 14; see also Phil. ii. 22 comp. with Acts xvi. 3, 12 ff.). Paul, faithful to his custom, first turned himself to the Jews, but of them he gained only a few converts for the gospel. He found greater access among the proselytes and Gentiles (Acts xvii. 4). There arose, after the lapse of a few weeks (comp. also Phil. iv. 16), a mixed Christian congregation in Thessalonica, composed of Jews and Gentiles, but the latter much more numerous (i. 9 and Acts xvii. 4, according to Lachmann's correct reading). The Jews, embittered by this success among the Gentiles, raised a tumult, in consequence of which the apostle was forced to forsake Thessalonica (Acts xvii. 5 ff.). Conducted by night to the neighboring Macedonian city of Berea, Paul found there, among Jews and Gentiles, the most ready reception for the gospel. But scarcely had the news of this reached his opponents in Thessalonica than they hastened to Berea, and, stirring up the multitude, expelled the apostle from that city also. Yet Silas and Timotheus remained behind, for the confirmation and further instruction of the church at Berea. Paul himself directed his steps to Athens, and

<sup>1</sup> At present there are about 22,000 Jews in Saloniki.



from thence, after a short residence, to Corinth, where he remained more than a year and a half (Acts xvii. 10 ff., xviii.). At a later period, the third great missionary journey of the apostle led him repeatedly back to Thessalonica (Acts xx. 1 ff.)

## SEC II.—OCCASION, DESIGN, AND CONTENTS.

The persecution which had driven *the apostle* from Thessalonica soon also broke out against the *church* (ii. 14, iii. 3, i. 6). Thus it was not the mere yearning of personal love and attachment (ii. 17 ff.), but also care and anxiety (iii. 5) that urged him to hasten back to Thessalonica. Twice he resolved to do so, but circumstances prevented him (ii. 18). Accordingly, no longer able to master his anxiety, he sent Timotheus, who had not suffered in the earlier persecution, from Athens (see on iii. 1, 2), in order to receive from him information concerning the state of the church, and to strengthen the Thessalonians by exhortation, and encourage them to faithful endurance. The return of Timotheus (iii. 6), and the message which he brought, were the *occasion* of the Epistle. This message was in the main consolatory. The church, in spite of persecution and trial, continued stedfast and unshaken in the faith (i. 6, ii. 14), so that its members could be named as examples for Christians in all Macedonia and Achaia (i. 7), and their heroic faith was everywhere spread abroad (i. 8). They were also distinguished by their active brotherly love (i. 3, iv. 9, 10), and, upon the whole, by their faithful adherence to those rules of conduct pointed out to them by the apostle (iv. 1). Moreover, they had an affectionate remembrance of the apostle (iii. 6), and their congregational life had so flourished that the gifts of the Holy Spirit (v. 19) and prophecy (v. 20) were manifested among them. But Timotheus had also to tell of defect and incompleteness (iii. 10). The church had not yet succeeded in preserving itself unstained by the two cardinal vices of heathenism—sensuality and covetousness (iv. 3 ff.); they had not everywhere shown to the presbyters due respect and obedience (v. 12); and in consequence of their thought and feeling being inordinately directed to the advent of Christ, an unsettled and excited habit prevailed, which led to the neglect of the duties of their earthly calling, and to idleness (iv. 11 ff.). Lastly, the church was in great perplexity concerning the fate of their deceased Christian friends, being uncertain whether only those who were then alive, or whether also deceased Christians, participated in the blessings of the advent (iv. 13 ff.). Concerning this subject, it would appear, to judge from the introductory words of iv. 13, that the Thessalonians had requested information from the apostle.

The *design* of the Epistle accordingly was threefold. 1. The apostle, whilst testifying his joy for their conduct hitherto, would strengthen and encourage the church to persevering stedfastness in the confession of Christianity. 2. He would exhort them to relinquish those moral weaknesses by which they were still enfeebled. 3. He would calm and console them concerning the fate of the deceased by a more minute instruction in reference to the advent.

REMARK.—The opinion of Lipsius (*Theol. Stud. u. Krit.* 1854, 4, p. 905 ff.), that the design of the Epistle is to be sought for in considering it as a *polemic directed against Judaistic opponents*, is to be rejected as entirely erroneous. The supposed traces indicating this, which the Epistle is made to contain in rich abundance, are only forcibly pressed into the service. From i. 4-ii. 12, Lipsius infers that the *apostolical dignity* of Paul had been attacked, or at least threatened, in Thessalonica; for it must have been for reasons of a *personal* nature that Paul so repeatedly and designedly puts stress upon *his* mode of preaching the gospel, *his* personal relation to the Thessalonians, the reception and entrance which *he* had found among them. But such an inference is wholly inadmissible, as everything that Paul says concerning himself and his conduct has in the context its express counterpart—its express correlative. In the whole section, i. 2-ii. 16 (for the whole, and not merely i. 4-ii. 12, according to Lipsius, is closely connected together), the corresponding conduct of the *Thessalonians* is placed over against the conduct of *Paul* and his companions. There is therefore no room for the supposition, that in what Paul remarks concerning himself there is a tacit polemical reference to third persons, namely, to Judaistic opponents; rather the apostle's design in the section i. 2-ii. 16 is to bring vividly before the Thessalonians *the facts of their conversion*, in order to encourage them to stedfastness in Christianity by the representation of the grace of God, which was abundantly manifested amid those troubles and persecutions which had broken out upon them. Besides, the opinion of Lipsius, if we are to measure it according to the standard of his own suppositions, must appear unfounded. According to Lipsius, the opponents, with whom the apostle had to do in Thessalonica, were *unconverted* Jews, and only as a later effect of their machinations Paul was afraid of the formation of a Judaizing *Christian* party at Thessalonica, so that his labor was only directed to prevent and to make the attempt while yet there was time, whether the formation of a Jewish-Christian faction could not be suppressed in its first germs. But where in early Christianity is there any example of the apostolical dignity of Paul being disputed by the *unconverted* Jews? Such attacks, in the nature of the case, were raised against Paul only by the Jewish *Christians*; whereas the *unconverted* Jews naturally labored only to hinder him in the diffusion of the gospel, and accordingly manifested their hostility by acts of external violence, by opposition to his preaching, by laying snares for his life, etc. Comp. Acts ix. 23 ff., xiii. 45, xvii. 5, 13, xxii. 22, *al.*—From what has been said it follows how arbitrary it is when Lipsius further makes a selection from the account in ii. 3 ff., that the mention of *πλάνη, ἀκαθαρσία, δόλος, ἀνθρώποις ἀρίσκειν, λόγος κολακίας, πρόσβαισις, πλεονεξίας*, and *ζητεῖν ἐξ ἀνθρώπων δόξαν*, was designed to defend the apostle from the reproaches which, in point of fact, had been raised against him, on the part of the Jews, at

Thessalonica; that, according to ii. 7 ff., the purity of his motives was doubted; and that, according to ii. 13, it had been contended from a Judaistic point of view that his word was a human ordinance, and not founded on divine truth. Everything there adduced is explained simply and without any violence from the specified design of the apostle, without our being constrained to think on any polemical subsidiary references. Where do we find a similar polemic in Paul, in which everything is veiled in mysterious darkness, and what is really intended never openly and decidedly brought forward? For no unprejudiced reader would maintain that the passage ii. 14-16, which Lipsius, entirely mistaking the whole plan of the Epistle, calls its most characteristic section, warrants, on account of the violent outburst against the Jews contained in it, the inferences which he deduces from it.—Further, when Lipsius makes the yearning of the apostle after the Thessalonians expressed in ii. 17-20, and his twofold resolution to return to them, occasioned because he saw in spirit the church perverted and distracted by the same hateful Judaistic opponents who caused him so much grief in Galatia, so that he wished to be personally present in Thessalonica in order to battle the attacks of those enemies, all that he would here prove is forcibly introduced into the text. *Paul himself*, in iii. 1 ff., states the reason of his anxiety and twofold proposed journey quite differently. Certainly what Paul himself here says has little authority for Lipsius. He thinks that only a "slight power of combination" (!) is requisite in order to perceive that it is not here only the effect of external trials that Paul feared; certainly it is only of this that the apostle directly speaks, but surely the confirmation and encouragement in the faith was a yet deeper reason, namely, the reason given by Lipsius (!).—When, further, Lipsius refers *περιάζειν*, iii. 5, to "the machinations of the Judaists," this is a violence done to iii. 3; when, in fine, he discovers in v. 21, "an exhortation to caution in reference to those teachers who—to obtain for themselves an undisturbed entrance under the pretext of the free Christian *χάρισμα* of prophecy—might aim at the subversion of the faith planted by Paul," and in v. 22 a reference to "Judaistic machinations," these special explanations are nothing else than the vagaries of the imagination, which are not able to stand before a pure and thoughtful interpretation.

The same remark, moreover, holds good of the opinion recently advanced by Hofmann (*Die heil. Schrift neuen Testaments zusammenhängend untersucht*, part 1, Nördl. 1862, p. 270 f.), that the first part of the Epistle was occasioned by the news brought by Timotheus to the apostle, that the Christians in Thessalonica had been persuaded by their heathen countrymen that they had become the prey of self-interested and crafty men, been involved by them in their Jewish machinations, and then given up to the misery occasioned thereby; and also that the Thessalonians could not understand why, during the whole time of their distress, Paul remained at a distance from them, and on this account they felt their distress the more severely. To all this the contents of the first three chapters were an answer. They were designed to deliver the church from their depressed frame of mind, to meet the suspicions they entertained of their teachers and founders, and to efface the evil impression which their, and especially Paul's absence, made on them. This threefold design was sufficiently satisfied by the three sections, i. 2-10, ii. 1-12, ii. 13-iii. 13.

According to its *contents*, the Epistle is divided into two parts. After



the salutation (i. 1) in the *first* or *historical* part, taken up with personal references (i. 2-iii. 13), Paul declares first, in general terms, his joy, expressed in thanksgiving, for the Christian soundness of the church (i. 2, 3); and then in separate particulars, in an impressive and eloquent description, he asserts the operation of the grace of God manifested in their conversion to Christianity; whilst the gospel had been *preached by him, the apostle*, with energy and confidence, with undaunted, pure, and self-sacrificing love to his divine calling, and had been *received by them, the Thessalonians*, with eager desire, and stedfastly *maintained* amid suffering and persecution (i. 4-ii. 16). Paul then speaks of the longing which came upon him, of the mission of Timotheus, and of the consolation which the return of Timotheus had now imparted to him (ii. 17-iii. 13). In the *second* or *ethical-dogmatic* part (iv. 1-v. 28) the apostle beseeches and exhorts the Thessalonians to make progress in holiness, to renounce fornication and covetousness (iv. 1-8), to increase yet more and more in brotherly love (iv. 9, 10), and, instead of surrendering themselves to an unsettled disposition and to excitement, to be diligent and laborious in their worldly business (iv. 11, 12). The apostle then comforts them concerning the fate of their friends who had died before the advent, and exhorts them to be ever watchful and prepared for the coming of the Lord (iv. 13-v. 11). Then follow divers exhortations, and the wish that God would sanctify the Thessalonians wholly for the coming of Christ (v. 12-24). Concluding remarks succeed (v. 25-27), and the usual benediction (v. 28).

### SEC. 3.—TIME AND PLACE OF COMPOSITION.

When Paul composed this Epistle a long time could not have elapsed since the founding of the church of Thessalonica. The apostle is as yet entirely full of the impression which his residence in Thessalonica had made upon him; he lives and moves so entirely in the facts of the conversion of the Thessalonians and of his personal conduct to them, that only events can be here described which belong to the recent past. To this also points the fact that the longing after the Thessalonians which came over the apostle *soon after his separation from them* (ii. 17), still endures at the moment when he is composing this Epistle (iii. 11). And lastly, the whole second or moral-dogmatic portion of the Epistle shows that the Thessalonian Church, although in many respects already eminent and flourishing, as yet consisted only of novices in Christianity. Moreover, when Paul composed this Epistle, according to i. 7, 8, he had already preached the gospel in Achaia. According to iii. 6 (*ἀπρὸς*), the

Epistle was written *immediately* after the return of Timotheus from Thessalonica. But from Acts xviii. 5, 6, we learn that Timotheus and Silas, returning from Macedonia, rejoined Paul at Corinth at a time when he had *not long* sojourned there; as until then the gospel was preached by him chiefly to the Jews. Thus, then, there can exist no reason to doubt that the composition of this Epistle is to be assigned to the *commencement of Paul's residence at Corinth*, thus in the year 53, perhaps half a year after the arrival of the apostle in Macedonia, or after his flight from Thessalonica (comp. Wieseler's *Chronologie des apostolischen Zeitalters*, Göttingen 1848, p. 40 ff.).

The subscription of the Epistle: ἐγγράφη ἀπὸ Ἀθηνῶν, is consequently erroneous, arising from a careless inference drawn from iii. 1. Not only the modification of this view by Theodoret, followed by Hemming, Bulingier, Balduin, and Aretius, that the *first* visit of the apostle to Athens (Acts xvii. 15 ff.) is here to be thought of,<sup>1</sup> is to be rejected; but also the suppositions of others, differing among themselves, according to which a *later* residence of the apostle at Athens is referred to. According to Calovius and Böttger (*Beitr. zur hist.-krit. Einleit. in die Paulin. Br.*, Gött. 1837, Part III. p. 18 ff.), our Epistle was written at Athens on a subsequent excursion which Paul made to that city during his first residence at Corinth (against Böttger, see Wieseler's *Chron.* p. 247); according to Wurm (*Tübinger Zeitschr. f. Theologie*, 1833, Part I. p. 73 ff.), on a journey which Paul undertook at the time indicated in Acts xviii. 22 from Antioch to Greece (see against him Schneckenburger in the *Studien der ev. Geistlichkeit Württembergs*, 1834, vol. VII. Part I. p. 137 ff.); according to Schrader (*Apostel Paulus*, Part I. p. 90 ff., p. 162 ff.), at the time indicated in Acts xx. 2, 3, after a third (?) visit of the apostle to the Thessalonians (see against him Schneckenburger, *Beit. zur Einleit. in's N. T.* p. 165 ff.; Schott, *proleg.* p. 14 ff.); according to Köhler (*Ueber die Abfassungszeit der epistolischen Schriften in N. T.* p. 112 f.) and Whiston (*Primitive Christianity Revived*, vol. III., Lond. 1711, p. 46 f., p. 110), at a residence in Athens at a period beyond the history contained in the Acts, Köhler assuming the year 66, and Whiston the year 67 after Christ as the period of composition (see against the former, Schott, *proleg.* p. 21 ff.; and against the latter, Benson's *Paraphrase and Notes*, 2d ed. p. 9 ff.).

<sup>1</sup> Euthalius (in Zacagn. *Collectan. monument. vet.* t. I. p. 650), and Oecumenius following him *verbatim*, do not judge so. For although they assume the place of composition to be Athens, yet they must have thought on a later residence in Athens than Acts xvii. 15

ff. For after the words: Ταύτην ἐπιστέλλει ἀπὸ Ἀθηνῶν, in giving the occasion of the Epistle, they add: Ὁ ἀπόστολος πολλὰς θλίψεις παθὼν ἐν Βεροῖᾳ καὶ ἐν Φιλίπποις τῆς Μακεδονίας καὶ ἐν Κορίνθῳ . . . ἀποστέλλει Τιμόθεον πρὸς αὐτοὺς μετὰ τῆς ἐπιστολῆς ταύτης.

SEC. 4.—GENUINENESS.<sup>1</sup>

The historical attestation of the Epistle, although there are no sure indications of it found in the apostolic Fathers,<sup>2</sup> is yet so old, continuous, and universal (Iren. *Haer.* v. 6. 1; Clem. Al. *Paedag.* i. p. 88 D, ed. Syll.; Tertull. *de resurr. carn.* 24; Orig. *c. Cels.* ii. 65; *Canon Murat.*, *Peschito*, Marcion [in Tert. *adv. Marc.* v. 15, and Epiph. *Haer.* xlii. 9], etc., see van Manen, *l.c.* pp. 5–21), that a justifiable reason for doubting its authenticity from *external* grounds is inconceivable.

Schrader was the first to call in question the genuineness from *internal* grounds (*Apostel Paulus*, Part V., Leipz. 1836, p. 23 ff.). In his paraphrase on iii. 13, iv. 2, 3, 6, 9, 10, 14, 17, v. 8, 10, 19, 23, 26, 27, he thought that he had discovered suspicious abnormal expressions (see exposition of these passages). Baur (*Paulus der Ap. Jesu Chr.* Stuttg. 1845, p. 480 ff., see against him, W. Grimm in *den Stud. u. Krit.* 1850, IV. p. 753 ff.; J. P. Lange, *das apost. Zeitalter*, vol. I., 1853, p. 108 ff. Davidson, *Introd.*, N. T., London, 1868, vol. I., p. 20 ff.), in a detailed justification of his formerly cherished doubts (see Baur, *die sogen. Pastoralbriefe des Ap. P.*, Stuttg. u. Tüb. 1835), but until then only merely asserted, questions the genuineness of the Epistle. At a still later period he has maintained its spuriousness in his and Zeller's *Theol. Jahrb.* 1855, Part II. p. 141 ff.<sup>3</sup> A. B., van der Vriess alone has agreed with him (*De beide Brieven aan de Thessalonicensen, historisch-Kritisch onderzoek naar hunnen oorsprong*, Leyden, 1865, see in opposition to him: Hilgenfeld, in his *Zeitschr. f. wiss. Theol.* 1866, 2, p. 295 ff.).

The arguments insisted upon by Baur in his *Apostel Paulus* are the following:—1. In the whole collection of Pauline Epistles there is none so inferior in the character and importance of its contents as 1 Thessalonians; with the exception of the view contained in iv. 13–18, no dogmatic idea whatever is brought into prominence. The whole Epistle consists of general instructions, exhortations, wishes, such as are in the other Epistles mere adjuncts to the principal contents; but here what is in other cases only an accessory is converted into the principal matter. This insignificance of contents, the want of any special aim and of any definite occa-

<sup>1</sup> See W. C. van Manen, *Onderzoek naar de echtheid van Paulus' eersten brief aan de Thessalonicensen* (*De echtheid van Paulus' brieven aan de Thess. onderzocht.* I.), Weesp. 1865.

<sup>2</sup> Such references are erroneously supposed to be found in Clem. Rom. ep. I. *ad Corinth.* 38. Ignat. *ad Polyc.* I. Polyc. *ad Philipp.* ii. 4.

<sup>3</sup> The difference of Baur's views in reference to the First Epistle in this last-mentioned place consists in this:—1. That the presumed

dependence of our Epistle on the Corinthian Epistles is more emphatically stated and supported by some further parallels forcibly brought together; 2. Not, as formerly (comp. Baur's *Apost. Paulus*, p. 488), the First, but the Second Epistle to the Thessalonians, is regarded as having been written first; and from its spuriousness, as it was not composed until the death of Nero, the spuriousness of our Epistle is inferred.



sion, is a mark of un-Pauline origin. 2. The Epistle betrays a dependence on the Acts of the Apostles and on the other Pauline Epistles, especially those to the Corinthians. 3. The Epistle professes to have been written only a few months after the apostle's first visit to Thessalonica, and yet there is a description of the condition of the church which evidently only suits a church already existing for a considerable time. 4. What the Epistle in iv. 14-18 contains concerning the resurrection of the dead, and the relation of the departed and the living to the advent of Christ, seems to agree very well with 1 Cor. xv. 52; but it goes farther, and gives such a concrete representation of those transcendent matters as we never elsewhere find with the apostle.

As to the *first* objection, according to Baur's view, our Epistle "arose from the same interest in the advent, which is still more decidedly expressed in the second Epistle." Baur, then, must have considered all the other contents of the Epistle only as a foil for this one idea; and as in his representation of the Pauline doctrine (p. 507 ff.) he judged the eschatology of Paul not worth an explanation, it is not to be wondered at that he considered it impossible that Paul could have made the advent the chief subject of a whole Epistle. But apart from this, that, according to other testimonies of the Pauline Epistles, the idea of an impending advent had a great practical weight with the apostle; that, further, the expectation of it and of the end of the world in connection with it, was well fitted to produce the greatest excitement in a church the majority of which consisted of converted heathens, so that it was necessary to calm them concerning it; that, lastly, the explanation concerning the advent in so many *special* points, as, for example, concerning the relation of unbelievers, etc., is left entirely untouched, so that the interest in the advent in and for itself cannot have been the reason for this instruction, but only a *peculiar want of the church*: apart from all these considerations, the disorder existing among the Thessalonians on account of the advent does not form the *chief* contents of the Epistle, but only *one point along with others* which gave occasion to its composition. Add to this, that all the further circumstances, which were the occasion of our Epistle, present themselves before us in it, united together with such clearness and in so living a character, as to form a distinct general picture of the Thessalonian church, so that it cannot be asserted that there is a want of a definite exciting occasion (comp. sec. 2). It is admitted that the didactic and dogmatic element in our Epistle recedes before the hortatory, and generally before the many personal references of the apostle's love and care for the

church; but the amount more or less of dogmatic explanations can never decide whether an epistle belongs to Paul or not. The Epistles of the apostle are not the products of Christian learning in the study, but were called forth by the urgency of circumstances, and thus are always the products of historical necessity. We have then only to inquire whether our Epistle corresponds to the relations of the church, which it presupposes; if it does correspond with the relations and wants of the church, as is evident to every unprejudiced mind, its contents receive thereby the importance and special interest which Baur misses. Lastly, it is not true that the instructions, exhortations, and wishes in our Epistle are of so general a nature, that what is elsewhere a mere accessory is here raised into an essential. Rather an exhortation is never found in our Epistle, which had not a special reference to the peculiar condition of the Thessalonian church.

As regards the *second* argument, a use of the *Acts of the Apostles* by the author of the Epistle is inferred chiefly from the fact that the Epistle is nothing else than an extended statement, reminding the Thessalonians of what was already well known to them, of the history of their conversion, known to us from the Acts. Thus i. 4 ff. merely states how the apostle preached the gospel to them, and how they received it; ii. 1 ff. points more distinctly to the circumstances of the apostle's coming to Thessalonica, and the way in which he labored among them; iii. 1 ff. relates only what happened a short time before, and what the Thessalonians already knew. Everywhere (comp. already Schrader, *supra*, p. 24) only such things are spoken of as the readers knew well already, as the writer himself admits by the perpetually recurring *εἰδότες* (i. 4), *αὐτοὶ γὰρ οἶδατε* (ii. 1), *καθὼς οἶδατε* (ii. 2), *μνημονεύετε γάρ* (ii. 9), *καθάπερ οἶδατε* (ii. 11), *αὐτοὶ γὰρ οἶδατε* (iii. 3), *καθὼς καὶ ἐγένετο καὶ οἶδατε* (iii. 4), *οἶδατε γάρ* (iv. 2). In answer to this objection, it is to be observed: (1) Apart from the inconsistency that what, according to Baur, should be only a foil is here converted into the chief contents, the history of the conversion of the Thessalonians does not form the chief contents of the Epistle, but only the contents of a portion of the first or historical half. (2) The remembrance of the founding of the church was not useless, nor a mere effusion of the heart (de Wette), but an essential part of the design of the apostle, serving as it did to strengthen and invigorate the church in steadfastness in the faith. (3) The often repeated appeal to the consciousness of the readers is so much the more natural as it refers to facts which happened during the apostle's recent visit to Thessalonica, and with which his mind was completely

occupied. (4) The supposed lengthiness is only the fullness and inspirited liveliness of the discourse. (5) If the account of the conversion of the Thessalonians as described in the Epistle is in agreement with the narrative in the Acts, this circumstance is not a point *against*, but *for* the authenticity of our Epistle, inasmuch as Baur's view that the Acts is a patched work of the second century, ransacking Christian history for a definite purpose, and accordingly designedly altering it (see Baur, *Ap. Paulus*, p. 180), merits no respect on account of its arbitrariness and want of consistency. (6) Lastly, the harmony between the Acts and our Epistle is so free, so unforced, and so slightly pervading (comp. iii. 1, 2, with Acts xvii. 15, xviii. 5), that a literary use of the one by the other is absolutely inconceivable.—The passage ii. 14–16, on which Baur lays peculiar stress, is neither dependent on the Acts nor un-Pauline (see Commentary).

It is also asserted that there are evident *reminiscences* more or less of other Pauline Epistles, especially of the *Epistles to the Corinthians*. Thus i. 5 is manifestly an imitation of 1 Cor. ii. 4; i. 6 is taken from 1 Cor. xi. 1, and i. 8 from Rom. i. 8; the passage ii. 4 ff. briefly condenses the principles enunciated in 1 Cor. ii. 4, iv. 3 f., ix. 15 f., and especially 2 Cor. ii. 17, v. 11. Besides *πλεονεξία*, ii. 5, points to 2 Cor. vii. 2, *δυνάμενοι ἐν βάρει εἶναι*, ii. 6, and *μὴ ἐπιβαρῆσαι*, ii. 9, to 2 Cor. xi. 9, and ii. 7 to 1 Cor. iii. 2. A simple comparison of these passages suffices to show the worthlessness of the inferences derived from them. Verbal similarities of so trifling and harmless a nature as those adduced might easily be discerned between the Epistles to the Romans and Galatians, both of which Baur regards as genuine. Besides, the circumstances of the Thessalonian and Corinthian churches, as well as the history of their founding, were in many respects similar; but similar thoughts in the same writer clothe themselves easily in a certain similarity of expression.

Baur supports his *third* argument on i. 7, 8, ii. 18, iii. 10, iv. 9 f., 11 f. But these passages do not prove what is intended (see exposition).

Lastly, in reference to the *fourth* argument, Baur himself confesses that the section iv. 14–18 can only be made valid against the authenticity of the Epistle, provided its spuriousness is already proved on other grounds. But as such other grounds do not exist, and as Baur has not explained himself further on the subject, we might dismiss this argument, were it not that it might be turned into a sharp weapon *against* himself. For, according to iv. 15, 17, the author of the Epistle regards the advent of



Christ as so near that *he himself* hopes to survive (comp. v. 1 ff.). What a foolish and indeed inconceivable proceeding would it be, if a forger of the *second* century were to put into the mouth of the Apostle Paul a *prophetic* expression *concerning himself*, the *erroneousness* of which facts had long since demonstrated! Moreover, it necessarily follows from 2 Thess. ii. 4 (see on passage) that the Second Epistle to the Thessalonians at least, and, as this (see sec. 2 of the Introduction to 2 Thess.) was composed later than the first, our Epistle also were written *before the destruction of Jerusalem*.

Παύλου πρὸς Θεσσαλονικεῖς ἐπιστολὴ πρώτη.

A B K, **8**, 3, 37, 80, *et al. pler.* Copt. Damasc. have Πρὸς Θεσσαλονικεῖς **α**, the shortest and apparently the oldest title. It is also found in D E, but prefixing Ἀρχεται.

## CHAPTER I.

VER. 1. After εἰρήνη, Elz. Matth. Scholz, Bloomfield (*The Greek Testament, with English notes*, 9th edit. vol. II., London 1855) add: ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. Bracketed by Lachm. Correctly erased by Tisch., Alford and Ellicott, according to B F G 47, 73, 115, *et al.* Syr. Baschm. Aeth. Arm. Vulg. Or. lat. seu Ruf. (dis.) Chrys. (comm.) Theoph. Ambrosiast. Pel. An interpolation, for the sake of completion, taken from the usual commencement of Paul's Epistles. Recently the addition: ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, is defended by Bouman (*Chartae theologiae*, lib. i., Traj. ad Rhen. 1853, p. 61) and Reiche (*Commentar. criticus in N. T.* tom. II. p. 321 *sqq.*), but on insufficient grounds. For that the addition might easily have been erroneously overlooked by scribes, on account of the similar preceding words: ἐν Θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, is very improbable on account of the difference in the prepositions and cases of the two forms; that it might have been erased as an inelegant repetition has 2 Thess. i. 2 against it, for then there also traces of similar corrections in the critical testimonies would appear; and lastly, that the bare χάρις ἡμῖν καὶ εἰρήνη, without any further definition, is not elsewhere found in any of Paul's writings, would only occasion a doubt, were it in itself unsuitable; but this is not the case here, as, from the directly preceding words ἐν Θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, the specific Christian sense of the formula is self-apparent.—Ver. 2. ἡμῶν, in the *Receptus*, after *μνησθαι*, is wanting in A B **8**\* 17, *et al.* It is found in C D E F G K L **8**\*\*\*\*, in almost all min., as well as in many Greek and Latin Fathers. Lachm. and Tisch. 1 and 8, erroneously erase it. How easily might ἡμῶν after *μνησθαι* be overlooked on account of ἡμῶν before *μνησθαι*! Comp. Eph. i. 16, where, in a similar case, there is the same uncertainty of MSS.—Ver. 3. Elz. has ἡμῶν τοῦ ἔργου τῆς πίστεως. Instead of this, D E F G, Syr. Arr. Aeth. Vulg. It. Ambrosiast. have τοῦ ἔργου [F. G. τὸ ἔργον] τῆς πίστεως ἡμῶν. An interpretation from misunderstanding.—Ver. 5. πρὸς ἡμᾶς] Elz. Griesb. Matth. Scholz, Tisch. 2, 7 and 8, Alford, Reiche, Ellicott have εἰς ἡμᾶς. Against A C\*\*\* D E F G, min. Copt. Chrys. ed. Theoph. ed.—Instead of the *Receptus* ἐν ὑμῖν, A C **8**, min. Vulg. MS. have ὑμῖν; but *en* was absorbed by the last syllable of ἐκκλησίαν.—Ver. 7, *τίποι*] recommended to consideration by Griesb., received by Lachm. Tisch., Alford and Ellicott, according to B D\* min. Syr. Erp. Copt. Sahid. Baschm. Aeth. Slav. Vulg. Clar. Germ. Ambrosiast. Pel. Elz. Matth. Scholz,

Reiche, read the plural *τύπους* (from which *τύπος*, in D\*\* E 49, proceed, which Mill takes for a neuter form, as *πλοῦτος*), according to A C F G K L 8, most min. and many Gr. vss.; but it is a correction the better to adapt the predicate to the collective subject, and thus apparently to strengthen the expressed praise; whilst the plural transfers to individual members of the church what the singular predicates of them in general, considered as a unity. Otherwise Bouman (*l.c.* p. 62 f.), according to whom *τύπους* of the *Receptus* is the original, from which *τύπος* was erroneously formed, and from it *τύπον* proceeded, being regarded as an error of the nom. sing., and it was considered the easiest method to correct the mistake by changing the nominative singular into the accusative singular.—*καὶ ἐν τῇ* is to be received, according to A B C D E F G 8, min. Vulg. It. Syr. utr. Theodoret, Ambrosiast. Pel., instead of the *Receptus καὶ τῇ*; so Lachm. Scholz (with whom it has been omitted by an error of the press), Tisch. Ellicott.—Ver. 8. Elz. has *καὶ Ἀχαΐα*. So also Tisch. 2 and 7, Bloomfield, Alford, and Ellicott. But Griesb. Matth. Lachm. Scholz and Tisch. 8, have *καὶ ἐν τῇ Ἀχαΐα*, according to C D E F G K L 8, min. plur. Syr. Slav. MS. Vulg. It. Cyr. Damasc. Oec. Ambrosiast. Pelag. Correctly; for the repetition of the preposition and the article is necessary, as Macedonia and Achaia were to be distinguished as separate provinces.—The *καὶ* of the *Receptus* before *ἐν παντὶ τόπῳ* (defended by Matth. and Scholz, suspected by Griesb.) is to be erased, according to A B C D\* F G 8, 17, 37, et al. mult. Syr. utr. Copt. Sahid. Baschm. It. Ambrosiast. ed.; so Lachm. Tisch. and Alford. Because, being usually after *οὐ μόνον . . . ἀλλὰ*, it was easily inserted.—*ἡμᾶς ἔχουν*] correctly changed by Lachm. Scholz, Tisch. Alford and Ellicott into *ἔχουν ἡμᾶς*, according to A B C D E F G 8, min. perm. Theodoret. The *Receptus* is an alteration, for emphasis, to contrast *ἡμᾶς*, ver. 8, and *αὐτοί*, ver. 9.—Ver. 9. *ἐσχομεν*] Elz. has *ἐχομεν* against preponderating evidence, and devoid of meaning. On account of the similar form with *ε* in uncial mss., *σ* might easily be omitted.—Ver. 10. *ἐκ τῶν νεκρῶν*] Elz. has *ἐκ νεκρῶν*, against B D E F G L 8, min. plur. and Fathers. The article *τῶν* was lost in the last syllable of *νεκρῶν*.

CONTENTS.—After the address and salutation (ver. 1), Paul testifies to his readers how in his prayers he constantly thanks God for them all, mentioning without ceasing their faith, love, and hope, being firmly convinced of their election; for, on the one hand, the gospel was preached to them with power and much confidence; and, on the other hand, they, amid many trials, had received it with joyfulness, so that they had become examples to all believers in Macedonia and Achaia: for from them the word of the Lord had spread, and the knowledge of their faith had penetrated everywhere, so that he had not to relate anything about it, but, on the contrary, he hears it mentioned by others what manner of entrance he had to them, and how they had turned from idols to the living and true God (vv. 2-10).

Ver. 1. [See Note XLVI. pages 458-460.] It is a mark of the very early composition of the Epistle, and consequently of its authenticity, that Paul does not call himself *ἀπόστολος*. For it was very natural that Paul, in regard to the first Christian churches to whom he wrote, whom he had recently left, and who had attached themselves with devoted love to him and his preaching, did not feel constrained to indicate himself more defi-



nity by an official title, as the simple mention of his name must have been perfectly sufficient. It was otherwise in his later life. With reference to the Galatians and Corinthians, in consequence of the actual opposition to his apostolic authority in these churches, Paul felt himself constrained to vindicate his full official dignity at the commencement of his Epistles. And so the addition ἀπόστολος, occasioned at first by imperative circumstances, became at a later period a usual designation, especially to those churches which were personally unknown to the apostle (Epistles to Rom. Col. Eph.), among whom, even without any existing opposition, such a designation was necessary in reference to the future. An exception was only natural where, as with the Philippians and with Philemon, the closest and most tried love and attachment united the apostle with the recipients of his Epistles. The supposition of Chrysostom, whom Oecumenius and Theophylact follow, is accordingly to be rejected, that the apostolic title was suppressed διὰ τὸ νεοκατηχήτους εἶναι τοὺς ἄνδρας καὶ μηδέπω αὐτοῦ πείραν εἰληφέναι, for then it ought not to be found in the Epistles to the Colossians and Ephesians. Further, the view of Zwingli, Estius, Pelt, and others is to be rejected, that Paul omitted his apostolic title *out of modesty*, as the same title could not be assigned to Silvanus (and Timotheus); for, not to mention that this reason is founded on a distorted view of the Pauline character, and that the two companions of the apostle would hardly lay claim to his apostolic rank, such a supposition is contradicted by 2 Cor. i. 1; Col. i. 1.—καὶ Σιλvanὸς καὶ Τιμόθεος] Both are associated with Paul in the address, not to testify their agreement in the contents of the Epistle, and thereby to confer on it *so much greater authority* (Zanchius, Hunnius, Piscator, Pelt), or to testify that the contents were communicated to the apostle by *the Holy Ghost* (Macknight), but simply because they had assisted the apostle in preaching the gospel at Thessalonica. The simple mention of their names, without any addition, was sufficient on account of their being personally known. By being included in the address, they are represented as *joint-authors* of the Epistle, although they were so only in name. It is possible, but not certain, that Paul dictated the Epistle to one of them. (According to Berthold, they translated the letter conceived in Aramaic into Greek, and *shared* in the work.)—Silvanus (as in 2 Cor. i. 19) is placed before Timotheus, not perhaps because Timotheus was the amanuensis, and from modesty placed his name last (Zanchius), but because Silvanus was older and had been longer with Paul.—Ἐν Θεῷ πατρὶ . . . Χριστῷ is to be closely united with τῇ ἐκκλησίᾳ Θεσσαλονικίων: *to the church of the Thessalonians in God the Father and in the Lord Jesus Christ*,—that is, whose being, whose characteristic peculiarity, consists in fellowship with God the Father (by which they are distinguished from *heathen* ἐκκλησίαι) and with the Lord Jesus Christ (by which they are distinguished from the *Jewish* ἐκκλησία). Erroneously, Grotius: quae exstitit, id agente Deo Patre et Christo. The article τῇ is neither to be repeated before ἐν Θεῷ nor is τῇ αἰσῇ to be supplied (Olshausen, de Wette, and Bloomfield erroneously supply αἰσῇ by itself, without the article; this could not be the construction, as it would

contain a causal statement), because the words are blended together in the *unity* of the idea of the *Christian* church (see Winer's *Grammar*, p. 128 [E. T. 136]). Schott arbitrarily refers ἐν Θεῷ κ.τ.λ. to χαίρειν λέγονσιν, to be supplied before χάρις ὑμῖν; for χάρις ὑμῖν καὶ εἰρ. takes the place of the usual Greek salutation χαίρειν λέγονσιν. Hofmann's view<sup>1</sup> amounts to the same as Schott's, when he finds in ἐν Θεῷ κ.τ.λ. "a Christian extension of the usual epistolary address," importing that it is in God the Father and in the Lord Jesus Christ that the writers address themselves by letter to the churches. Still more arbitrarily Ambrosiaster (not Theophylact) and Koppe, who erase the concluding words: ἀπὸ Θεοῦ κ.τ.λ. (see critical note), have placed a point after Θεσσαλονικέων, and united ἐν Θεῷ . . . Χριστῷ with χάρις ὑμῖν καὶ εἰρήνη. For (1) the thought: χάρις ὑμῖν (ἔστω) ἐν Θεῷ κ.τ.λ., instead of ἀπὸ Θεοῦ κ.τ.λ., is entirely un-Pauline; (2) the placing of ἐν Θεῷ κ.τ.λ. first in so calm a writing as the *address* of the Epistle, and without any special reason, is inconceivable; (3) 2 Thess. i. 1, 2 contradicts the idea.—χάρις ὑμῖν καὶ εἰρήνη] See Otto, *Ueber den apostolischen Segensgruss* (Jahrb. für Deutsche Theol. 1867, p. 678 ff.) and Meyer on Rom. i. 7. As a Christian transformation of the heathen form of salutation, the words, grammatically considered, should properly be conjoined with the preceding in a single sentence: Παῦλος καὶ Σ . . . τῇ ἐκκλησίᾳ Θ. . . . χάριν καὶ εἰρήνην (sc. λέγονσιν).

Ver. 2. [On verses 2-10, see Note XLVII. pages 460, 461.] Εὐχαριστοῦμεν] The plural, which Koppe, Pelt, Koch, Jowett, and others refer to Paul only, is most naturally to be understood of Paul, Silvanus, and Timothy, on account of ver. 1 compared with ii. 18, where the apostle, to obviate a mistaken conception of the plural, expressly distinguishes himself from his apostolic helpers.—τῷ Θεῷ] Thanks is rendered to God, because Paul in his piety recognizes only *His* appointment as the first cause of the good which he has to celebrate.—πάντοτε] even if ὑμῶν after μείαν (see critical note) is omitted, belongs to εὐχαριστοῦμεν, not to μείαν ποιοῦμ., as the expression: μείαν ποιεῖσθαι περὶ τινός, instead of τινός,—although not unknown to the classical writers, (Plato Protag. 317 E.)—is un-Pauline. It is not to be weakened (with Koppe) in the sense of πολλάκις, certainly also not (with Zanchius and Pelt) to be limited to the feelings of the apostle, that the εὐχαριστεῖν took place "*non actu sed affectu*" (comp. already Nicholas de Lyra: semper in habitu, etsi non semper in actu), but to be understood absolutely *always*; certainly, according to the nature of the case, hyperbolically. Moreover, not without emphasis does Paul say: περὶ πάντων ὑμῶν, in order emphatically to declare that his thanksgiving to God referred to *all* the members of the Thessalonian church without exception.—μείαν ὑμῶν ποιοῦμ., ἐπὶ τῶν προσευχῶν ἡμῶν] These words are conjoined, and to be separated from the preceding by a comma. The clause is no *limitation* of εὐχαριστοῦμεν πάντοτε: *when*, or *as often* as we make mention of you (Flatt, Baumgarten-Crusius, Bispington ἐπὶ, see Meyer on Rom. i. 10); but the statement of the *manner*

<sup>1</sup>Die h. Schrift neuen Testaments zusammenhängend untersucht, Part I. Nördl. 1862.

of *ἐν ᾧ*: whilst we, etc. Only by the addition of this participial clause is the statement of his thanks and prayer for the Thessalonians completed.

Ver. 3. As the apostle has first stated the *personal* object of his thanksgiving, so now follows a further statement of its *material* object. Ver. 3 is therefore a parallel clause to *μνησθῆναι . . . ἡμῶν* (ver. 2), in which *μνημονεύοντες* corresponds to *μνησθῆναι* ποιοῦμενοι, *ἡμῶν* τοῦ ἔργου . . . Χριστοῦ τοῦ ἡμῶν after *μνησθῆναι*, and lastly, *ἐμπροσθεν . . . ἡμῶν* τοῦ ἐπὶ τῶν προσευχῶν ἡμῶν. Schott, Koch, and Auberlen (in Lange's *Bibelwerk*, Th. X., Bielef. 1864, 2 Ed. 1867) incorrectly understand ver. 3 as causal; the statement of the cause follows in ver. 4.—*ἀδιαλείπτως*] *unceasingly* does not belong to the preceding *μνησθῆναι* ποιοῦμενοι,<sup>1</sup> for, as an addition inserted afterwards, it would drag, but to *μνημονεύοντες* (Calvin, Ellicott and others), so that it begins the new clause with emphasis.—*μνημονεύειν* is not intransitive: to be mindful of (Er. Schmid: *memoria repetentes*; Fromond: *memores non tam in orationibus sed ubique*; Auberlen), but transitive, referring to the making mention of them in prayer. [XLVII a.]—*ἡμῶν* is, by Oecumenius, Erasmus (undecidedly), Vatablus, Calvin, Zwingli, Musculus, Hemming, Bullinger, Hunnius, Balduin, regarded as the object of *μνημονεύοντες* standing alone, whilst *ἐνεκα* is to be supplied before the genitives τοῦ ἔργου τῆς πίστεως κ.τ.λ. But this union is artificial, and the supposed ellipsis without grammatical justification. It would be better to regard τοῦ ἔργου κ.τ.λ. as a development of *ἡμῶν* in apposition; but neither is this in itself nor in relation to ver. 2 to be commended. Accordingly, *ἡμῶν* is to be joined to the following substantives, so that its force extends to all the three following points. What Paul approvingly mentions in his prayers are the three Christian cardinal virtues, *faith, love, and hope*, in which his readers were distinguished, see v. 8; Col. i. 4, 5; 1 Cor. xiii. 13. But Paul does not praise them simply in and for themselves, but a peculiar quality of each—each according to a special potency. First their *πίστις*, and that their *ἔργον τῆς πίστεως*. *Πίστις* is faith subjectively. That τὸ ἔργον τῆς πίστεως is not to be understood periphrastically for τῆς πίστεως<sup>2</sup> (Koppe), nor does it correspond with the pleonastic use of the Hebrew כִּבְרָה, is evident, as (1) such a use of the Greek *ἔργον* is not demonstrable (see Winer's *Grammar*, p. 571 [E. T. 615]); and (2) *ἔργον τῆς πίστεως* must be similarly understood as the two following double expressions, but in them the additions *κόπον* and *ἐπομονῆς* are by no means devoid of import. Also Kypke's explanation, according to which *ἔργον πίστεως* denotes *veritas fidei*, is to be rejected, as this meaning proceeds from the contrast of *ἔργον* and *λόγος*, of which there is no trace in the passage. Not less erroneous is it, with Calvin, Wolf, and others, to take *ἔργον τῆς πίστεως* absolutely as faith wrought, *i.e.* wrought by the Holy Ghost or by God. An addition for this purpose would be requisite; besides, in the parallel expressions (ver. 3) it is the

<sup>1</sup> Luther, Bullinger, Balduin, Er. Schmid, Harduin, Benson, Moldenhauer, Koch, Bloomfield, Alford, Ewald, Hofmann, Auberlen.

<sup>2</sup> So in essentials Hofmann, who considers

*τῆς πίστεως* as an exegetical genitive, and converts the double expression into the unimportant saying: "Their doing or conduct consists in this, that they believed."



*self-activity* of the readers that is spoken of. In a spiritless manner Flatt and others reader *ἔργον* as an adjective: your *active* faith. Similarly, but with a more correct appreciation of the substantive, Estius, Grotius, Schott, Koch, Bloomfield, and others: *operis, quod ex fide proficiscitur*; according to which, however, the words would naturally be replaced by *πίστις ἐνεργουμένη* (Gal. v. 6). So also de Wette: your moral working proceeding from faith. Hardly correct, as—(1) τὸ ἔργον can only denote work, not working. (2) The moral working proceeding from faith, according to Paul, is *love*, so that there would here be a tautology with what follows. Clericus refers τὸ ἔργον τῆς πίστεως to the *acceptance* of the gospel (Opus . . . erat, ethnicismo abdicato mutatoque prorsus vivendi instituto, christianam religionem profiteri atque ad ejusdem normam vitam in posterum instituire; quae non poterant fieri nisi a credentibus, Jesum vere a Deo missum atque ab eo mandata accepisse apostolos, ideoque veram esse universam evangelii doctrinam); so also Macknight, according to whom the acceptance of the gospel is called an ἔργον on account of the victory over the prejudices in which the Thessalonians were nourished, and on account of the dangers to which they were exposed by their acceptance of Christianity. But this reason is remote from the context. Chrysostom,<sup>1</sup> Theodoret, Oecumenius, Theophylact, Calovius, Bisping, and others understand the words of the *verification* of faith by steadfastness under persecution. This meaning underlying the words appears to come nearest to the correct sense. ἰμῶν τοῦ ἔργου τῆς πίστεως denotes *your work of faith*; but as ἔργου has the emphasis (not πίστεως, as Hofmann thinks), it is accordingly best explained: *the work which is peculiar to your faith—by which it is characterized*, inasmuch as your faith is something begun with energy, and held fast with resoluteness, in spite of all obstacles and oppositions. This meaning strikingly suits the circumstances of the Epistle.—Καὶ τοῦ κόπου τῆς ἀγάπης] the *second* point of the apostle's thanksgiving. Ἀγάπη is not love to God, or to God and our neighbor (Nicol. Lyr.), also not to Christ, as if τοῦ κυρίου ἡμ. Ἰ. X. belonged to ἀγάπης (Cornelius a Lapide), still less love to the apostle and his companions (Natal. Alexander: labores charitatis vestrae, quibus nos ex Judaeorum seditione et insidiis eripuistis, quum apud vos evangelium praedicaremus; Estius, Benson), but love to fellow-Christians (comp. Col. i. 4). Κόπος τῆς ἀγάπης denotes the *active labor* of love, which shuns no toil or sacrifice, in order to minister to the wants of our neighbors: not a forbearing love which bears with the faults and weaknesses of others (Theodoret); nor is the *genitive* the genitive of origin, the work which proceeds from love (so Clericus, Schott, de Wette, Koch, Bloomfield, and most critics);<sup>2</sup> but the genitive of possession, the work which is *peculiar* to love, by which it is characterized. According to de Wette, κόπος τῆς ἀγάπης might refer also to the labor of rulers and teachers (v. 12). Contrary to the context, as ver. 3 contains only the further exposition of ver. 2; but according to ver. 2,

<sup>1</sup> Ἰ Τί ἐστι τοῦ ἔργου τῆς πίστεως; ὅτι οὐδὲν ἰμῶν παρέκλινε τὴν ἑνστάσιν· τοῦτο γὰρ ἔργον

πίστεως. Εἰ πιστεύεις, πάντα πάσχε· εἰ δὲ μὴ πάσχεις, οὐ πιστεύεις.

the apostle's thanksgiving extends to *all* the members of the church (περὶ πάντων ὑμῶν), not merely to individuals among them.—The *third* point of the apostle's thanksgiving is the ἐλπίς of his readers, and this also not in and for itself, but in its property of ὑπομονή. ὑπομονή is not the patient waiting which precedes fulfillment (Vatablus), but the constancy which suffers not itself to be overcome by obstacles and oppositions (Chrysostom, Oecumenius, Theophylact). The genitive here also is not the genitive of origin (Clericus, Schott, de Wette, Koch, Bloomfield), but of possession: your *endurance* of hope;—that endurance which belongs to your hope, by which hope is characterized. ἐλπίς is here as usual subjective: hoping (otherwise, Col. i. 5).—τοῦ κυρίου ἡμῶν 'I. X.] does not refer to *all the three* above-mentioned virtues, “in order to show that they are one and all derived from Christ, and instilled into man by the Holy Spirit” (Olshausen), or are directed to Christ as their object (Cornelius a Lapide, Hofmann), but is the object *only* of ἐλπίδος. The hope refers to Christ, that is, to His advent, because the judgment and retribution will then take place, and the divine kingdom completed in all its glory will commence.—ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν] belongs not to εἰδότες (ver. 4), which Musculus thinks possible, and as little to τοῦ κυρίου ἡμ. 'I. X.; for—(1) the article τοῦ before ἐμπροσθεν must then have been omitted, and (2) an entire abnormal representation of Christ would occur; also not to τῆς ὑπομονῆς τῆς ἐλπίδος, or to all the three ideas, to indicate thereby these three virtues as existing before the eyes and according to the judgment of God, and thus as true and genuine (Theodoret, Oecumenius, Aretius, Fromond, Cornelius a Lapide, Baumgarten-Crusius, Jowett, Auberlen), for in this case the repetition of the article would be expected, and besides, ἐνώπιον τοῦ Θεοῦ and similar expressions have, in the above sense, always an adjective or corresponding clause; but it belongs—which only is grammatically correct—to μνημονεύοντες, so that μνημονεύοντες ἐμπροσθεν κ.τ.λ. corresponds to μνησθαι ποιῆσαι ἐπὶ τῶν προσευχῶν (ver. 2).—τοῦ Θεοῦ καὶ πατρὸς ἡμῶν] may mean Him, who is our God and our Father; or Him, who is God, and likewise our Father. [XLVII b. c.]

Ver. 4. Εἰδότες is incorrectly referred by many (thus Baur) to the Thessalonians, either as the nominative absolute in the sense of οἰδατε γάρ (Erasmus), or εἰδότες ἑστέ (Homberg, Baumgarten-Crusius); or (Grotius) as the beginning of a new sentence which has its *tempus finit.* in ἐγενήθητε (ver. 6), “knowing that ye became followers of us.” Rather, the subject of vv. 2 and 3, thus Paul, Silvanus, and Timotheus, is continued in εἰδότες. It is further erroneous to supply καὶ before εἰδότες (Flatt), as this participle is by no means similar to the two preceding. Lastly, it is erroneous to make εἰδότες dependent on μνησθαι ποιούμενοι (Pelt). Εἰδότες is only correctly joined to the principal verb εὐχαριστοῦμεν (ver. 2), and adduces the *reason* of the apostle's thanksgiving, whilst the preceding participles state only the *mode* of εὐχαριστοῦμεν.—ἐπὶ Θεοῦ cannot be conjoined with εἰδότες (scientes a deo, i.e. ex dei revelatione), which Estius thinks possible, against which ἐπὶ instead of παρά is decisive. Nor does it belong to τὴν ἐκλογὴν ὑμῶν, so that εἶναι would require to be

supplied, and ἀδελφοὶ ἡγαπημένοι to be taken by itself,<sup>1</sup> but to ἡγαπημένοι. For—(1) this union is grammatically the most natural (see 2 Thess. ii. 13, the Hebrew הָיָה לְיָדְי, 2 Chron. xx. 7, and ἀγαπητοὶ Θεοῦ, Rom. i. 7). (2) By the union of ἐπὶ Θεοῦ τὴν ἐκλογὴν ἡμῶν, a peculiar stress would be put on ἐπὶ Θεοῦ; but such an emphasis is inadmissible, as another ἐκλογὴ than by God is in Paul's view a nonentity, and therefore the addition ἐπὶ Θεοῦ would be idle.—Moreover, ἀδελφοὶ ἡγαπημένοι ἐπὶ Θεοῦ is a pure address, and not the statement of the cause of τὴν ἐκλογὴν ἡμῶν (Estius).—ἐκλογὴ] *election* or *choice*, denotes the action of God, according to which He has predetermined from eternity individuals to be believers in Christ. κλήσις is related to ἐκλογὴ as the subsequent realization to the preceding determination. Erroneously Pelt: ἐκλογὴ is electorum illa innovatio, qua per spiritum divinum mutatur interna hominem conditio; and still more arbitrarily Baumgarten-Crusius: ἐκλογὴ is not “choice among others (church election), but out of the world, with Paul equivalent to κλήσις, and exactly here as in 1 Cor. i. 26; not being elected, but the mode or condition of the election” (!), so that the sense would be: “Ye know how ye have become Christians” (!).—ἡμῶν the objective genitive to ἐκλογὴν: the election of you.

Ver. 5. [XLVII d.] Bengel, Schott, Hofmann, and others unite ver. 5 by a simple comma to the preceding, understanding ὅτι in the sense of “that,” or “namely that,” and thus the further analysis or explication of ἐκλογὴ, i.e. the statement wherein ἐκλογὴ consists. But evidently vv. 5, 6 are not a statement wherein ἐκλογὴ consists, but of the historical facts from which it may be *inferred*. Accordingly, ὅτι (if one will not understand it with most interpreters as *quia*, which has little to recommend it) is to be separated from ver. 4 by a colon, and to be taken in the sense of *for*, introducing the reason on which the apostle grounds his own conviction of the ἐκλογὴ of his readers. This reason is twofold—(1) The power and confidence by which the gospel was *preached* by him and his companions in Thessalonica (ver. 5); and (2) The eagerness and joy with which it was *embraced* by the Thessalonians (ver. 6 ff.). Both are proofs of grace, attestations of the ἐκλογὴ of the Thessalonians on the part of God. τὸ εὐαγγέλιον ἡμῶν] *our gospel*, i.e. our evangelical preaching.—οἱκ ἐγένεθ' ὑμῶν] *was not carried into effect among you*, i.e. when it was brought to you. The *passive* from ἐγένεθ', alien to the Attic, and originally Doric, but common in the κοινή,<sup>2</sup> characterizes the being carried into effect as something *effected* by divine grace, and the additions with ἐν following indicate *the form and manner in which* the apostolic preaching was carried into effect. From this it follows how erroneous it is with Koppe, Pelt, and others to refer ἐν λόγῳ . . . πολλῇ to the qualities of the Thessalonians which resulted from the preaching of the apostle. According to Koppe, the meaning is “quantam enim mea apud vos doctrina in animos vestros

<sup>1</sup>Oecumenius, Theophylact, Calvin, Musculus, Hemming, Zanchius, Justinian, Vortius, Calixtus, Clericus.

<sup>2</sup>See Lobeck, *ad Phrym.* p. 108 ff.; Kühner, I. 193; Winer's *Grammar*, p. 80 [E. T. 84].



vim habuerit, non ore tantum sed facto declaravistis." That the concluding words of ver. 5, *καθὼς οἴδατε . . . ἑμᾶς*, which apparently treats of the manner of the *apostle's entrance*, contains only a *recapitulatory* statement of *ἐν λόγῳ . . . πολλῇ*, appealing to the testimony of the Thessalonians, is a sufficient condemnation of this strange and artificial explanation.—*ἐν λόγῳ μόνον*] [XLVII c.] *in word only*, i. e. not that it was a bare announcement, a bare communication in human words, which so easily fade away. Grotius: *Non stetit intra verba*. But the apostle says *ὁ μόνον*, because human speech was the necessary *instrument of communication*.—*ἀλλὰ καὶ ἐν δυνάμει κ.τ.λ.*] By *δύναμις* is not to be understood *miracles* by which the power of the preached gospel was attested;<sup>1</sup> for if so, the plural would have been necessary. Nor is the gospel denoted as a miraculous *power* (Benson), which meaning in itself is possible. Nor is the efficacy of the preached word among the Thessalonians indicated (Bullinger: *Per virtutem intellexit efficaciam et vim agentem in cordibus fidelium*). But it forms simply the contrast to *λόγος*, and denotes the *impressive power* accompanying the entrance of Paul and his followers.—*ἐν πνεύματι ἁγίῳ*] Theodoret, Musculus, Cornelius a Lapide, Fromond, B. a Piconius, Natalis Alexander, Benson, Macknight interpret this of the communication of the Holy Spirit to the readers. But the communication of the Holy Spirit is beyond the power of the apostles, as being only possible on the part of God. Besides, *ἐν πνεύματι* can only contain a statement of the manner in which Paul and his assistants preached the gospel. Accordingly, the meaning is: our preaching of the gospel was carried on among you in the Holy Ghost, that is, in a manner which could only be ascribed to the operation of the Holy Ghost. *ἐν πνεύματι ἁγίῳ* serves, therefore, not only for the further amplification, but also for the intensification of the idea *ἐν δυνάμει*. It is therefore incompetent to consider *ἐν δυνάμει καὶ ἐν πνεύμ. ἁγίῳ* as a *ἐν διὰ δυοῖν* instead of *ἐν δυνάμει πνεύμ. ἁγίου* (Calvin, Piscator, Turretine, Bloomfield, and others).—*πληροφωρία*] comp. Col. ii. 2; Rom. iv. 21, xiv. 5) denotes neither the fullness of spiritual gifts which were imparted to the Thessalonians (Lombard, Cornelius a Lapide, Turretine), nor the completeness of the apostolic instruction (Thomasius), nor the completeness with which Paul performed his duty (Estius), nor the proofs combined with his instructions, giving complete certainty (Fromond, Michaelis), nor generally "*certitudo, qua Thessalonicienses certi de veritate evangelii ac salute sua redditi fuerant*" (Musculus, Benson, Macknight); but the fullness and certainty of conviction, i. e. the inward confidence of faith with which Paul and his assistants appeared preaching at Thessalonica.—*καθὼς οἴδατε κ.τ.λ.*] a strengthening of *ἐπεὶ . . . πολλῇ* by an appeal to the knowledge of his readers.<sup>2</sup> Pelt, entirely perverting the meaning, thinks that the apostle in these concluding words would hold forth his example for the emulation of his readers. This view

<sup>1</sup>Theodoret, Oecumenius, Theophylact, Erasmus, Cornelius a Lapide, Grotius, Natalis Alexander, Turretine, etc.

<sup>2</sup>Oecum.: καὶ τί, φησι, μακρηγοῶ; αὐτοὶ ὑμεῖς μάρτυρες ἐστέ, οἳ οὐ ἐγενήθημεν πρὸς ὑμᾶς.

could only claim indulgence if Koppe's connection, which, however, Pelt rejects, were correct. Koppe begins a new sentence with *καθώς*, considering *καθώς οἰδατε* as the protasis and *καὶ ὑμεῖς* as the apodosis, and gives the sense: *qualem me vidistis, quum apud vos essem . . . tales etiam vos nunc estis*. But this connection is impossible. (1) Because *οἰδατε* cannot mean *me vidistis*, but has a purely present signification—ye know. (2) Because if there were such an emphatic contrast of persons (*qualem me . . . tales etiam vos*), then, instead of the simple *ἐγενήθημεν, ἡμεῖς ἐγενήθημεν* would necessarily be put. (3) Because *ἐγενήθητε* does not mean *nunc estis*, but *facti estis*. (4) Instead of the *asyndeton καθώς οἰδατε*, we would expect a connection with the preceding by some particle added to *καθώς*. (5) And lastly, the apodosis would not be introduced by *καὶ ὑμεῖς*, but by *οὕτως ὑμεῖς* (comp. 2 Cor. i. 5, viii. 6, x. 7). Pelt's assertion is also erroneous, that instead of *καθώς οἰδατε οἱοι ἐγενήθημεν*, the more correct Greek phrase would have been *οἴους οἰδατε ἡμᾶς γεγονότας*. For the greatest emphasis is put on *οἱοι ἐγενήθημεν*, but this emphasis would have been lost by the substitution of the above construction.—*οἱοι ἐγενήθημεν*] [XLVII f.] recapitulates the preceding *τὸ εἰαγγ.* . . . *πολλῶν*, but with this difference, that what was before said of the *act* of preaching is here predicated of the preachers. *οἱοι ἐγενήθημεν* does not denote the privations which Paul imposed upon himself when he preached the gospel, as Pelagius, Estius, Macknight, Pelt, and others think, making an arbitrary comparison of ii. 7, 9; 2 Thess. iii. 8, 9; also not *κινδύνους, οἷς ὑπὲρ αὐτῶν ἐπέστησαν, τὸ σωτήριον αὐτοῖς προσφέροντες κήρυγμα* (Theodoret), nor both together (Natal. Alexander). It also does not mean *quales fuerimus* (so de Wette, Hofmann, and others), but can only denote the *being made* for some purpose (*proved to be*, Ellicott). It thus contains the indication that the emphatic element in the preaching of the gospel at Thessalonica was a work of divine appointment—of divine *grace*. Accordingly, *δεῖ ὑμᾶς*, *for your sake*, that is, in order to gain you for the kingdom of Christ, is to be understood not of the purpose of the apostle and his assistants, but of the purpose of God.

Ver. 6 contains the other side of the proof for the *ἐκλογὴ* of the Thessalonians, namely, their *receptivity* for the preaching of the gospel demonstrated by facts. Ver. 6 may either be separated by a point from the preceding (then the proof of ver. 6, in relation to ver. 4, lies only in thought, without being actually expressed), or it may be made to depend on *ὅτι* in ver. 5 (provided this be translated by *for*, as it ought) [XLVII g.]. In this latter case *καθώς οἰδατε . . . δεῖ ὑμᾶς*, ver. 5, is a parenthesis. This latter view is to be preferred, because vv. 5 and 6 appear more evidently to be internally connected, and, accordingly, the twofold division of the argument, adduced for the *ἐκλογὴ* of the readers, is more clearly brought forward.—*μνηταί*] See 1 Cor. iv. 16, xi. 1; Phil. iii. 17; Eph. v. 1; Gal. iv. 12.—*ἐγενήθητε* denotes here also the having become as a having been made, *i. e.* effected by the agency of God.—*καὶ τοῦ κυρίου* is for the sake of climax.<sup>1</sup>

<sup>1</sup> Erroneously Bullinger: *Veluti correctione subjecta addit: et domini*. Eatenus enim

apostolorum imitatores esse debemus, quatenus illi Christi imitatores sunt.

The Thessalonians became imitators of the apostle and of Christ, not in *δύναμις*, in *πνεῦμα ἁγίου*, and in *πληροφωρία*, as Koppe thinks; but because they received the evangelical preaching (*τὸν λόγον*, comp. Gal. vi. 6, equivalent to *κήρυγμα*), allowed it an entrance among them, in much affliction, with joy of the Holy Ghost, *i. e.* not merely that they received the *λόγος* (here the *tertium comparationis* would be wanting), but that they received it *ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύμ. ἁγίου.*—*δεξάμενοι τὸν λόγον*] [XLVII *h.*] The reception of the gospel corresponds to its announcement brought to the readers (ver. 5), whilst *μίμησις* is explained by *ἐν θλίψει . . . ἁγίου*. The chief emphasis is on the concluding words: *μετὰ χαρᾶς πνεύματος ἁγίου*, containing in themselves the proper *tertium comparationis* between Christ and the apostle on the one hand, and the Thessalonians on the other; but *ἐν θλίψει πολλῇ* is placed first to strengthen it, and for the sake of contrast, inasmuch as *δέχεσθαι τὸν λόγον μετὰ χαρᾶς πν. ἁγ.* is something high and sublime, but it is something far higher and more sublime when this joy is neither disturbed nor weakened by the trials and sufferings which have been brought upon believers on account of their faith in Christ—*ἐν θλίψει πολλῇ*] Erroneously Clericus: Subintelligendum *ὄντα*, quum acceperitis verbum, quod erat in afflictione multa, *h. e.* cujus praecones graviter affligebantur. The *θλίψις* of the Thessalonians had already begun during the presence of the apostle among them (Acts xvii. 6 ff.), but after his expulsion it had greatly increased (ii. 14, iii. 2, 3, 5). The apostle has in view both the commencement and the continuance of the persecution (comp. ver. 7, and the adjective *πολλῇ* attached to *θλίψει*), against which *δεξάμενοι* is no objection, as the two points of time are united as the spring-time of the Christian church.—*χαρὰ πνεύματος ἁγίου*] is not joy in the Holy Ghost, but a joy or joyfulness which proceeds from the Holy Ghost, is produced by Him (comp. Rom. xiv. 17; Gal. v. 22; Acts v. 41). In reality, it is not to be distinguished from *χαίρειν ἐν κυρίῳ* (see Meyer on Phil. iii. 1).

Ver. 7. The Thessalonians had so far advanced that they who were formerly imitators had now become a model and an example to others.—*τύποι.*] The singular is regular, as the apostle considers the church as a unity.<sup>1</sup>—*πᾶσιν τοῖς πιστεύουσιν*] not to all believers (de Wette), but to the whole body of believers.<sup>2</sup> *πᾶσιν* augments the praise given. *οἱ πιστεύοντες* are believers, Christians (comp. Eph. i. 19). Chrysostom, whom Occumenius, Theophylact, and most interpreters (also Pelt and Schott) follow, takes *πιστεύουσιν* in the sense of *πιστεύσασιν*, finding in ver. 7 the idea that the Thessalonians converted at a later period were further advanced in the intensity of their faith than those who had been earlier believers: *Καὶ μὴν ἐν ὑστερῷ ἤλθε πρὸς αὐτοὺς· ἀλλ' οὕτως ἐλάβετε, φησὶν, ὥς τῶν προλαβόντων γενέσθαι διδασκάλους . . . Οὐ γὰρ εἶπεν, ὥστε τύπους γενέσθαι πρὸς τὸ πιστεῦσαι, ἀλλὰ τοῖς ἤδη πιστεύουσι τύπος ἐγένεσθε.* But this view would contain a historical untruth. For in Europe, according to the Acts (comp. also 1 Thess. ii. 2), only the Philippians were believers before the Thessalonians; all the other churches

<sup>1</sup>See Winer's *Grammar*, p. 164 [E. T. 175]; Bernhardt, *Syntax*, p. 60; Kühner, II. p. 27.

<sup>2</sup>See Winer, p. 105 [E. T. 110].



of Macedonia and Achaia were formed afterwards. The present participle is rather to be understood from the standpoint of the apostle, so that all Christians then *present* in Macedonia and Achaia, that is, all Christians actually existing there at the time of the composition of the Epistle, are to be understood.—ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ] Comp. Rom. xv. 26; Acts xix. 21: the twofold division of Greece usually made after its subjection to the Romans (comp. Winer, *Realwörterb.* 2d ed. vol. I. p. 21). The *emphasis* which Theodoret puts on the words (Ἡἔξησε τὴν εὐφημίαν, ἀρχέτυπα αὐτοὺς εἰσεβείας γεγενῆσθαι φήσας ἔθνεσι μεγίστοις καὶ ἐπὶ σοφίᾳ θαυμαζομένοις) is not contained in it. Baur's (p. 484) assertion, that what is said in ver. 7 is only suitable for a church already existing for a longer time, is without any justification. For to be an *example* to others depends on the *behavior*; the idea of *duration* is entirely indifferent.

Ver. 8. [XLVII i.] Proof of the praise in ver. 7.<sup>1</sup> Baumgarten-Crusius arbitrarily assumes in ver. 8 ff. an address, not only to the Thessalonians, but also to the Philippians, in short, to "the first converts in Macedonia." For ὑμῶν (ver. 8) can have no further extension than ὑμᾶς (ver. 7).—ἀφ' ὑμῶν] does not import *vestra opera*, so that a *missionary activity* was attributed to the Thessalonians (Rückert), also not *per vos, ope consilioque vestro*, so that the sense would be: that the gospel might be preached by me in other parts of Macedonia and Achaia, has been effected by your advice and co-operation, inasmuch as, when in imminent danger, my life and that of Silvanus was rescued by you (Schott, Flatt). For in the first case ἀφ' ὑμῶν would be required, and in the second case δι' ὑμῶν, not to mention that the entire occasion of the last interpretation is invented and artificially introduced. Rather ἀφ' ὑμῶν is purely local (Schott and Bloomfield erroneously unite the local import with the instrumental), and denotes: *out from you, forth from you*, comp. 1 Cor. xiv. 36. Yet this cannot be referred, with Koppe and Krause, to Paul: from you, that is, when I left Thessalonica, I found in the other cities of Macedonia and Achaia a favorable opportunity for preaching the gospel. For (1) this would have been otherwise grammatically expressed, perhaps by ἀφ' ὑμῶν γὰρ ἀπελθόντι θύρα μοι ἀνέωγε εἰς τὸ κηρύσσειν τὸν λόγον τοῦ κυρίου; add to this (2), which is the chief point, that the logical relation of ver. 8 to ver. 7 (γὰρ) does not permit our seeking in ver. 8 a reference to the conduct of the *apostle*, but indicates that a further praise of the *Thessalonians* is contained in it.—ἐξήχηται] Comp. Sir. xl. 13; Joel iii. 14; an ἅπαξ λεγόμενον in N. T., is *sounded out*, like the tone of some far-sounding instrument, *i. e.* without a figure: was made known with power.—ὁ λόγος τοῦ κυρίου] is not the word *from* the Lord, or the report of what the Lord has done to you,<sup>2</sup> but the word *of* the Lord which He caused to be preached (subjective genitive),

<sup>1</sup> See on the verse, Storr, *Opus.* III. p. 317 ff.; Rückert, *locorum Paulinorum* 1 Thess. i. 8 et 1 Thess. iii. 1-3, *explanatio*, Jen. 1844.

<sup>2</sup> So, as it seems, Theodore Mopsuest. [in *N. T. commentarium, quae reperi potuerunt. Colleg.*, Fritzsche, Turici 1847, p. 145]: Λόγον

κυρίου ἐνταῦθα οὐ τὴν πίστιν λέγει, οὐ γὰρ ἡ πίστις ἀπ' αὐτῶν ἔλαβε τὴν ἀρχήν, ἀλλ' ἀντὶ τοῦ πάντες ἔγνωσαν ὅσα ὑπὲρ τῆς πίστεως ἐπάθετε, καὶ πάντες ὑμῶν τὸ βέβαιον θαυμάζουσι τῆς πίστεως, ὥστε καὶ προτροπὴν ἑτέροις γενέσθαι τὰ ὑμέτερα.

i. e. the gospel (comp. 2 Thess. iii. 1; Col. iii. 16); thus similar to the more usual expression of Paul: ὁ λόγος τοῦ Θεοῦ. But the meaning is not: The report of the gospel, *that it was embraced by you*, went forth from you, and made a favorable impression upon others (de Wette); but the knowledge of the *gospel itself* spread from you, so that the power and the eclat which was displayed at the conversion of the Thessalonians directed attention to the gospel, and gained friends for it.—The words οὐ μόνον have given much trouble to interpreters. According to their position they evidently belong to ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, and form a contrast to ἐν παντὶ τόπῳ. But it does not agree with this view that a new subject and predicate are found in the contrast introduced with ἀλλὰ, because the emphasis lies (as the position of οὐ μόνον . . . ἀλλὰ appears to demand) only on the two local statements, so that only ἀφ' ὑμῶν . . . τόπῳ should have been written, and ὥστε μὴ κ.τ.λ. should have been directly connected with them. This double subject and predicate could only be permissible provided the phrases: ἐξήχρηται ὁ λόγος τοῦ κυρίου, and: ἡ πίστις ὑμῶν ἡ πρὸς τ. Θεὸν ἐξελήλυθεν were equivalent, as de Wette (also Olshausen and Koch) assumes ("the fame of your acceptance of the gospel sounded forth *not only in Macedonia and Achaia*, but also *in every place* the fame of your faith in God is spread abroad"); but, as is remarked above, de Wette does not correctly translate the first member of the sentence. Zanchius, Piscator, Vorstius, Beza, Grotius, Koppe, Storr, Flatt, Schrader, Schott, Baumgarten-Crusius, and others have felt themselves obliged to assume a *trajection*, uniting οὐ μόνον not with ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, but with ἐξήχρηται, and thus explain it as if the words stood: ἀφ' ὑμῶν γὰρ οὐ μόνον ἐξήχρηται κ.τ.λ. But this *trajection* is a grammatical impossibility. Bloomfield has understood the words as *a mingling of two different forms of expression*. According to him, it is to be analyzed: "For from you sounded the word of the Lord over all Macedonia and Achaia; and not only has your faith in God been well known there, but the report of it has been disseminated everywhere else." But that which is united by Paul is thus forcibly severed, and arbitrarily moulded into an entirely new form. Lastly, Rückert has attempted another expedient. According to him, the apostle, after having written the greater part of the sentence, was led by the desire of making a forcible climax so to alter the originally intended form of the thought that the conclusion no longer corresponded with the announcement. So also Ellicott essentially. Thus, then, the sense would be: *Vestra opera factum est, ut domini sermo propagaretur non solum in Macedonia et Achaja, sed etiam—immo amplius quid, ipsa vestra fides ita per famam sparsa est, ut nullus jam sit locus, quem ejus nulla dum notitia attigerit.* But against this is—(1) that ἡ πίστις ὑμῶν, on account of its position after ἐν παντὶ τόπῳ, cannot have the principal accent; on the contrary, to preserve the meaning maintained by Rückert, it ought to have been written, ἀλλ' αὐτῇ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐν παντὶ τόπῳ ἐξελήλυθεν; (2) that the wide extension of the report of the πίστις of the readers is not appropriate to form a *climax* to their supposed missionary activity expressed in the first clause of the sentence. However, to give

οὐ μόνον . . . ἀλλά its proper force, and thereby to avoid the objection of the double subject and predicate, there is a very simple expedient (now adopted by Hofmann and Auberlen), namely, another punctuation; to put a colon after κυρίου, and to take together all that follows. According to this, ver. 8 is divided into two parts, of which the first part (ἀφ' ὑμῶν . . . κυρίου), in which ἀφ' ὑμῶν and ἐξήχεται have the emphasis, contains the reason of ver. 7, and of which the second part (οὐ μόνον . . . λαλεῖν τι) takes up the preceding ἐξήχεται, and works it out according to its locality.—From the fact that οὐ μόνον . . . ἀλλά serves to contrast the *local* designations, it follows that ἐν παντὶ τόπῳ is not to be limited (with Koppe, Storr, Flatt, Schott, and others) to Macedonia and Achaia (ἐν παντὶ τόπῳ τῆς Μακεδονίας καὶ τῆς Ἀχαιῆς), but must denote every place *outside* of Macedonia and Achaia, entirely apart from the consideration whether Paul and his companions had already come in contact with those places or not (against Hofmann), thus *the whole known world* (Chrysostom: τὴν οἰκουμένην; Oecumenius: ἅπαντα τὸν κόσμον); by which it is to be conceded that Paul here, as in Rom. i. 8, Col. i. 6, 23, expresses himself in a popular hyperbolical manner.—ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεόν] *your faith*, that is, your believing or becoming believers *in* God (πίστις thus subjective); the unusual preposition πρὸς instead of εἰς is also found in Philem. 5. That here God, and not Christ, is named as the object of faith does not alter *the case*, because God is the Father of Christ and the Author of the salvation contained in Him. But the unusual form ἡ πρὸς τὸν Θεόν is *designedly* chosen, in order to bring prominently forward the *monotheistic* faith to which the Thessalonians had turned, in contrast to their former idolatry.—ἐξελήλυθεν] *has gone forth, has spread forth*, namely, as a report. Comp. on ἐξέρχεσθαι in this sense, Matt. ix. 26; Luke viii. 17, etc. Probably the report had spread particularly by means of Christian merchants (Zanchius, Grotius, Joach. Lange, Baumgarten, de Wette), and the apostle might easily have learned it in the great commercial city of Corinth, where there was a constant influx of strangers. Possibly also Aquila and Priscilla, who had lately come from Rome (Acts xviii. 2), brought with them such a report (Wieseler, p. 42). At all events, neither a longer existence of the Thessalonian church follows from this passage (Schrader, Baur), nor that Paul had in the interval been in far distant places (Wurm). As, moreover, ἐξελήλυθεν is construed not with εἰς but with ἐν, so not only the *arrival* of the report in those regions is represented, but its *permanence* after its arrival.<sup>1</sup>—ὥστε μὴ χρειαν εἶχειν ἡμᾶς λαλεῖν τι] *so that we have no need to say anything of it* (sc. of your πίστις; erroneously Michaelis, “of the gospel;” erroneously also Koch, “something considerable”), because we have been already instructed concerning it by its report; although this is contained in ἐξελήλυθεν, yet it is impressively brought forward and explained in what follows.

Ver. 9. Αὐτοί] not: *sponte*, αὐτομαθῶς, of themselves (Pelt), but emphatically opposed to the preceding ἡμᾶς: *not we, nay they themselves*, that is, according to the well-known *constructio ad sensum* (comp. Gal. ii. 2): οἱ ἐν

<sup>1</sup> See Winer, p. 385 [E. T. 413]; Bernhardy, *Synt.* p. 208.



τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαίᾳ καὶ ἐν παντὶ τόπῳ.<sup>1</sup> Beza erroneously (though undecidedly) refers αὐτοὶ to πάντες οἱ πιστεύοντες (ver. 7).—περὶ ἡμῶν] is not equivalent to ἐπὶ ἡμῶν, *in our stead* (Koppe), but means: *concerning us, de nobis*; and, indeed, περὶ ἡμῶν is the general introductory object of ἀπαγγέλλουσιν, which is afterwards more definitely expressed by ὅποιαν κ.τ.λ.—ἡμῶν, however, refers not only to the apostle and his assistants, (so also Ellicott and Hofmann) but *also* to the Thessalonians, because otherwise καὶ πῶς ἐπεστρέψατε in relation to ἡμῶν would be inappropriate. This twofold nature of the subject *may* be already contained in ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεόν (ver. 8); as, on the one hand, the producing of πίστις by the labors of the apostle is expressed, and, on the other hand, its acceptance on the part of the Thessalonians.—ὅποιαν εἰσόδον ἔσχομεν πρὸς ὑμᾶς] *what sort of entrance we had to you*, namely, with the preaching of the gospel, *i. e.* (comp. ver. 5) with what power and fullness of the Holy Spirit, with what inward conviction and contempt of external dangers (Chrysostom, Oecumenius, Theophylact erroneously limit ὅποιαν to danger), we preached the gospel to you. Most understand ὅποιαν εἰσόδον (led astray by the German *Eingang*) of the friendly reception, which Paul and his companions found among the Thessalonians (indeed, according to Pelt, εἰσόδος in itself without ὅποια denotes *facilem* aditum); and accordingly some (Schott, Hofmann) think of the eager reception of the gospel, or of its entrance into the hearts of the Thessalonians (Olshausen). The first view is against *linguistic usage*, as εἰσόδον ἔχειν πρὸς τινα can only have an active sense, can only denote the coming to one, the entrance (comp. ii. 1); as also in the classics εἰσόδος is particularly used of the entrance of the chorus into the orchestra (comp. Passow on the word). The latter view is against the *context*, as in πῶς ἐπεστρέψατε κ.τ.λ. the effect of the apostle's preaching is first referred to.—πῶς] *how*, that is, how joyfully and energetically.—ἐπιστρέφειν] to turn from the false way to the true—πρὸς τὸν Θεόν] to be converted to God: a well-known biblical figure. It can also denote to return to God; for although this is spoken of those who once were Gentiles, yet their idolatry was only an apostasy from God (comp. Rom. i. 19 ff.).—δουλεῖν] the infinitive of design. See Winer, p. 298 [E. T. 324].—Θεῷ ζῶντι] *the living God* (comp. יְיָ הַחַי, 2 Kings xix. 4, 16, and Acts xiv. 15), in contrast to dead idols (Hab. ii. 19).—ἀληθινός] *true, real* (comp. אֱלֹהֵי אֱמֶת, 2 Chron. xv. 3; John xvii. 3; 1 John v. 20), in contrast to idols, which are *vain and unreal*. The design intended by δουλεῖν Θεῷ ζῶντι καὶ ἀληθινῷ contains as yet nothing specifically Christian; it is rather δουλεία consecrated to the living and true God, common to Christians and Jews. The *specific Christian* mark, that which distinguishes Christians also from Jews, is added in what immediately follows.

Ver. 10. It may surprise us that this characteristic mark is given not as faith in Christ (comp. Acts xx. 21; also John xvii. 3), but the hope of His advent. But, *on the one hand*, this hope of the returning Christ presupposes faith in Him, as also *ῥώμενον* clearly points to faith as its necessary

<sup>1</sup> See Bernhardt, *Syntax*, p. 288; Winer, p. 137 [E. T. 145.]

condition and presupposition; and, *on the other hand*, in the circumstances which occasioned the composition of this Epistle, the apostle must have been already led to touch in a preliminary manner upon the question, whose more express discussion was reserved to a later portion of his Epistle.—ἀναμένειν] here only in the N. T.; in 1 Cor. i. 7, Phil. iii. 30, etc., ἀπεκδέχεσθαι stands for it. Erroneously Flatt: to expect with joy. The idea of the *nearness* of the advent as an event, whose coming the church might hope to live to see, is contained in ἀναμένειν. [XLVII j.] —ἐκ τῶν οὐρανῶν] belongs to ἀναμένειν. A *brachylogy*, in the sense of ἀναμένειν ἐκ τῶν οὐρανῶν ἐρχόμενον, see Winer, p. 577 [E. T. 621].—ὃν ἡγείρειν ἐκ τῶν νεκρῶν] is emphatically placed before Ἰησοῦν, as God by the resurrection declared Christ to be His *νίος* (comp. Rom. i. 4). Hofmann strangely perverts the passage, that Paul by ὃν ἡγείρειν ἐκ τῶν νεκρῶν assigns a reason for ἐκ τῶν οὐρανῶν, because “the coming of the man Jesus from where He is with God to the world where His saints are, has for its supposition that He has risen from where He was with the dead.” There is no emphasis on ἐκ τῶν οὐρανῶν, its only purpose is for completing the idea of ἀναμένειν.—τὸν ῥυθόμενον] The present participle does not stand for τὸν ῥυθόμενον (Grotius, Pelt); it serves to show that ῥίεσθαι is not begun only at the judgment, but already here, on earth, inasmuch as the inward conviction resides in the believer that he, by means of his fellowship with Christ, the σωτήρ, is delivered from all fears of a future judgment.—τὸν ῥυθόμενον] stands therefore as a substantive. See Winer, p. 331 [E. T. 353].—ὀργή] *wrath*, then the activity of wrath, punishment. It has also this meaning among classical writers.<sup>1</sup>—Also τῆς ἐρχομένης] is not equivalent to ἐλυσσομένης (Grot., Pelt, and others), but refers to the certain coming of the wrath at the judgment, which Christ will hold at His advent (comp. Col. iii. 6).

## NOTES BY AMERICAN EDITOR.

## XLVI.

The similarity in some of the leading characteristics of the First Epistle to the Thessalonians and the Epistle to the Philippians—the earliest and latest of the letters addressed by Paul to the churches—is especially worthy of notice. As distinguished from the other epistles, they are both letters of friendly interest, of general practical suggestion or admonition, with no great subject occupying the main portion of the space or of the thought, with little definiteness of plan, with no setting forth, at the beginning, of his apostolic office. The first and last messages to the churches are messages of affection. Controversies, rebuke of enemies, discussions of great doctrines or grave errors, defense of his official claims against those who denied them, all these things arise after the first, and pass away mainly before the last. And yet it is equally interesting to notice the differences between the two epistles, which are naturally connected with the passing of the years that separated them, and with the progress of the writer's thought and life. The former letter is that of a teacher in the vigor of his working age to a small Christian community having recently entered the new life and needing admonitions and encouragements in fundamental things. The

<sup>1</sup> See Kypke, in *den Obs. sacr.*, on Rom. ii. 5.

readers were not in the conflict of doctrine, but were raising the first questions of the early convert, When will the kingdom be established; when will the Lord come? The writer was hopeful for future activity, and confident that life would continue. The latter epistle is the work of a man who views the end as possibly in the near future, and gives his exhortations on a higher plain of Christian development. The Church has been in existence for a long period. It has done continuous and fruitful work. It has considered other questions, and is ready for wider or deeper thoughts.

The principal subject treated in both of the epistles to the Thessalonians, is the coming of the Lord. As a subject of thought or discussion, this was naturally the first one which would arise in the churches and in individual minds, whether the members of the churches came out of Judaism or heathenism. Jewish thought was peculiarly occupied with the matter of the Messianic kingdom and its establishment. As the Jewish convert to Christianity centered his belief on Jesus as the Messiah, no question could have greater or more immediate interest for him, than this of His second appearance to consummate His work. The Gentile convert, also, though having previously had no such ideas, found himself, by his new faith, connected with a kingdom the promise of whose future triumph was the encouragement of all his hopes. He must have looked with earnest expectation to the coming fulfillment, and have asked, with intensity of desire, for the time when it should be realized. It will be observed, however, that, in 1st Thessalonians, this subject is introduced only incidentally, and not as Justification by Faith is in the Epistle to the Romans. It is presented simply in the way of correcting a misapprehension, and of affording comfort to the members of the church with reference to the condition of certain fellow-Christians, who had recently died. It belongs, therefore, with other words of counsel and exhortation which precede and follow it, to the practical and friendly suggestions of a letter to recent converts.

The Epistle is made up of expressions of interest in the readers—including words of thankfulness for their reception of the Gospel and their progress in the Christian life, of commendation for their virtues and labors, of interest in their prosperity, of anxiety to know of their condition in view of persecutions which had befallen them since his departure from their city,—and instructions and exhortations respecting duties or questions of their Christian life. The first of these divisions covers the first three chapters; the second, the last two chapters. The subject of the Lord's Coming is only a part of the second section, introduced incidentally, as remarked above. The entire letter has, thus, a unity, but not so much the unity of a carefully arranged plan, as that of a message of interest and affection from an absent teacher to a church in whose early growth he is deeply interested.

It is, no doubt, because of this character of the Epistle, that it has so much of simplicity and tenderness. The absence, not only of the word ἀποστολῆς in ver. 1, but of any descriptive word with his own name; the close union of Silvanus and Timothy with himself, both in the salutation and in all the remainder of the Epistle, as if on an equality; the calling attention to his example as that of a father to children, which is hinted at in vv. 5, 6 (comp. ii. 11); and the recognition of their Christian work and growth in the brief period since their conversion, with the generous, almost unbounded, praise which a father might give (vv. 3, 8), may be thus explained. It is worthy of notice that the plural *we*, instead of the singular *I*, is used in this Epistle far more than in the later ones—*I* occurring in



only two or three places (ii. 18, iii. 5, v. 27). It is evident, however, from these passages—as it is in the other epistles—that, while in the use of the plural he associates his companions in labor with himself in a certain sense, he still intends to send his message, commands, instructions, warnings, etc., with his own authority, which is different from theirs and of a higher order. The salutation of this Epistle—if the text which omits ἀπὸ . . . Χριστοῦ at the end of ver. 1 be adopted, as it probably should be—is the briefest that we find in Paul's writings.

#### XLVII. Vv. 2-10.

(a) *μνημονεύοντες*, (ver. 3), which Lünemann understands as meaning *making mention of*, is better taken in the intransitive sense, *remembering*. The more common meaning of the word in the N. T., is the latter, and, as *μετέωρον ποιῶμι*, has already presented the former idea, it is improbable that a repetition of it would be given. A. V., R. V., Grimm, Ell., Noyes tr., and others take the latter view; Alf., de W., and others, the former.—(b) The explanations, on the other hand, which are given by Lünem. of ὑμῶν of ver. 3, of the relations of πίστεως, ἀγάπης, ἐλπίδος to the nouns on which they depend, of the connection of τοῦ κυρίου κ.τ.λ. with ἐλπίδος only, and of the connection of ἐμπροσθεν with μνημονεύοντες must be accepted as correct. The word ὑπομονή has here, as everywhere, the sense of *steadfast endurance*, which is the evidence and the characteristic of a living hope. The two words, coming together here, make it evident that the Apostle has in mind the hope of the Lord's coming, of which he speaks afterwards, ii. 19, etc. Faith *works*—it is a working, not an inactive force; love *toils* for these towards whom it goes forth; hope *perseveres*, notwithstanding all that may come to try or dishearten the soul. The three great principles of the Christian life are all active. The trials and persecutions to which the Thessalonians had already been exposed since they became Christians, had given evidence that they had these active principles working appropriately, each in its own way, in their lives.—(c) The relation of the several participial clauses in vv. 2-4 to εὐχαριστοῦμεν may be determined by noticing, (1) that, everywhere, Paul seems to present the fact of his constant habit of prayer for his converts as making it natural that he should give thanks when he called to mind their Christian life and development; (2) that εἰδότες introduces what must, almost necessarily, contain a ground of his thankfulness; and (3) that, if this be so, μνημονεύοντες, not being connected with εἶδ., can hardly set forth another ground. The meaning, therefore, seems to be: I give thanks always for you—making mention, as I ever do, in my prayers—when I remember your faith, etc., for the reason that I know your election.—(d) R. V. renders ὅτι (ver. 5) by *how that* in the text, and *because* in the margin. That the marginal rendering *because* (or *for*), is the correct one, is proved by the consideration presented by Lünem. The success of the gospel, as he had preached it among them, and the results of it in their lives were the proofs that they had been divinely elected, and the Apostle gives thanks because he knows from this evidence that they are thus chosen. The reference to election here is accordingly introduced, as it is uniformly in Paul's writings, in connection with the joy which comes from it to the thought of the Christian believer, who may have his hope and confidence made sure by reason of this fact.—(e) The combination of λόγῳ, δυνάμει and πνεύματι suggests the similar combinations in 1 Cor. ii. 4, 5, and iv. 20. From the passages considered in their resemblances, and apart from their differences, we

may infer that by *δύναμις* is meant, both here and in 1 Cor., that power of God which accompanies the preaching, and in the sphere of which its effectiveness lies; that by *λόγος* is here meant, as contrasted with the more particular reference given by the genitive *σώσιος* in 1 Cor., the mere human word or utterance, of whatever sort it may be, in which the gospel message is set forth; and that *ἐν πν. ἁγ.* is kindred to *ἐν ἀποδείξει πνεύματος*, and is intended to signify the energizing force which fills the truth declared by the preacher, and carries it to the heart of the hearer. The whole working of the Apostle and his companions, as they had proclaimed Jesus Christ and Him crucified to the Thessalonians, had, accordingly, been in the sphere of words, indeed, but not only in this—in the sphere, also, of power and of the Holy Spirit. And now he adds *ἐν πλῆροφωρίᾳ πνεύματος*. This full assurance or conviction on the part of the preachers is connected with their consciousness of the presence of the *δύναμις* and the *πνεῦμα ἁγίων*, or more immediately with the latter, if *ἐν* before *πλῆρ.* is omitted with **8 B 17 Sahid. Copt. W. & H. and Tisch.** 8th ed. omit *ἐν*; Treg. brackets it. As Ell. says, *πλῆρ.* presents the “*subjective*, corresponding to the more *objective* side presented in the preceding” words.—(f) *ἐγενήθημεν* ver. 5 refers to what they had shown themselves to be, not in their character as exhibited in their entire life, but in their character as preachers. It is doubtful whether the view of Lünem., that *ἐγεν.* has so much of the passive sense as to indicate divine agency, and to imply divine purpose in *δι’ ἐμᾶς*, can be insisted upon. He maintains the same view with regard to *ἐγενήθητε* of ver. 6—“were made by the agency of God,” where *became* or *showed yourselves* would seem to be the more natural rendering. The fact that these sentences are connected by *οὕτω* with *ἐκλογὴν* does not demand this assigning of a passive sense to the verb.—(g) The placing of ver. 6 under the *οὕτω* of ver. 5 (so Lünem.) is favored by the correspondence of the verbs *ἐγενήθημεν*—*ἐγενήθητε*, as well as by the evident intention of the writer to present in the two verses the twofold reason for *εὐδοτεες κ.τ.λ.* If a period is placed after ver. 5, as is done by Tisch., R. V., Alf., and many others, the connection is unnecessarily broken.—(h) If the point in which they showed themselves imitators of the Lord is to be found in the words of the verse, Heb. xii. 2, 3, may be compared. But may not the participial clause *δεξιόμενοι . . . ἁγίου* stand simply in an evidential relation to *ἐγεν. μνηταί*, and the latter expression have a more indefinite and general reference?—(i) *γάρ* of ver. 8 gives the ground justifying the statement of ver. 7; but it introduces, at the same time, the explanation of the way in which they thus became an example, etc. By reason of the impression produced by their reception of the word and their turning from idols to the service of God, they arrested the attention of all the believers in the upper and lower sections of Greece, and became objects of admiration and imitation. The gospel, in this way, had sounded forth from them, and their faith had gone out in its influence in every direction—and this to such a degree that, instead of having to tell the story of it to other churches, Paul found these other churches ready to tell it to him.—(j) Lünem. finds in *ἀναμένειν* ver. 10 the idea of the nearness of the coming of the Lord. So Alf. and others. Ell. and others, assign to the word simply the notion of patience and confidence. There can be little doubt that the “waiting for His Son from heaven” is here spoken of as the prominent thing in the new Christian life of the readers, because this was the great thought occupying their minds. That they supposed the advent to be near is evident. Whether the apostle had this view can be hardly determined from this verb, but must be decided from other passages.

## CHAPTER II.

VER. 2. *προπαθόντες*] Elz. has *καὶ προπαθόντες*. Against A B C D E F G L  $\aleph$ , min. plur. vss. and Fathers. *Καὶ* is a gloss for the sake of strengthening.—Ver. 3. Elz. has *οὐτε ἐν δόλῳ*. So also Griesb. Matth. Scholz, Tisch. 2 and 7, Bloomfield, Alford. But it is to be read *οὐδὲ ἐν δόλῳ*, with Lachm., Tisch. 1 and 8 and Ellicott after A B C D\* F G  $\aleph$ , min., which also the gradation of the language requires (see exposition).—Ver. 4. Instead of the *Receptus* *τῷ Θεῷ*, B C D\*  $\aleph$ \* 67\*\* 114, *et al.*, Clem. Bas. Oecum. require *Θεῷ*. The article is erased by Tisch., Alford and Ellicott, bracketed by Lachmann. The omission is not sufficiently attested. Opposed to this omission are the weighty authorities of A D\*\*\* E F G K L  $\aleph$ \*\*\*\* min. and many Fathers. The article might easily have been omitted, on account of the similarity of sound with the two following words.—Ver. 7. B C\* D\* F G  $\aleph$ \* min. vss. (also Vulg. and It.) Orig. (once) Cyr. *et al.* have *νήπιοι*, instead of the *Receptus* *ἡπιοι*. Received by Lachm. But against the unity of the figure, and arisen from attaching the *ν* of the preceding word *ἐγενήθημεν*.—Ver. 8. *ὁμειρόμενοι*] Elz. has *ἰμειρόμενοι*. Against A B C D E F G K L  $\aleph$ , min. plur. edd. Chrys. (alic.) Damasc. ms. Theophyl. dis. Reiche, I. 1, p. 326 ff., indeed, recognizes *ὁμειρόμενοι* as *primitiva scriptura*; but he thinks that *ἰμειρόμενοι* was the word designed to be written by Paul, whilst *ὁμειρόμενοι* owed its origin to an error in dictation—to a mistake of the amanuensis in hearing or in writing.—*γεγένησθε*] A B C D E F G L  $\aleph$ , min. plur. Bas. *al.* read *ἐγενήθητε*. Recommended by Griesbach. Rightly received by Lachm. Scholz, Tisch. Bloomfield, Alford, Ellicott. The *Receptus* *γεγένησθε* is a correction, from erroneously imagining *ἐνδοκοῦμεν* to be in the present.—Ver. 9. *νυκτός*] Elz. Matth. have *νυκτὸς γάρ*. But *γάρ* is rightly erased by Griesb. Lachm. Scholz, Tisch. Alford, Ellicott, according to A B D\* F G  $\aleph$ , 23, 71, *et al.* perm. Syr. Copt. Arm. Vulg. It. Chrys. (comm.) Theophyl. Ambrosiast. Aug. An explanatory correction.—Ver. 12. Instead of the *Receptus* *μαρτυρούμενοι*, B D\*\*\* (also D\*\*?) E (?) K L  $\aleph$ , min. plur. Chrys. Damasc. Oec. have *μαρτυρόμενοι*. Rejected by Griesb. Lachm. Tisch. 1. Correctly approved by Matth., Fritzsche (*de conform. N. T. critica, quam Lachm. edidit, comment.* I., Giessen 1841, p. 38), de Wette, Tisch. 2, 7 and 8, Bloomfield, Alford, Ellicott and Reiche, as *μαρτυρεῖσθαι* is everywhere used only in a passive sense (see Meyer on Acts xxvi. 22, and Rinck, *lucubr. crit.* p. 95), so that *μαρτυροῦμενοι* would be without meaning. Also *μαρτυρόμενοι* by a careless scribe might easily have been formed into *μαρτυρούμενοι*, on account of the preceding *παραμυθούμενοι* as the similarity of termination gave occasion to the entire omission of *καὶ μαρτυρ.* in A.—Instead of the *Rec.* *περιπατήσαι* is, with Lachm. Scholz, Tisch. Alford and Ellicott, to be read *περιπατεῖν*, according to A B D\* F G  $\aleph$ , min. Recommended to consideration by Griesb.—Ver. 13. Instead of the *Receptus* *διὰ τοῦτο*, Lachm. Tisch. and Alford, according to A B  $\aleph$ , Copt. Syr. *p. al.* Theodoret (ed.) Ambrosiast. read *καὶ διὰ τοῦτο*, which, as the more unusual reading, merits the preference.—



Ver. 15. τοὺς προφήτας] Elz. Matth. Bloomfield, Reiche read τοὺς ἰδίους προφήτας. Against A B D\* E\* F G S, min. vss. (also It. and Vulg.) and Fathers. A gloss from ver. 14 for the sake of strengthening.—Ver. 16. ἐφθασεν] Lachm. and Tisch. 1 read ἐφθакεν, which is only attested by B D\*, whilst the *Receptus* has the important authority of A C D\*\* and \*\*\* E F G K L S, and as it appears of all min., of Orig. (twice) Chrys. Theodoret, Dam. *et al.*—Instead of the *Receptus* ἡ ὁργή D E F G, Vulg. It. Ambrosiast. Pel. Sedul. have ἡ ὁργή τοῦ Θεοῦ; an explanatory addition.—Ver. 18. Διότι] Elz. Matth. Scholz, Tisch. 2, Bloomfield, Reiche have διό. Against preponderating testimonies (A B D\* F G S, *al.*). Suspected also by Griesbach.—Ver. 19. Ἰησοῦ] Elz. Matth. Scholz have Ἰησοῦ Χριστοῦ. Χριστοῦ is doubted by Griesb., correctly erased by Lachm. Tisch. Alford and Ellicott, according to A B D E K S, min. plur. Syr. utr. *al.* Theodoret, Damasc. Oec. Ambrosiast. *ed.*

CONTENTS.—The readers themselves know that the apostle's entrance among them was not without effect: although he had just been maltreated at Philippi, yet he has the courage to preach the gospel at Thessalonica amid contentions and dangers; for God Himself has called him to preach the gospel. It is accordingly solely and entirely the approval of God which he seeks; impure motives for preaching the gospel, such as vanity, covetousness, desire of honor, are far removed from him; he has, full of love, interested himself for the Thessalonians; *he himself* day and night worked for his maintenance, that he might not be burdensome to *them*; he then, in a paternal manner, exhorts and beseeches every one of them to show themselves worthy in their life of the call to eternal blessedness, which had been brought to them (vv. 1–12). He then thanks God that the Thessalonians had actually received the gospel as the word of God, which it really is, and that it had already been so mighty in them, that they shunned not to endure sufferings for its sake (vv. 13–16). Hereupon the apostle testifies to his readers how he, full of longing toward them, who are no less than other Christian churches his hope, his praise, and his joy, had wished twice to return to them, but had been hindered by the devil (vv. 17–20).

Ver. 1. [On Vv. 1–12, see Note XLVIII. pages 491–493] is referred by Grotius to a thought to be supplied after i. 10: Merito illam spem vite æternæ retinetis. Vera enim sunt, quæ vobis annuntiavimus. Arbitrarily, as αὐτοὶ γὰρ, emphatically placed first, *yea, you yourselves*, must contain a contrast of the readers to other *persons*; and, besides, this view is founded on a false interpretation of οὐ κενὴ γέγονεν (see below). Also ver. 1 cannot, with Bengel, Flatt (who, besides, will consider i. 8–10 as a parenthesis), Pelt, Schott, and others, be referred to i. 5, 6; nor, with Hofmann, “extending over εἰδότες τὴν ἐκλογὴν ὑμῶν” (i. 4) to εὐχαριστοῦμεν τῷ Θεῷ (i. 2), the thought being now developed, “what justification the apostle had for making the election of his readers the special object of thanksgiving to God;” but must, with Zanchius, Balduin, Turretin, de Wette, Bloomfield, Alford, Ellicott and others, be referred back to i. 9. For to i. 9 points—(1) αὐτοὶ γὰρ οἰδατε, by which the Thessalonians *themselves* are

contrasted to the *strangers* who reported their praise; (2) τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς, even by its similarity of sound refers to ὁποῖαν εἰσοδὸν ἐσχομεν πρὸς ὑμᾶς (i. 9); (3) the greater naturalness of referring γάρ (ii. 1) to the preceding *last* independent sentence. The *relation* of this reference is as follows: in chap. ii. 1 the apostle refers to i. 9, in order to develop the thought expressed there—which certainly was already contained in i. 5, 6—by an appeal to the consciousness of the readers. But the thought expressed in i. 9 was twofold—(1) a statement concerning Paul and his assistants, namely, with what energy they preached the gospel at Thessalonica (ὁποῖαν εἰσοδὸν ἐσχομεν πρὸς ὑμᾶς); and (2) a statement concerning the Thessalonians, namely, with what eagerness they received the gospel (καὶ πῶς κ.τ.λ.). Both circumstances the apostle further develops in chap. ii.: first, and most circumstantially, the manner in which he and his assistants appeared in Thessalonica (ii. 1-12); and, secondly, the corresponding conduct of his readers (ii. 13-16). But the description of himself (vv. 1-12) was not *occasioned* by the *calumniation*s of the apostle, and a *diminution of confidence* in him occasioned thereby (Benson, Ritschl, *Hall. A. Lit. Z.* 1847, No. 125; Auberlen); also, not so much by the heartfelt gratitude for the great blessings which God had conferred on his ministry at Thessalonica, as by the definite design of *strengthening and confirming*, in the way of life on which they had entered, the Christian Church at Thessalonica,—which, notwithstanding their exemplary faith, yet consisted only of novices,—by a vivid representation of the circumstances of their conversion. How entirely appropriate was the courageous, unselfish, self-sacrificing, and unwearied preaching of the apostle to exhibit the high value of *the gospel itself*, seeing it was capable of inspiring such a conduct as Paul and his companions had exhibited!—γάρ] *yea*, or *indeed*. See Hartung, *Partikellehre*, I. p. 463 ff.—The construction: οἴδατε τὴν εἰσοδὸν, ὅτε—where *we*, according to our idiom, would expect οἴδατε, ὅτι ἡ εἰσοδος κ.τ.λ.—is not only, as Schott and others say, “not unknown” to classical writers, but is a *regular* construction among the Greeks. See Bernhardt, *Syntax*, p. 466.—ἡ εἰσοδος ἡ πρὸς ὑμᾶς] denotes here nothing more than *our entrance among you*.—κενός] is the opposite of πλήρης, and denotes empty, void of contents, null.—οὐ κενὴ γέγονεν] Grotius (whom Hammond follows) translates this by *mendax, fallax*, ( [Ψ], and gives the sense: non decepturi ad vos venimus. But although κενός often forms the contrast to ἀληθής (see also Eph. v. 6), yet it obtains only thereby the meaning *falsus*, never the meaning *fallax*; also ver. 2 would not suit to the meaning *fallax*, because then the idea of *uprightness* would be expected as a contrast. Oecumenius finds in vv. 1, 2 the contrast of *truth* and *falsehood*: οὐ κενὴ γέγονεν τουτέστιν οὐ ματαία οὐ μῦθοι γὰρ ψευδεῖς καὶ λῆροι τὰ ἡμέτερα κηρύγματα. But he obtains this meaning only by incorrectly laying the chief stress in ver. 2 on τὸ εὐαγγέλιον τοῦ Θεοῦ (οὐδὲ ἡμεῖς ἀνθρώπινόν τι ἐκηρύξαμεν εἰς ὑμᾶς ἀλλὰ Θεοῦ λόγους). Similarly to Grotius, but equally erroneously, Koppe (veni ad vos eo consilio et studio, ut vobis prodessem, non ut otiose inter vos viverem) and Rosenmüller (vani honoris vel opum acquirendarum studio) refer οὐ κενὴ γέγονεν

to the design of the apostle, interpretations which are rendered impossible by the perfect γέγονεν. With a more correct appreciation of γέγονεν, Estius, Piscator, Vorstius, Turretin, Flatt, and others give the meaning *inutilis, fructu carens*, appealing to the Hebrew פֶּרֶץ. This meaning is in itself not untenable, but it becomes so in our passage by the contrast in ver. 2; for ver. 2 does not speak of the *result* or *effect* of the apostle's preaching at Thessalonica, but of the *character* of that preaching itself. For the sake of this contrast, therefore, οὐ κενή is equivalent to δυνάτη, δεινή (Chrys.: οὐκ ἀνθρωπίνη οὐδὲ ἡ τεχνόισα), and the meaning is: the apostle's εἰσόδος, entrance, among the Thessalonians was not weak, powerless, but mighty and energetic. Pelt, Schott, Olshausen, de Wette, and Bloomfield erroneously unite with this idea of οὐ κενή the idea of the *success* of the apostle's εἰσόδος, which is first spoken of in ii. 13 ff.

Ver. 2. Calvin makes ver. 2 still dependent on ὅτι of ver. 1; but without grammatical justification.—προπαθόντες] *although we suffered before*. προπάσχειν in the N. T., an ἀπαξ λεγόμενον, denotes the sufferings *previous* to the time spoken of (comp. Thucyd. iii. 67; Herod. vii. 11). As, however, the compound as well as the simple verb is a *vox media*, and so may denote the experience of something *good* (comp. Xen. *Mem.* ii. 2. 5), Paul fitly adds καὶ ὑβρισθέντες, *and were insolently treated* (comp. Demosth. *adv. Phil.* iii., ed. Reisk, p. 126; Matt. xxii. 6; Acts xiv. 5), by which προπαθόντες is converted in *malam* partem, and likewise the idea of πάσχειν strengthened. [XLVIII b.] (For the circumstance, see Acts xvi.)—καθὼς οἴδατε] [XLVIII c.] *although αὐτοὶ γὰρ οἴδατε* had just preceded, is involuntarily added by Paul, by reason of the lively feeling with which he places himself, in thought, in the time whereof he speaks.—ἐπαρρησιασάμεθα] is not, with de Wette, to be referred to the bold *preaching* of the gospel, and to be translated: “we appeared with boldness,” but is to be rendered: “*we had confidence*.” παρρησιάζεσθαι, indeed, primarily denotes *speaking* with boldness (Eph. vi. 20), then, also, *acting* with boldness and confidence.—ἐν τῷ Θεῷ ἡμῶν] *in our God*, by means of fellowship and union with Him, belongs to ἐπαρρησιάζαμεθα, and indicates wherein this confidence was founded—in what it had its ground.<sup>1</sup> ἡμῶν does not denote: eundem ipsis, idolorum quondam cultoribus, deum esse ac ipsi (Pelt), but is the involuntary expression of the internal bond which unites the speakers with God, with *their* God; comp. Rom. i. 8; 1 Cor. i. 4; Phil. i. 3, iv. 19; Philem. 4.—ζαλιῆσαι] cannot be united with ἐπαρρησιάζαμεθα in the sense of μετὰ παρρησίας ἐζαλοῦμεν (Koppe, Flatt, Pelt); nor is it the statement of design<sup>2</sup>; nor is it an epexegetical infinitive<sup>3</sup>; but it is the statement of the *object* attached to ἐπαρρησιάζαμεθα, as this gives to our

<sup>1</sup>Oecum.: διὰ τὸν ἐνδυναμοῦντα Θεὸν τοῦτο ποιῆσαι τεθαρρήκαμεν.

<sup>2</sup>Scott: summa dicendi libertate usi sumus, ut vobis traderemus doctrinam divinam laetantem.

<sup>3</sup>Ambrosiaster: exerta libertate usi sumus in deo nostro, loquendo ad vos evangelium dei in magno certamine; Fritzsche, *ad 2 Cor. diss.*

II. p. 102: non frustra vos adii (ver. 1), sed . . . libere deo fretus doctrinam div. tradidi, ut vel magnis cum aerumnis conflictans evangelium apud vos docerem; de Wette: “so that we preached the gospel to you amid much contention;” Koch; Ellicott: we were bold of speech in our God, so as to speak unto you the gospel of God in much conflict.



passage a dependent sense, and only *introduces* the infinitive clause, thus: *we had the confidence to preach to you the gospel of God amid much contention.* From this it follows that the chief stress is not to be laid on ἐπαρρησιασάμεθα (ver. 2); and thus the unbroken *boldness* of the apostle does not form the contrast to οὐ κενὴ γίγονεν, as de Wette thinks, but οὐ κενὴ γίγονεν has its contrast in λαλήσαι τὸ εἰς ἐν πολλῷ ἁγῶνι. It is only thus that a real relation exists between the thought in vv. 1 and 2 (and also only thus a real relation of ver. 3 to ver. 2; see below); for that the preaching of the apostle in Thessalonica was so powerful and energetic (οὐ κενή), was by no means proved by the boldness of his preaching at Thessalonica, though a boldness unbroken by the persecutions which he suffered elsewhere shortly before; but rather *this* was something great, and demonstrated the power and energy of the apostle's preaching, that he and his companions, though they had just undergone *suffering* and *persecution* at Philippi, nevertheless had the courage and confidence even in Thessalonica to preach the gospel amid *sufferings* and *persecutions*.—εὐαγγέλιον τοῦ Θεοῦ] The genitive denotes not the *object* of the gospel, but its *author*; comp. Rom. i. 1. Moreover, εὐαγγέλιον τοῦ Θεοῦ is the usual form; and therefore, although Θεῷ precedes, εὐαγγέλιον αὐτοῦ is not put.—ἐν πολλῷ ἁγῶνι] *in much contention.* ἁγῶν is to be understood neither of the cares and anxieties of the apostle (Fritzsche), nor of his diligence and zeal (Moldenhauer), but of external conflicts and dangers.

Vv. 3, 4 explain what *enables* and *obliges* the apostle to preach the gospel in sufferings and trials. The objective and subjective truth of his preaching *enables* him, and the apostolic call with which God had entrusted him *obliges* him. γάρ, ver. 3, accordingly does not refer to τὸ εὐαγγέλιον τοῦ Θεοῦ (Moldenhauer, Flatt), nor to ἐπαρρησιασάμεθα (Olshausen, de Wette, Koch), but to λαλήσαι ἐν πολλῷ ἁγῶνι.—ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης κ.τ.λ.] *sc. ἐστίν*, not ἦν (Bloomfield), for Paul establishes (vv. 3, 4) the manner of his entrance in Thessalonica (as the present λαλοῦμεν proves) by qualities which were *habitual* to him; and not until ver. 5 does he return to the *special* manifestation of those general qualities during his residence in Thessalonica.—παράκλησις] denotes exhortation, address. The meaning of this word is modified according to the different circumstances of those to whom the address is directed. If the address is made to a sufferer or mourner, then it is naturally consolatory, and παράκλησις denotes comfort, consolation; but if it is directed to a moral or intellectual want, then παράκλησις is to be translated exhortation, admonition. Now the first evangelical preaching naturally consists in exhortation and admonition,—namely, in a demand to put away their sins, and to lay hold on the salvation offered by God through the mission of His Son (comp. 2 Cor. v. 20). Accordingly, παράκλησις might be used to denote the preaching of the gospel generally. So here, where to adhere to the meaning *consolatio*, with Zwingli, would be unsuitable. Yet it is erroneous to replace παράκλησις with διδασχὴ (Chrysostom, Oecumenius, Theophylact, de Wette) or with διδασκαλία (Theodoret); for, according to the above, more is contained in παράκλησις than in these ideas.

Pelt explains *παράκλησις* erroneously by *docendi ratio*. But *παράκλησις*, understood as an *exhortative address*, or as the preaching of the gospel, may be taken either in an objective or subjective meaning: in the first case, it denotes the contents or subject of the preaching; in the second case, the preaching itself. The latter meaning is to be preferred on account of ver. 4.—The *παράκλησις* of the apostle and his assistants had its origin not *ἐκ πλάνης*. *πλάνη*, error, is used in a transitive and intransitive sense. In the former case it denotes *deceitfulness* (Matt. xxvii. 64) or *seduction* (Eph. iv. 14); in the latter, which is the more usual meaning, *delusion*. In both cases *πλάνη* is the contrast of *ἀλήθεια* (1 John iv. 6): in the former case, of *ἀλήθεια* in a subjective sense, *truthfulness*; in the latter, of *ἀλήθεια* in an objective sense, *truth* (thus in Rom. i. 27, where *πλάνη* refers to the idolatrous perversion of Monotheistic worship). Also, here *πλάνη* (on account of the succeeding *ἐν δόλῳ*) is best rendered not *impostura* (Erasmus, Calvin, Hemming, Estius, Beza, Turretin) or *seducendi studium* (Vorstius, Grotius, Baumgarten-Crusius), but *delusion*. Accordingly the sense is: the apostle and his associates avoided not sufferings and trials in the preaching of the gospel, because their preaching rested not on a fiction, a whim, a dream, a delusion,—consequently it had not such as these for its object and contents; but it is founded on reality,—that is to say, it has divine truth as its source.—*οἷ δὲ ἐξ ἀκαθαρσίας*] a second reason different from the first, and heightening it. Paul turns from the *objective* side of the origin of his preaching to its *subjective* side,—that is, to the *motive* which lay at the foundation of the gospel preaching of himself and his assistants. This motive is not *ἀκαθαρσία* (see Tittmann, *de synonym. in N. T. L.* p. 150 f.), *uncleanness*, *i. e.* impurity of sentiment, as would be the case were the apostle to preach the gospel from covetousness, vanity, or similar reasons.—*οἷ δὲ ἐν δόλῳ*] nor also (does it consist or realize itself) in *guile* or *deceit* (contrast to *εὐκρίνεια*, 2 Cor. ii. 17): a new emphasis, as it was something still worse, if not only an impure *purpose* lay at the foundation of a transaction, but also reprehensible *means* (*e. g.* *κολακεία*, ver. 5) were employed for the attainment of that purpose.

Ver. 4. The contrast.—*καθώς*] not equivalent to *because*, *quoniam* (Flatt), but *according as*, or in conformity with this.—*δοκιμάζειν*] denotes to *prove*, to *try*, then to *esteem worthy*, so that it corresponds to the verb *ἀξιῶν*, 2 Thess. i. 11.<sup>1</sup>—*δεδοκίμασθε* [XLVIII. d.] denotes, accordingly, not the divine act of the purification of the human character (Moldenhauer), but the *being esteemed worthy* on the part of God; not, however, as a reward of human merit, or a recognition of a disposition not taken up with earthly things (Chrysostom: *εἰ μὴ εἶδε παντὸς ἀπηλλαγμένους βιωτικοῦ, οὐκ ἂν ἡμᾶς εἴλετο*; Theophylact: *οὐκ ἂν ἐξελέξατο, εἰ μὴ ἀξίως ἐγίνωσκε*); also, not as an anticipation that Paul and his associates would preach the gospel without pleasing men (Oecumenius: *ὁ Θεὸς ἐδοκίμασεν ἡμᾶς μηδὲν πρὸς δόξαν λαλεῖν ἀνθρώπων μέλλοντα*), but as a manifestation of the free and gracious counsel of

<sup>1</sup> Comp. Plut. *Thes.* 12: 'Ελθὼν οὖν ὁ Θεοσεύς ἐπὶ τὸ ἄριστον οὐκ ἐδοκίμαζε φράζειν αὐτόν, ὅστις εἴη.

God (Theodoret, Grotius, Pelt, Ellicott). The chief idea, however, is not *δεδοκιμάσμεθα* (so Hofmann), but *πιστευθῆναι τὸ εὐαγγέλιον*.—The passive form: *πιστευθῆναι τὸ εὐαγγέλιον*, is according to the well-known Greek idiom, of using in the passive the nominative of the person, even in verbs which in the active govern the genitive or dative. Comp. Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7; Kühner, II. p. 34; Winer, p. 215 [E. T. 229].—*οὕτως*] emphatically: *even in this condition, even according to this rule*. It does not refer to the following *ὥς* (Flatt), but to the preceding *καθώς*, and denotes that the gospel preaching of the apostle and his associates was in correspondence with the grace and obligation imparted to them.—*οὐχ ὥς κ.τ.λ.*] explains and defines the *whole* preceding sentence: *καθώς . . . οὕτως λαλοῦμεν.—ἀρέσκειν*] is here, on account of the concluding words *ἀλλὰ τῷ Θεῷ κ.τ.λ.*, not to *please*, to find approbation, but to *seek to please*. For, in reference to God, the apostle, according to his whole religious views and habits of thought, could only predicate of himself an endeavor to please, but not the actual fact that he pleased Him. It would, however, be erroneous to put this meaning *into the verb itself*;<sup>1</sup> it arises only when the present or imperfect is employed, because these tenses may be used *de conatu*.<sup>2</sup>—*ὥς*] may either be—(1) a pure particle of comparison: not as men-pleasers, but as such who seek to please God; or (2) may mark the condition: not as such who, etc.; or lastly, (3) may emphasize the perversity which would exist, if the apostle was accused of *ἀνθρώποις ἀρέσκειν*: not as if we sought to please men. In the two first cases *ὥς* extends over the second member of the sentence: *ἀλλὰ τῷ Θεῷ κ.τ.λ.*, in the last only over *ἀνθρώποις ἀρέσκοντες*. The second meaning is to be preferred, as according to it *οὐχ ὥς κ.τ.λ.* corresponds best to the qualifying words expressive of the apostle's mode of preaching (ver. 3).—*τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν*] *who proves, searches our hearts*. *ἡμῶν* refers to the speaker. To understand it *generally*, with Koppe, Pelt, Koch, and Bloomfield, is indeed possible, but not to be commended, as the general form *τῷ δοκιμάζοντι τὰς καρδίας*, without the addition of *ἡμῶν*, would be expected. Comp. Rom. viii. 27; Rev. ii. 23; Ps. vii. 10. Moreover, Paul speaks neither here nor in ver. 7 ff. of *himself only*, as de Wette thinks "very probable" in vv. 3, 4, but "certain" in ver. 7, but includes his associates mentioned in i. 1. If the apostle spoke only of himself, he would not have put *τὰς καρδίας ἡμῶν* (ver. 4) and *τὰς ἑαυτῶν ψυχάς* (ver. 8), but would have written both times the singular, *τὴν καρδίαν ἡμῶν* and *τὴν ψυχὴν ἡμῶν*.

Ver. 5. Proof of the *habitual* character of the gospel preaching by an appeal to the character which it *specially* had in Thessalonica.—*γάρ*] refers to *οὐχ ὥς ἀνθρώποις ἀρέσκοντες ἀλλὰ τῷ Θεῷ*.—*ἐγενήθημεν ἐν*] *we proved ourselves in*, or *we appeared as of such a character*. The passive form *ἐγενήθημεν* (see on i. 5) denotes here also that the mode of appearance mentioned lay in the plan of *God*, was something *appointed* by Him.—*κολακεία*] comp.

<sup>1</sup>So Wieseler on Gal. i. 10, who, however, explains it not "to seek to please," but "to live to please;" and after him, Hofmann and Möhler in the 3d ed. of de Wette's Commentary.

<sup>2</sup>See Pflugk, *ad Eur. Hel.* V. 1085; Stallb. *ad Plat. Gorg.* p. 185, and *ad Protag.* p. 46; Kühner, II. p. 67.



Theophrast. *charact.* c. 2: Τὴν δὲ κολακίαν ἐπολάβοι ἂν τις ὁμίλιαν αἰσχρὰν εἶναι, συμφέρονσαν δὲ τῷ κολακεῖοντι. The word is not again found in the N. T. ἐν λόγῳ κολακείας cannot denote in a *rumor* (report) of flattery, according to which the sense would be: for never has one *blamed* us of flattery (so Heinsius, Hammond, Clericus, Michaelis). Against this is the context, for the point here is not what *others said* of the apostle's conduct, but what it was in *reality*. Also it is inadmissible to take ἐν λόγῳ κολακείας, according to the analogy of the Hebrew קִלְקָלָה with the following substantive, as a circumlocution for ἐν κολακείᾳ (so Pelt, who, however, when he renders the clause: in assentationis *crimen* incurri, involuntarily falls into the afore-mentioned explanation). For—(1) the Hebrew use of קִלְקָלָה is foreign to the N. T.; (2) it is overlooked that λόγος κολακείας finds in the context its full import and reference, inasmuch as the apostle, in complete conformity to the contents of the preceding verses (comp. λαλήσαι, ver. 2; παράκλησις, ver. 3; λαλοῦμεν, ver. 4), in the beginning of ver. 5 still speaks of a quality of his *discourse*, and only in ver. 6 passes to describe his *conduct* in Thessalonica in general. Accordingly, the apostle denies that he appeared in Thessalonica with a mode of speech whose *nature* or *contents* was flattery (Schott falsely takes κολακείας as the genitive of origin), or that he showed himself infected with it. In *Thessalonica*, for this limitation of οὐ . . . ποτέ is demanded by the accessory appeal to the actual knowledge of the readers—καθὼς οἴδατε, *as ye know*.—οὔτε ἐν προφάσει πλεονεξίας] *sc.* ἐγενήθημεν. πρόφασις, from προφαίνω (not from πρόφημι), denotes that which one puts on for appearance, and with the definite design to color or to cloak something else. It therefore denotes pretext, the outward show, and has its contrast (comp. Phil. i. 18) in ἀλήθεια.<sup>1</sup> The meaning accordingly is: we appeared not in a pretext for covetousness, *i. e.* our gospel preaching was not of this nature, that it was only a pretext or cloak to conceal our proper design, namely, covetousness. Without linguistic reason, and against the context, Heinsius and Hammond understand πρόφασις as *accusatio*; Pelt, weakening the idea, and not exhausting the fundamental import of πρόφασις (see below), nunquam ostendi avaritiam; Wolf also unsatisfactorily considers πρόφασις as equivalent to species; similarly Ewald, “even in an *appearance* of covetousness;” for the emphatic *even* (by which that interpretation is at all suitable, and by means of which there would be a reference to a supplementary clause, “to say nothing of its being really covetousness”) is interpolated, and the question at issue is not whether Paul and his associates avoided the *appearance* of πλεονεξία, but whether they *actually* kept themselves at a distance from πλεονεξία. Lastly, erroneously Clericus (so also the Vulg.): in occasione avaritiae, ita ut velit apostolus se nullam unquam *occasionem* praebuisse, ob quam posset insimulari avaritiae.—Θεὸς μάρτυς] comp. Rom. i. 9; Phil. i. 8. Paul having just now appealed to the testimony of his *readers* that he was removed from κολακεία, now takes *God* for witness that the motive of his behavior was not πλεονεξία.

<sup>1</sup>See proofs in Raphel, *Polyb.* p. 354.

Naturally and rightly; for *man* can only judge of the character of an action when externally manifested, but *God* only knows the internal motives of acting.

Ver. 6. Nor have the apostle and his associates had to do in the publication of the gospel with *external honor and distinction*. Comp. John v. 41, 44.—[ζητοῦντες] sc. ἐγενήθημεν.—ἐξ ἀνθρώπων] emphatic.<sup>1</sup>—According to Schott and Bloomfield, the preposition *ἐκ* refers to the direct and ἀπό to the indirect origin,—a distinction in our passage impossible, as ἐξ ἀνθρώπων is the *general* expression which is by οὔτε . . . οὔτε divided into subordinate members, or *specialized*. See Winer, p. 383 [E. T. 411].<sup>2</sup>—A new sentence is not to be begun with δυνάμενοι, so that either, with Flatt, ἡμεν would have to be supplied; or, with Calvin, Koppe, and others, δυνάμενοι κ.τ.λ. would have to be considered as the protasis, and ἀλλ' ἐγενήθημεν (ver. 7) as the apodosis belonging to it; or, with Hofmann, ἀλλ' ἐγενήθημεν ἡπιοι ἐν μέσῳ ὑμῶν as an exclamatory interruption of the discourse in its progress, distinctions chiefly occasioned by the misunderstanding of ἐν βάρει. But δυνάμενοι is *subordinate* to ζητοῦντες (sc. ἐγενήθημεν) and *limits* it, on account of which it is inappropriate to enclose δυνάμενοι . . . ἀπὸ στολῶν, with Schöttgen and Griesbach, in a parenthesis. The meaning is: Also in our entrance to you our motive was not in anywise to be honored or distinguished by *men*, although we certainly might have demanded external honor. Theodoret, Musculus, Camerarius, Estius, Beza, Grotius, Calixtus, Calovius, Clericus, Turretin, Whithy, Baumgarten, Koppe, Flatt, Ewald, Hofmann, and others take ἐν βάρει εἶναι in the sense of being burdensome (sc. by a demand of maintenance from the church), and thus equivalent to ἐπιβαρεῖν (ver. 9; 2 Thess. iii. 8; and καταβαρεῖν, 2 Cor. xii. 16; comp. ἀβαρῇ ἑμαυτὸν ἐτίρησα, 2 Cor. xi. 9); but this is an arbitrary assumption from ver. 9—arbitrary, because ζητοῦντες δόξαν and ἐν βάρει εἶναι must correspond; but in the first half of ver. 6 Paul's custom of not suffering himself to be supported by the church, but gaining his maintenance by working with his own hands, is not indicated by a single syllable. On account of this correspondence of ἐν βάρει with δόξαν, the explanation of Lipsius (*Stud. u. Krit.* 1854, 4, p. 912) is wholly untenable: "As the apostles of Christ we did not at all need glory among men, but were rather in a position to endure trouble and burden,—that is, to endure with equanimity persecutions and trials of all kinds which men inflict upon us," not to mention that the idea of "not at all needing," and the emphatic "rather," are first arbitrarily interpolated. Heinsius, after the example of Piscator (who, however, wavers), understands ἐν βάρει εἶναι of *severitas apostolica*: Se igitur, ἐν βάρει εἶναι δυνάμενον, quum severitatem exercere apostolicam posset, lenem fuisse, eo fere modo, quo ἐν ῥάβδῳ

<sup>1</sup>Oecumenius: καλῶς δὲ ἐξ ἀνθρώπων τὴν γὰρ ἐκ Θεοῦ (sc. δόξαν) καὶ ἐξήτουν καὶ ἐλάμβανον.

<sup>2</sup>If a distinction between the two prepositions is to be assumed, we can only say, with Bouman (*Charact. theolog.* I. p. 78): "δόξα ἐξ ἀνθρώπων universe est ἀνθρωπίνη, quae hu-

manam originem habet, ex hominibus existit: δόξα ἀφ' ὑμῶν, quae singulatim a vobis, vestro ab ore manat ac proficiscitur;" or, with Alford, "*ἐκ* belongs to the abstract ground of the δόξα, ἀπό to the concrete object, from which it was in each case to accrue."

ἐλθεῖν καὶ ἐν ἀγάπῃ πνεύματι τε πραύτητος, 1 Cor. iv. 21, opponit. But thus ἐν βάρει and ἡπιοι will be erroneously opposed to each other. (See on ver. 7.) βάρος, heaviness, weight, occurs even among classical writers, as the Latin *gravitas*, in the sense of *distinction*, *dignity* (see Wesseling, *ad Diodor. Sicul.* IV. 61). ἐν βάρει εἶναι [XLVIII e.] accordingly means to be of weight, to be of importance, *i. e.* to be deserving of outward honor and distinction.<sup>1</sup>—Paul annexes the *justification* of such an ἐν βάρει εἶναι by the words ὡς Χριστοῦ ἀπόστολοι] *i. e.* not sicut apostoli alii faciunt (1 Cor. ix. 6; Grotius), but in virtue of our *character* as the apostles of Christ. ἀπόστολοι is, however, to be used in its wider sense, as Paul not only speaks of himself, but also of Silvanus and Timotheus, as in Acts xiv. 14.

Ver. 7. Paul begins in this verse the *positive* description of his appearance and conduct in Thessalonica.—ἀλλ' ἐγενήθημεν ἡπιοι] [XLVIII f.] a contrast not to δυνάμενοι ἐν βάρει εἶναι (Heinsius, Turretin, and others), but to the *principal idea* of ver. 6. The apostle's conduct is not that of one δόξαν ἐξ ἀνθρώπων ζητῶν, but of one who was ἡπιος; God had made him show himself (ἐγενήθημεν) not as *master*, but as *servant*. Oecumenius: ὡς εἰς ἐξ ἡμῶν ἐγενήθημεν.—ἡπιος] *mild, kindly*, is used of an amiable disposition or conduct of a higher toward a lower, *i. e.* of a prince to his subjects, of a judge to the accused, of a father to his children.<sup>2</sup>—ἐν μέσῳ ὑμῶν] *in your midst, i. e.* in intercourse with you. Erroneously Calovius, it denotes: erga omnes pariter. Non erga hos blandi, erga illos morosi. There is, however, no emphasis on ἡμῶν: the apostle does not indicate that he behaved otherwise in other places.—A colon is to be put after ἐν μέσῳ ὑμῶν, so that ὡς . . . οὕτως are connected as protasis and apodosis, and describe the *intensity* of Paul's love to the Thessalonians; whilst in ἐγενήθημεν . . . ὑμῶν this love only in and for itself, or according to its *general* nature, was stated as a feature of the apostle's behavior. [XLVIII g.] —τροφός] a nurse (תִּרְיָן) here, as is evident from τὰ ἑαυτῆς τέκνα, the suckling mother herself. Under the image of a mother Paul represents himself also, in Gal. iv. 19, as elsewhere, under the image of a father; see ver. 11; 1 Cor. iv. 15; Philem. 10.—θάλπειν] originally to *warm*, of birds which cover and warm their young with their feathers: (see Deut. xxii. 6); consequently an image of protecting love and anxious care generally, our *cherishing*; see Eph. v. 29.

Ver. 8. ὁμειπεσθαι] occurs, besides LXX. Job iii. 21, and Symmachus, Ps. lxii. 2 (yet even in these two places mss. differ), only in the glossaries, Hesychius, Hesychius, and Photius explain it by ἐπ' αὐτοῖς. Theophylact derives it from ὁμοῖ and εἶπω; and corresponding to this, Photius explains it by ὁμοῖ ἡμειπόμεναι. Accordingly, ὁμειπόμενοι ὑμῶν would denote bound with you, attached to you. Fritzsche, *ad Marc.* p. 792 f. Schott, and others agree. But this is questionable—(1) Because the verb is here construed with the genitive, and not with the dative; (2) because there is

<sup>1</sup> Thus Chrysostom, Oecumenius and Theophylact (both, however, undecidedly), Ambrosiaster, Erasmus, Calvin, Hunnius, Wolf, Moldenhauer, Pelt, Schott, Olshausen, de

Wette, Koch, Bisping, Alford, Elliott, Auberlen, and others.

<sup>2</sup> Comp. Hom. *Od.* ii. 47; Herodian, ii. 4 *init.*; Pausan. *Eliac.* ii. 18.



no instance of a similar verb compounded with *ὑμῶν* or *ὑμῶς*; see Winer, p. 95 f. [E. T. 101]. Now, as in Nicander (*Theriaca*, ver. 402) the simple form *μείρεσθαι* occurs in the sense of *ἡμείρεσθαι*, it can hardly be doubted that *μείρεσθαι* is the original root to which *ἡμείρεσθαι* and *ὁμείρεσθαι* (having the same meaning) are related, having a syllable prefixed for euphony. Compare the analogous forms of *κέλλω* and *ὀκέλλω*, *δίρομαι* and *ὀδίρομαι*, *φλέω* and *ὀφλέω*, *αἶω* and *λαῖω*, and see Kühner, I. p. 27. Accordingly, as *ἡμείρεσθαι τινός* denotes primarily the yearning love, the yearning desire for union with an *absent* friend, and secondarily is, according to the testimony of Hesychius, synonymous with *ἐπᾶν*, *ὁμειρόμενοι ὑμῶν* receives here the suitable meaning of *filled with love to you*. Beza unnecessarily, and against the context (because the word is a *verbum ἐρωτικόν*), supplies: *videlicet vos ad Christum tanquam sponsam ad sponsum adducendi*.—*οὕτως*] belongs not to *ὁμειρόμενοι* (Schrader), but to *ἐνδοκούμεν*; thus it is not intensifying: *so much*, but a simple particle of comparison: *thus, in this manner*.—*ἐνδοκούμεν*] not present, but imperfect with the augment omitted. See Winer, p. 69 [E. T. 71]. *ἐνδοκεῖν*, *to esteem good*, here, *to be willing*, denotes that what took place was from a free determination of will. Thus it is used both of the eternal, gracious, and free counsels of God (Col. i. 19; Gal. i. 15; 1 Cor. i. 21), and of the free determination of men (Rom. xv. 26; 2 Cor. v. 8).—*τὰς ἑαυτῶν ψυχάς*] not a Hebraism in the sense of *nosmet ipsos* (Koppe, Flatt), but *our lives* (Hom. *Od.* iii. 74; Aristoph. *Plut.* 524); the plural *ψυχάς* proves that Paul thinks not of himself only, but also of Silvanus and Timotheus.—On *ἑαυτῶν*, comp. Bernhardy, *Syntax*, p. 272; Winer, p. 142 [E. T. 150]. However, the verb *μεταδοῦναι* does not strictly apply to *τὰς ἑαυτῶν ψυχάς*, as the idea of *imparting* is here transformed into that of *offering up, devoting*. (Erroneously Bengel: *anima nostra cupiebat quasi inmeare in animam vestram*. Hofmann: In the word preached, which Paul and his companions imparted to the Thessalonians even to the exhaustion of their vital power, this as it were passed over to them, just as the vital power of the mother passes over to the child, whom she is not content with nourishing generally, but, from the longings of love to it, desires to nourish it by suckling.) From the compound verb *μεταδοῦναι* the idea of the simple verb *δοῦναι* is accordingly to be extracted (a *zeugma*; see Kühner, II. 606).—The thought contained in *ὥς . . . οὕτως* is accordingly: As a mother not only nourishes her new-born child with her milk, but also cherishes and shelters it, yea, is ready to sacrifice her life for its preservation, so has the apostle not merely nourished his spiritual child, the Thessalonian church, with the milk of the gospel, but has been also ready, in order to preserve it in the newly begun life, to sacrifice his own life.—The *inducement* to such a conduct was love, which the apostle, although he had already mentioned it, again definitely states in the words *διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε*, *because ye were dear and valuable to us*.

Ver. 9. *Γάρ* [XLVIII h.] refers not to *δυνάμενοι ἐν βάρει εἶναι*, ver. 6 (Flatt), but either to *ἐγενήθημεν ἡπιοι* (ver. 7), or to *ἐνδοκούμεν μεταδοῦναι*, or, finally, to *ἀγαπητοὶ ἡμῖν ἐγενήθητε* (ver. 8). For the first reference (*ἐγενήθημεν ἡπιοι*), it

may be argued that ἐγενήθημεν ἡπιοι is the chief idea, the theme as it were, of vv. 7 and 8; but against this is, that the same thought which was expressed in ἐγενήθημεν ἡπιοι is repeated and more definitely developed in in a much more vivid and special manner by means of the parallel sentence, attached without a copula, and thus complete. In such a case a causal conjunction following refers rather to the more vivid and concrete expression than to the more general and abstract. Accordingly, we are referred to the connection with εὐδοκοῦμεν μεταδοῦναι. Neither can this, however, be the correct connection; for then must ver. 9 have proved the readiness of the apostle when at Thessalonica to sacrifice his own life for the Thessalonians, as is expressed in ver. 8. But this is not the case, for in ver. 9 Paul speaks indeed of his self-sacrificing love, but not of the danger of his life which arose from it. Also Auberlen, who recently has maintained a reference to εὐδοκοῦμεν μεταδοῦναι, can only support this meaning, that Paul has adduced his manual labor mentioned in ver. 9 as a "risking of his health and life." In the same manner; Ellicott: "the Apostle and his followers practically gave up their existence to these converts, when they spent night and day in toil rather than be a burden to any of them." But how forced is this idea of the context, and how arbitrarily is the idea of the sacrifice of life, supposed to be expressed therein, contorted and softened down! It is best, therefore, to unite γάρ with δότι ἀγαπητοὶ ἡμῖν ἐγενήθητε, a union which, besides, is recommended by the direct proximity of the words.—μνημονεύετε] as γάρ proves, is indicative, not imperative.—κόπος and μόχθος] labor and pains: placed together also in 2 Thess. iii. 8 and 2 Cor. xi. 27. Musculus: Significat se haud leviter et obiter, sed ad fatigationem usque incubuisse laboribus. Arbitrarily separating and mixing the gradation, Balduin interprets κόπος "de spiritali labore, qui consistebat in praedicatione evangelii;" and μόχθος "de manuario labore scenopegiae."—νυκτός καὶ ἡμέρας] a concrete and proverbial circumlocution of the abstract ἀδιαλείπτως. But νυκτός, as usual (Acts ix. 24 is an exception), is placed first, because the Jews (as also the Athenians, see Plin. *Nat. Hist.* ii. 79; Funke, *Real-Schullex.* II. p. 132) reckoned the civil day from sunset to sunset (see Winer's *bibl. Realwörterb.* 2d ed. vol. II. p. 650). Pelagius, Faber Stapulensis, Hemming, Balduin, and Aretius arbitrarily limit νυκτός to ἐργαζόμενοι, and ἡμέρας to ἐκηρεζάμεν.—ἐργάζεσθαι] (comp. 1 Cor. ix. 6; 2 Thess. iii. 10, 12; Acts xviii. 13) the usual word also among the classics (comp. Xen. *Mem.* i. 2. 57) to denote working for wages, especially manual labor or working by means of a trade (therefore the addition ταῖς χερσίν, 1 Cor. iv. 12; Eph. iv. 28). Paul means his working as a tent-cloth maker, Acts xviii. 3.—πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ἑμῶν] in order not to be burdensome to any, *sc.* by a demand of maintenance. Incorrectly, Chrysostom, Theophylact, Pelt, and others infer from this that the converted Thessalonians were poor. Evidently this unselfish conduct of the apostle had its ultimate reason in an endeavor that there should be no hindrance on his part to the diffusion of the gospel.—εἰς ὑμᾶς] represents the readers as the local objects of κηρύσσειν; comp. Mark xiii. 10; Luke xxiv. 47.

Therefore, according to the general sense, it is true that *εἰς ὑμᾶς* and *ὑμῖν* do not differ, but the mode of looking at it is somewhat different. See Winer, p. 200 [E. T. 212].

Ver. 10. This verse is designed to represent in a *summary* manner the conduct of the apostle among the Thessalonians, which was hitherto only represented by *special* features; but as thereby not merely what was patent to external observation, that is, the visible action on which man can pronounce a judgment, but likewise the internal disposition, which is the source of that action, was to be emphasized; so Paul naturally appeals for the truth of his assertion not only to his readers, but to God. The apostle, however, proceeds without a particle of transition, on account of the warmth of emotion with which he speaks.—*ὥς*] *how very*.—*ὁσίως καὶ δικαίως*] (comp. Eph. iv. 24; Luke i. 75; Wisd. ix. 3, *ὁσιότης* and *δικαιοσύνη*) is put entirely in accordance with classical usage; the first denotes dutiful conduct toward *God*, and the latter toward our *neighbor*.<sup>1</sup>—*ἀμέμπως*] *unblameably*. Turretin, Bengel, Moldenhauer interpret this of dutiful conduct *toward oneself*, evidently from the desire of a logical division of love, in order to obtain a sharply marked threefold division of the idea. Flacius refers it to the *reliqui mores* besides *justitia*, that is, to *castitas*, *sobrietas*, and *moderatio in omnibus*; but this is without any reason. It is the *general negative* designation, comprehending the two preceding more special and positive expressions, thus to be understood of a dutiful conduct toward God and man. Too narrowly Olshausen: that it is the negative expression of the positive *δικαίως*.—*ὑμῖν τοῖς πιστεύουσιν*] belongs not only to *ἀμέμπως*, but to the whole sentence: *ὥς ὁσίως καὶ δικ. καὶ ἀμ. ἐγενήθ.* It is not *dat. commodi*;<sup>2</sup> “to your, the believers’, behoof;” so that it would be identical with *δὲ ὑμᾶς τοῖς πιστεύοντας*. Nor does it mean *toward* you believers (de Wette: “This, his conduct, had *believers* for its object with whom he came into contact;” Hofmann, Auberlen), for (1) *ὁσίως* does not suit this meaning; (2) as *ὑμῖν τοῖς πιστεύουσιν* is not without emphasis, the unsuitable contrast would arise, that in reference to *others* the apostle did not esteem the upright conduct necessary. For, with Hammond, to apply *ὑμῖν τοῖς πιστεύουσιν*, in contrast to the *time* when those addressed had not yet been brought to the faith, is grammatically impossible, as then the participle of the aorist without the article must be used; (3) *ἐγενήθημεν* does not obtain its due force, as the passive form cannot denote pure self-activity. [XLVIII *i.*] *ὑμῖν τοῖς πιστεύουσιν* is, as already Oecumenius and Theophylact (and recently Alford) explain it, the *dative of opinion* or judgment (see Winer, p. 199 [E. T. 212]; Buttmann Gramm., *des neutest. Sprachgebrauchs*, p. 176 [E. T. 179]; Bernhardt, *Syntax*, p. 83): *for you, believers*, so that this was the character, the light in which we appeared to you. Thus an appropriate limitation arises by this addition. For the hostility raised against the apostle, and his

<sup>1</sup> Comp. Plat. *Gorg.* p. 507: καὶ μὴν περὶ μὲν ἀνθρώπους τὰ προσήκοντα πράττων δίκαι' ἂν πράττοι, περὶ δὲ θεοὺς ὅσια; Polyb. xxxiii. 10. 8; Schol. ad Eurip. *Hec.* 788.

<sup>2</sup> So also the Reviewer of the first edition in the Darmstadt Literat.-Bl. zur Darmst. Allg. Kirchenzeit. 1851, No. 131, p. 1051 (Wilib. Grimm [?]) and Ellicott.



expulsion from Thessalonica, clearly showed how far from being *general* was the recognition that God had enabled the apostle to behave *ὁσίως καὶ δικαίως καὶ ἀμέμπτως*. Moreover, *ὡς ὁσίως κ.τ.λ. ἔγεν.* is not equivalent to *ὡς ὁσοῦ κ.τ.λ. ἔγεν.* (Schott). The adverbs bring prominently forward the mode and manner, the condition of *γενηθῆναι*.<sup>1</sup>

Vv. 11, 12 are not a mere further digression into particulars, which we can scarcely assume after the general concluding words in ver. 10, without blaming the author, notwithstanding the freedom of epistolary composition, of great logical arbitrariness and looseness, but are a *proof of the general concluding sentence ver. 10, ex analogia*. As in all that has hitherto been said the twofold reference to the apostle and his two associates on the one hand, and to the readers on the other, has predominated, so is this also the case in vv. 10-12. The circumstance that he has anxiously and earnestly exhorted *his readers* to a similar conduct in *ὁσιότης, δικαιοσύνη, and ἀμεμψία*, is asserted by the apostle as a proof that *he himself* behaved in the most perfect manner (*ὡς*) among the Thessalonians *ὁσίως καὶ δικαίως καὶ ἀμέμπτως*. For if any one be truly desirous that *others* walk virtuously, this presupposes the endeavor after virtue in himself. It is thus erroneous when de Wette and Koch, p. 172, think that the apostle in ver. 10 speaks of his conduct generally, and in vv. 11, 12 of his *ministerial conduct* particularly. In vv. 11, 12 Paul does not speak wholly of his ministerial conduct, for the participles *παρακαλοῦντες, παραμυθούμενοι, and μαρτυρόμενοι* are not to be taken independently, but receive their full sense only in union with *εἰς τὸ περιπατεῖν κ.τ.λ.*, so that the chief stress in the sentence rests on *εἰς τὸ κ.τ.λ.*, and the accumulation of participles serves only to bring vividly forward the earnestness and urgency of the apostle's exhortation to *περιπατεῖν*. Entirely erroneous, therefore, is Pelt's idea of the connection: *Redit P. ad amorem, quo eos amplectatur, iterum profitendum*; for the attestation of love, in the conduct described in vv. 11, 12, is only expressed by the addition: *ὡς πατὴρ τέκνα ἑαυτοῦ*, and is thus only subsidiary to the main thought.—*καθάπερ*] *as then*, denotes the conformity of what follows to what precedes. As regards the construction: *οἰδατε ὡς κ.τ.λ.*, we miss a *finite tense*.<sup>2</sup> Koppe considers that the participles are put instead of the *finite tenses*, *ὡς παρεκάλεσαμεν καὶ παρεμυθίσαμεθα καὶ ἐμαρτυρήσμεθα*, an assertion which we can in the present day the less accept, as it is of itself self-evident that the participles of the *present* must have another meaning than that which could have been expressed by the finite forms of the *aorist*, i.e. of the purely historical tense. Others, objecting to the two accusatives, *ἵνα ἑκαστον* and *ὑμᾶς*, have united *ὑμᾶς* with the participle, and suggested a

<sup>1</sup> See Winer, p. 434 [E. T. 465:] Bernhardt, *Syntax*, p. 337 ff.

<sup>2</sup> Certainly otherwise Schrader, who regards *καθάπερ οἰδατε* as "a mere parenthesis which refers to what goes before and what follows," so that then *ὡς παρακαλοῦντες καὶ παραμ. καὶ μαρτ.*, vv. 11, 12, would be only parallel to *ὡς*

*ὁσίως καὶ δικ. καὶ ἀμέμπτ.*, ver. 10. So recently also Auberlen. But this construction is impossible, because *καθάπερ οἰδατε* is not a complete repetition of the preceding *ὑμεῖς μάρτυρες καὶ ὁ Θεός*, but only of its first part (*ὑμεῖς μάρτυρες*), and thus can in no wise be considered as a meaningless addition.

*finite tense* to *ἐνα ἕκαστον*, which, at the beginning of the period, must have been in Paul's mind, but which he forgot to add when dictating to his amanuensis. Vatablus, Er. Schmid, Ostermann would supply to *ἐνα ἕκαστον*, *ἡγαπήσαμεν*; Whitby, *ἐφιλήσαμεν*, or *ἡγαπήσαμεν*, or *ἐθάλψαμεν*, from ver. 7; Pelt, *οὐχ ἀφήκαμεν* (?); Schott, a verb containing the "notio curandisive tractandisive educandi."<sup>1</sup> But (1) the two accusatives do not at all justify supplying a special verb to *ἐνα ἕκαστον*, as not only among the classics is the twofold use of personal determinations not rare (see Bernhardt, *Syntax*, p. 275), but also in Paul's Epistles there are similar repetitions of the personal object (comp. Col. ii. 13; Eph. ii. 1, 5). (2) To supply *ἡγαπήσαμεν*, or a similar idea, is in contradiction with the *design* and *contents* of vv. 11, 12, as the chief point in these verses is to be sought in the recollection of the impressive exhortations addressed to the Thessalonians to aim at a conduct similar to that of the apostle. Not only the simplest, but the only correct method, is, with Musculus, Wolf, Turretin, Bengel, Alford, and Hofmann, to supply *ἐγενήθημεν*, which has just preceded ver. 10, to *ὡς . . . παρακαλοῦντες κ.τ.λ.* And just because *ἐγενήθημεν* precedes, the supplying of *ἡμεν*, which Beza, Grotius, Flatt, and others assume, and which otherwise would be the most natural word, is to be rejected. Accordingly, there is no anacoluthon in vv. 11, 12, but *ἐγενήθημεν* to be supplied in thought is *designedly* suppressed by the apostle in order to put the greater emphasis on the verbal ideas, *παρακαλεῖν*, *παραμυθεῖσθαι*, and *μαρτύρεσθαι*. The circumlocutionary form, *ἐγενήθημεν παρακ. κ.τ.λ.*, has this in common with the form *ἡμεν παρακ. κ.τ.λ.*, that it denotes duration in the past, but it is distinguished from it by this, that it does not refer the action of the verb simply as something actually done, and which has had duration in the past; but this action, enduring in the past (and effected by God), is described in its process of completion, *i.e.* in the phase of its self-development.—*ἐνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ*] The thought, according to Flatt, consists in this: the apostle has exhorted and charged, "with a view to the special wants of each, just as a father gives heed to the individual wants of his children." But *ἐνα ἕκαστον ὑμῶν* denotes only the *carefulness* of the exhortation which is addressed to each *individual without distinction* (of rank, endowment, Chrysostom: *Βαβαὶ ἐν τοσοῦτῳ πλήθει μηδένα παραλιπεῖν, μὴ μικρόν, μὴ μέγαν, μὴ πλούσιον, μὴ πένητα*), and the addition *ὡς πατὴρ τέκνα ἑαυτοῦ* denotes only paternal love (in contrast to the severity of a taskmaster) as the *disposition* from which the exhortations proceeded. But in a fitting manner Paul changes the image formerly used of a mother and her children into that of a father and his children, because in the context the point insisted on is not so much that of *tender* love, which finds its satisfaction in itself, as that of *educating* love; for the apostle, by his exhortation, would educate the Thessalonians for the heavenly kingdom. That the apostle resided a *long* time in Thessalonica (Calovius) does not follow from *ἐνα ἕκαστον*.—*παρακαλεῖν*] to exhort by direct address. Erroneously Chrysostom, Theophylact: *πρὸς τὸ φέρειν*

<sup>1</sup> Erasmus completes the clause: *complexi fuerimus*, and finds in the double accusatives

a "balbuties apostolicæ charitatis, quæ se verbis humanis seu temulentia non explicat."

πάντα.—*ἡμᾶς*] resumes *ἐνα ἑκαστον ὑμῶν*; but whilst that emphatically precedes, this is placed *after* παρακαλοῦντες, because here the verb παρακ. has the emphasis (comp. Col. ii. 13). Paul adds *ὑμᾶς*, which certainly might be omitted, not so much from carelessness or from inadvertence, but for the sake of perspicuity, in order to express the personal object belonging to the participles in immediate connection with them.—Also παραμυθεῖσθαι does not mean here to comfort (Wolf, Schott, and others), but to address, to exhort, to encourage; yet not to encourage to steadfastness, to exhort to moral courage (Occumenius, Theophylact, de Wette), for the object of παραμυθούμενοι does not follow until ver. 12.

Ver. 12. μαρτύρεσθαι] (comp. Eph. iv. 17) in the sense of διαμαρτύρεσθαι (1 Tim. v. 21; 2 Tim. ii. 14, iv. 1), earnestly conjuring; comp. also Thucyd. vi. 80; δεόμεθα δὲ καὶ μαρτυρόμεθα ἅμα, and viii. 53: μαρτυρομένων καὶ ἐπιθειαζόντων μὴ κατὰγειν, which later passage is peculiarly interesting on this account, because there (as in our verse, see critical notes) most mss. read the meaningless μαρτυρομένων. μαρτυρόμενοι strengthens the two former participles. εἰς τὸ περιπατεῖν ὑμᾶς κ.τ.λ.] contains not the design (de Wette, Koch, Elliott), also not the design and effect of the exhortation (Schott), but is the object to all three preceding participles. The meaning is: Calling on you, and exhorting, and adjuring you to a walk worthy of God, *i. e.* to make such a walk yours. But Christians walk ἀξίως τοῦ Θεοῦ (comp. Col. i. 10; Eph. iv. 1; Rom. xvi. 2; Phil. i. 27; 3 John 6), when they actually prove by their conduct and behavior that they are mindful of those blessings, which the grace of God has vouchsafed to them, and of the undisturbed blessedness which He promises them in the future.—τοῦ καλοῦντος] The present occurs, because the call already indeed made to the Thessalonians is uninterruptedly continued, until the completion succeeds to the call and invitation, namely, at Christ's return. The meaning of Hofmann is wide of the mark: that by the present, the call is indicated as such that would become wholly in vain for those who walk unworthily.—βασιλείαν καὶ δόξαν] not an ἐν διὰ δοῖν; to the kingdom of His glory, or to the glory of His kingdom (Turretin, Benson, Bolten, Koppe, Olsh. *et al.*). Both substantives have the same rank and the same emphasis. Baumgarten-Crusius erroneously distinguishes βασιλεία and δόξα as the earthly and heavenly kingdom of God. Further, δόξα is not the glory of the Messianic kingdom, which is specially brought forward after the general βασιλείαν (de Wette); but God calls the readers to participate in His kingdom (*i. e.* the Messianic) and in His (God's) glory, for Christians are destined to enter upon the joint possession of the δόξα which God Himself has; comp. Rom. v. 2; Eph. iii. 19.

Ver. 13. [On vv. 13-16, see Note XLIX. pages 493, 494.] Paul in ver. 13 passes from the earnest and self-sacrificing publication of the gospel to the earnest and self-sacrificing reception of the gospel. Erroneously Baumgarten-Crusius: Paul, having taught in what manner he has been among the Thessalonians, shows in vv. 13-16 what he has given to them, namely, a divine thing.—Καὶ διὰ τοῦτο] And even on this account. Καί, being placed first, connects the more closely what follows with what precedes. Comp.



2 Thess. ii. 11.—διὰ τοῦτο] not: “quoniam tam felici successu apud vos evangelium praedicavimus” (Pelt, Bloomfield): for (1) from ver. 1 and onwards the subject spoken of is not the *success* or *effect*, but only the *character* of the apostle’s preaching; (2) the intolerable tautology would arise, as we have preached to you the gospel with such happy *success*, so we thank God for the happy *success* of our ministry; (3) lastly, if Paul wished to indicate a reference of ver. 13 to the *whole* preceding description, he would perhaps have written διὰ ταῦτα, though certainly διὰ τοῦτο might be justified, as vv. 1-12 may be taken together as *one idea*. According to Schott, διὰ τοῦτο refers back to εἰς τὸ περιπατεῖν: “Quum haec opera in animis vestris ad vitam divina invitatione dignam impellendis minime frustra fuerit collocata, quam vos ejusmodi vitam exhibueritis, ego vicissim cum sociis deo gratias ago assiduas, ὅτι ff.” But still a tautology remains, which Schott himself appears to have felt, since he takes καὶ ἡμεῖς in sharp contrast to ὑμᾶς, ver. 12; besides, the ground of this explanation gives way, inasmuch as εἰς τὸ περιπατεῖν can only denote the *object*, but in no way the *result* of the exhortations. Also de Wette refers διὰ τοῦτο to εἰς τὸ περιπατεῖν, but explains it thus: Therefore, because it was so important an *object* for us (so already Platt, but who unites what is incapable of being united) to exhort you to a worthy walk. But there is in the preceding no mention of the importance of the *object* of the apostle’s exhortations. Accordingly there remains for διὰ τοῦτο only two connections of thought possible, namely, either to refer to the *earnestness* and *zeal* described in vv. 11, 12, with which the exhortations of the apostle were enforced. Then the thought would be: because we have so much *applied* ourselves to exhort you to walk worthy (Platt, Ellicott), so we thank God for the blessed *result* of our endeavors. Or διὰ τοῦτο may be referred to the concluding words of ver. 12: τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν, so that the meaning is: Because God calls you *to such a glorious goal*, so we thank God continually that you have *understood* this call of God which has come to you, and that you have *obeyed* it. Evidently this last reference, which is found in Zanchius, Balduin, and Olshausen, is to be preferred as the nearest and simplest. So recently also Alford and Auberlen.—καὶ ἡμεῖς] to be taken together, *we also*. For not only Paul and his companions, but every true Christian who hears<sup>1</sup> of the conduct of the Thessalonians, must be induced to thankfulness to God. Comp. Eph. i. 15. Hardly correctly, Zanchius, whom Bald. and Ell. follow, places καὶ in contrast to the Thessalonians: non solum vos propter hanc vocationem debetis agere gratias, sed etiam nos. Erroneously also de Wette; καὶ belongs to the whole clause: *therefore also*, which would require διὰ καὶ τοῦτο. —εὐχαριστοῦμεν τῷ Θεῷ] For although the spontaneous conduct of the readers is here spoken of, yet thanks is due to God, who has ordained this spontaneous conduct.—ὅτι παραλαβόντες λόγον κ.τ.λ.] The object of εὐχαριστοῦμεν, *because that when ye received*, etc.—παραλαμβάνειν] which Baumgarten-Crusius erroneously considers as equivalent to δέχεσθαι, indicates the

<sup>1</sup> So specially Alford: We as well as πάντες οἱ πιστεύοντες ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, i. 7.

*objective* reception—the obtaining (comp. Col. ii. 6; Gal. i. 9); ἀέχυσθαι, on the other hand, is the *subjective* reception—the acceptance (comp. i. 6; 2 Cor. viii. 17).—ἀκοή] is used in a passive sense, *that which is heard*, i. e. the preaching, the message (comp. Rom. x. 16; Gal. iii. 2; John xii. 38). Arbitrarily Pelt; it is that to which one at once shows *obedience*. παρ' ἡμῶν [XLIX b.] is to be closely connected with ἀκοήs (Estius, Aretius, Beza, Calixtus, Koppe, Pelt, Schott, Olshausen, Alford, Hofmann, and others), and to the whole idea λόγον ἀκοήs παρ' ἡμῶν is added the more definite characteristic τοῦ Θεοῦ. Thus: the word of God which ye have heard of us, *the word of God preached by us*. We must not, with Musculus, Piscator, Er. Schmid, Turretin, Fritzsche (on 2 Cor. *diss.* I. p. 3) de Wette, Koch, Ellicott and Auberlen, unite παρ' ἡμῶν with παραλαβόντες; for against this is not only the order of the words, as we would expect παραλαβόντες παρ' ἡμῶν λόγον ἀκοήs τοῦ Θεοῦ, whereas in the passage there exists no reason for the separation of the natural connection; but also chiefly the addition of ἀκοήs would be strange, as *along with* παραλαβόντες παρ' ἡμῶν it would be superfluous. It is otherwise with our interpretation, in which an important contrast exists, Paul contrasting himself as the mere publisher to the proper author of the gospel; and in which also the construction is unobjectionable (against de Wette), as ἀκούειν παρὰ τινος (see John i. 41) is used, substantives and adjectives often retaining the construction of verbs from which they are derived. See Kühner, II. pp. 217, 245.—τοῦ Θεοῦ] not the objective genitive, the word preached by us which treats of God, i. e. of His purposes of salvation (Erasmus, Vatablus, Musculus, Hunnius, Balduin, Er. Schmid, Grotius), against which the following οὐ λόγον ἀνθρώπου . . . ἀλλὰ λόγον Θεοῦ is decisive; but the word which proceeds from God, whose author is God Himself.—ἐδέξασθε] *ye have received it*, *sc.* the word of God preached.—οὐ λόγον κ.τ.λ.] [XLIX c.] not *as* the word of man. The addition of a ὡς (οὐχ ὡς λόγον ἀνθρ. ἀλλὰ . . . ὡς λόγον Θεοῦ), dispensable in itself (see Kühner, II. p. 226), is here the rather left out, because the apostle would not only express what the preaching of the word was in the *estimation* of the Thessalonians, but likewise what it was in *point of fact*, on which account the parenthesis καθὼς ἐστὶν ἀληθῶς, *according as it is in truth*, is emphatically added.—The Thessalonians received the λόγος Θεοῦ as the word of God, seeing they believed it, and were zealous for it.—[εἰ] is not to be referred to Θεοῦ,<sup>1</sup> but to λόγον Θεοῦ;<sup>2</sup> for (1) in what immediately precedes, the subject is not Θεός, but λόγος Θεοῦ. (2) Paul uses always the active *ἐνεργεῖν of God* (comp. 1 Cor. xii. 6; Gal. ii. 8, iii. 5; Eph. i. 11; Phil. ii. 13), and of *things* the middle ἐνεργείσθαι (comp. Gal. v. 6; Eph. iii. 20; Col. i. 29).—ἐνεργεῖται is middle (which *is active*), not passive (which *is made active*), as Estius, Hammond, Schulthess, Schott, Bloomfield, and others think. [XLIX d.]—ἐν ἡμῖν τοῖς πιστεύουσιν] does not mean: “ex quo tempore religionem suscepistis” (Koppe); for then ἐν ἡμῖν πιστεύσασι would have to be put. Also not: “quum suscepistis” (Pelt), or “propterea quod fidem

<sup>1</sup> Cornelius a Lapide, Bengel, Koppe, Platt, Auberlen, and others.

<sup>2</sup> Syr., Ambrose, Erasmus, Estius, Balduin,

Aretius, Wolf, Turretin, Benson, Fritzsche, de Wette, Baumgarten-Crusius, Koch, Alford, Ellicott, Hofmann.

habetis" (Schott), because or in so far as, ye believe and continue believing (Olsh. Koch); for if it were a causal statement, the participle πιστεύουσιν without the addition of the article would be put. τοῖς πιστεύουσιν rather serves only for the more precise definition of ὑμῖν, thus indicating that πιστεύειν belongs to the Thessalonians.

Ver. 14 is not designed, as Occumenius, Calvin, and Pelt think, to prove the *sincerity* with which the Thessalonians received the gospel, but is a proof of ὅς καὶ ἐνεργεῖται, ver. 13. [XLIX *e.*] In not shunning to endure sufferings for the sake of the gospel, the Thessalonians had demonstrated that the word of God had already manifested its activity among them, had already become a life-power, a moving principle in them.—ὁμοίως γάρ] an emphatic resumption of the previous ὑμῖν τοῖς πιστεύουσιν—μιμηταί] imitators, certainly not in *intention* or *design*, but in *actual fact* or *result*.—ἀδελφοί] The frequent repetition of this address (comp. i. 4, ii. 1, 9, 17) is significant of the ardent love of Paul toward the church. That Paul compares the conduct of the Thessalonians with that of the Palestinian churches is, according to Calvin, whom Calixtus follows, designed to remove the *objection* which might easily arise to his readers. As the Jews were the only worshipers of the true God outside of Christianity, so the attack on Christianity by the Jews might give rise to a doubt whether it were actually the true religion. For the removal of this doubt, the apostle, in the first place, shows that the same fate which had at an earlier period befallen the Palestinian churches had happened to the Thessalonians; and then, that the Jews were the hardened enemies of God and of all sound doctrine. But evidently such a design of the apostle is indicated by nothing, and its supposition is entirely superfluous, as every Christian must with admiration recognize the heroism of Christian resistance to persecution with which the Palestinian churches had distinguished themselves. Accordingly, it was a great commendation of the Thessalonians if the same heroic Christian steadfastness could be predicated of *them*. This holds good against the much more arbitrary and visionary opinion of Hofmann, that Paul, by the mention of the Palestinian churches, and the expression concerning the Jews therewith connected, designed to meet the erroneous notion or representation of what happened to the readers. As the conversion of the Thessalonians might in an intelligible manner appear in the eyes of their countrymen as a capture of them in the net of a Jewish doctrine, and hence on that side the reproach might be raised that, on account of this strange matter, they had become hostile to their own people; so it was entirely in keeping to show that the apostolic doctrine was anything but an affair of the Jewish people, that, on the contrary, the Jews were its bitterest enemies! Grotius would understand the present participle τῶν ὁσίων in the sense of the participle of the preterite; whilst, appealing to Acts viii. 4, xi. 19, he thinks that the Palestinian churches had by persecutions ceased to exist as such, only a few members remaining. But neither do the Acts justify such an opinion, nor is it in accordance with the words of Paul in Gal. i. 22. The further supposition which Grotius adds is strange and unhis-



torical, that some Christians expelled from Palestine had betaken themselves to Thessalonica, and that to them mainly a reference in our passage is made.—ἐν Χριστῷ Ἰησοῦ] Occumenius: ἐνθὺς διείλεν' ἐπειδὴ γὰρ καὶ αἱ συναγωγαὶ τῶν Ἰουδαίων ἐν Θεῷ εἶναι δοκοῦσι, τὰς τῶν πιστῶν ἐκκλησίας καὶ ἐν τῷ Θεῷ καὶ ἐν τῷ νύφ αὐτοῦ λέγει εἶναι.—ὅτι] *for*.—τὰ αὐτά] *the like things*, denotes the general similarity of the sufferings endured. Grotius precariously specifies them by *res vestras amisistis, pars fluistis ejecti*.—συμφυέτης] [XLIX *f.*] of the same φυλή, belonging to the same natural stock, *contribulis*, then generally countryman, fellow-countryman, ὁμοεθνής (Hesychius).<sup>1</sup> By συμφυέται we are naturally not to understand the Jews (Cornelius a Lapide, Hammond, Joachim Lange); for that the expression is best suited to them, as Braun (with Wolf) thinks, whilst possibly Jews of a particular tribe (perhaps of the tribe of Juda or Benjamin) were resident in Thessalonica, only merits to be mentioned on account of its curiosity. Also συμφυέται is not, with Calvin, Piscator, Bengel, and others, to be understood both of Jews and Gentiles, but *can* only be understood of Gentiles. To this we are forced—(1) by the sharp contrast of συμφυετῶν and Ἰουδαίων, which must be considered as excluding each other; (2) by the addition of ἰδίων to συμφυετῶν, as the great majority of the Thessalonian church consisted of Gentiles; comp. i. 9. However, although Paul in the expression συμφυετῶν speaks *only* of Gentiles as persecutors, yet the strong invective against the Jews which immediately follows (vv. 15, 16) constrains us to assume that the apostle in ver. 14 had more *in his mind* than he expressed *in words*. As we learn from the Acts, it was, indeed, the heathen magistrates by whose authority the persecutions against the Christian church at Thessalonica proceeded, but the proper originators and instigators were *here also* the Jews; only they could not excite the persecution of the Christians directly, as the Jews in Palestine, but, hemmed in by the existing laws, could only do so indirectly, namely, by stirring up the heathen mob. This circumstance, united with the repeated experience of the inveterate spirit of opposition of the Jews, which Paul had in Asia at a period directly preceding this Epistle (perhaps also shortly before its composition at Corinth), is the natural and easily psychologically explanatory occasion of the polemic in vv. 15, 16. Erroneously Olshausen gives the reason; he thinks it added in order to turn the attention of the Christians in Thessalonica to the intrigues of those men with whom the Judaizing Christians stood on a level, as it was to be foreseen that they would not leave this church also undisturbed; against which view de Wette correctly remarks, that there is no trace of such a warning, and that the Thessalonians did not require it, as they had learned sufficiently to know the enmity of the Jews against the gospel.—καθώς] Instead of this, properly ἂ or ἄπερ should have been put, corresponding to τὰ αὐτά (comp. Phil. i. 30, τὸν αὐτὸν . . . αἶον). However, even in the classics such inexact connections are very frequently found.<sup>2</sup> The double καὶ (καὶ ὑμεῖς . . . καὶ αὐτοὶ) brings

<sup>1</sup> Comp. Lobeck, *ad Phryn.* p. 172, 471.*Demosth. adv. Phil.* I. p. 137; Kühner, II. p.<sup>2</sup> See Lobeck, *ad Phryn.* p. 426 f.; Bremi, *ad* 571.

out the comparison.—*αὐτοί*] denotes not the apostle and his assistants (Erasmus, Musculus, Er. Schmid), as such a prominent incongruity in the comparison is inconceivable; but the masculine as a recognized free construction (comp. Gal. i. 22, 23; Winer, p. 586 [E. T. 631]) refers to *τῶν ἐκκλησιῶν τοῦ Θεοῦ*, thus denotes the Palestinian Christians.

Vv. 15, 16. As to the occasion of this invective, see on ver. 14.—*καί*] not signifying *even*; also not to be connected with the next *καί*, both . . . and (Ellicott); but *τῶν καί* means *who also*, and proves the propriety of the preceding statement from the analogous conduct in ver. 15. Grotius (comp. Chrysostom, Oecumenius, Theophylact, Pelagius): Quid mirum est, si in nos saeviunt, qui dominum nostrum interfecerunt . . . ? . . . Non debent discipuli meliorem sortem expectare quam magistri fuit.—Moreover, *τὸν κύριον* emphatically precedes, and is separated from *Ἰησοῦν* in order to enhance the enormity of the deed.—*καὶ τοὺς προφῆτας*] De Wette and Koch unite this with *ἐκδιωξάντων*; Chrysostom, Oecumenius, Theophylact, Calvin, Musculus, Bengel, Pelt, Schott, Olshausen, Baumgarten-Crusius, Bloomfield, Alford, Ellicott, Hofmann, Auberlen, and most critics, more correctly refer it to *ἀποκτείναντων*. In the catalogue of the sins of the Jews which Paul here adduces, he begins directly with that deed which formed the climax of their wickedness—the murder of the Son of God, of Jesus the Messiah. In order to cut off all excuses for this atrocious deed of the Jews, as that they had done it in ignorance, not recognizing Jesus as the Son of God, Paul adds, going backwards in time, that they had already done the same to the Old Testament prophets, whom, in like manner, they had murdered against their better knowledge and conscience. Christ Himself accuses the Jews of the murder of the prophets, Matt. xxiii. 31, 37, Luke xi. 47 ff., xiii. 34; and Stephen does the same, Acts vii. 52; with which passages comp. 1 Kings xix. 10, 14 (see Rom. xi. 3); Jer. ii. 30; Neh. ix. 26.—*καὶ ἡμᾶς ἐκδιωξάντων*] [XLIX g.] *and have persecuted us*. *ἡμᾶς* refers not to Paul only (Calvin), also not to Paul and Silas only (de Wette, Koch, Alford), or to Paul and the companions who happened to be with him at Thessalonica (Auberlen); but to Paul and the apostles generally (Estius, Aretius, Bengel, Koppe, Flatt, Pelt, Schott, Ellicott). The preposition *ἐκ* in *ἐκδιωξάντων* *strengthens* the verbal idea. According to Bengel, Alford, Ellicott and Hofmann, the word has the semi-local sense: *qui persequendo eiecerunt*. In an unjustifiable manner, Koppe and de Wette (the latter appealing to Luke xi. 49 and Ps. cxix. 157, LXX.) make it stand for the simple verb.—*καὶ Θεῷ μὴ ἀρεσκόντων*] [XLIX h.] *and please not God*. Erroneously Wieseler on Gal. i. 10, p. 41, note, and Hofmann: *live not to please God*; similarly Bengel, Koppe, Flatt, and Baumgarten-Crusius: *placere non quaerentium*; for after the preceding strong expressions that would be flat. Rather the *result* is inferred from the two preceding statements, namely, the consequences of the obstinacy of the Jews, with which they persecute the *messengers of God*, is that they please not God, that is, are hateful to Him (*Θεοστυγείς*, *Meiosis*).—*καὶ πᾶσιν ἀνθρώποις ἐναντίων*] *and are hostile to all men*. Grotius, Turretin, Michaelis, Koppe, Olshausen, de Wette, Baumgarten-Crusius, Koch,

Bloomfield, Jowett, and others, erroneously find here expressed the narrow exclusiveness, by means of which the Jews strictly separated themselves from all other nations, and about which Tacit. *Hist.* v. 5 ("adversus omnes alios hostile odium"); Juvenal, *Sat.* xiv. 103 ff.; Diod. Sic. xxxiv. p. 524; Philostr. *Apollon.* v. 33; Joseph. *c. Apion.* ii. 10, 14, wrote. For (1) that *hostile odium* and desire of separation among the Jews was nothing else than a shrinking from staining themselves and their monotheistic worship by contact with idolaters. But Paul would certainly not have blamed such a shrinking, which was only a fruit of their strict observance of their ancestral religion. (2) If ver. 16 begins with an independent assertion, *καλόντων . . . σωθῶσιν* would denote nothing essentially new, but would only repeat what was already expressed in *ἡμᾶς ἐκδιωζάντων*, ver. 15. (3) It is grammatically inadmissible to understand the words *καὶ πᾶσιν ἀνθρώποις ἐναντίων* as an independent assertion, and thus to be considered as a *general truth*. For the participle *καλόντων* (ver. 16) must contain a causal statement, as it is neither united with *καὶ*, nor by an article (*καὶ καλόντων κ.τ.λ.* or *τῶν καλόντων κ.τ.λ.*, or *τῶν καὶ καλόντων κ.τ.λ.*), and thus is closely and directly connected with the preceding, and giving a reason for it, *i. e. explaining wherefore or in what relation* the Jews are to be considered as *πᾶσιν ἀνθρώποις ἐναντίοι*. Thus the thought necessarily is: And who actually proved themselves to be hostilely disposed to all men *since* they hindered us from publishing the gospel to the Gentiles, and thus leading them to salvation. That is to say, the gospel offers salvation to every one, without distinction, who will surrender himself to it. But the Jews, in opposing themselves with all their might to the publication of this free and universal gospel, prove themselves, in point of fact, as enemies to *the whole human race*, in so far as they will not suffer the gospel, which alone can save men, to reach them. So Chrysostom, Theodoret, Oecumenius, Theophylact, Calovius, Bern. a Piconio, Schott, Alford, Ellicott, Hofmann, and others correctly interpret the words; also Wieseler on Gal. i. 10, p. 49, *note*, and Auberlen, only that he would incorrectly unite *καὶ Θεῷ μὴ ἀρεσκόντων* with *καλόντων*, which would only be tenable if, instead of the simple connected clause *καὶ Θεῷ μὴ ἀρεσκόντων*, the more definitely separating form *τῶν Θεῷ κ.τ.λ.* had been put.<sup>1</sup>—*καλόντων ἡμᾶς*] *hindering us*, namely, by contradictions, calumnies, laying snares for our life, etc. Comp. Acts ix. 23 ff., xiii. 45, xvii. 5, 13, xxii. 22. Unnecessarily, Pelt, Schott, de Wette, Koch, *seeking to hinder*; for the intrigues of the Jews are an actual hindrance to the preaching of the apostle,—certainly not an absolute, but a partial hindrance, conditioned by opportunity of place and influence.—*ἡμᾶς*] as above, *us the apostles*.—*τοῖς ἔθνεσιν*] *to the Gentiles*, with emphasis; for it was the preaching to *the Gentiles* that enraged the Jews. *τοῖς ἔθνεσιν* resumes the previous *πᾶσιν ἀνθρώποις*, as that expression comprehended the *non-Jewish* humanity, *i. e.* the Gentile world.—*ζαλῆσαι*] is not to be taken absolutely, so that it would

<sup>1</sup> The article *τῶν*, wanting before *καὶ Θεῷ μὴ ἀρεσκόντων*, makes it likewise impossible to

make the two last *καὶ* in ver. 15 to signify, with Hofmann, "both . . . and."



be equivalent to *docere* (Koppe, Flatt), or would require τὸν λόγον τοῦ Θεοῦ for its completion (Piscator), but is to be conjoined with ἵνα σωθῶσιν in *one* idea, and the whole is then another expression for εὐαγγελίζεσθαι, but in a more impressive form.—εἰς τὸ ἀναπληρῶσαι κ.τ.λ.] *to fill up their sins always.* εἰς does not denote the result=ὥστε or *quo fit ut* (Musculus, Estius, Cornelius a Lapide, Grotius, Koppe, Flatt, Pelt, Schott, Baumgarten-Crusius, Koch, Bloomfield), but the *object*, the *design*; and that not of κωλυόντων (Hofmann), as this is a dependent clause, but of the whole description. But it expresses not the ultimate design which the *Jews themselves*, in their so acting, had either *consciously* (Oecumenius: φησὶ γάρ, ὅτι πάντα ἃ ἐποίησαν οἱ Ἰουδαῖοι, σκοπῶ τοῦ ἀμαρτάνειν ἐποίουν, τουτέστιν ἤδεισαν, ὅτι ἀμαρτάνουσι καὶ ἡμάρτανον) or *unconsciously* (de Wette: they do it, though unconsciously, to the end, etc.; Auberlen), so that an ironical expression would have to be assumed (Schott). But in entire conformity with the Pauline mode of thought, which delights to dive into the eternal and secret counsels of God, it expresses *the design which God has* with this sinfulness of the Jews. So, correctly, Piscator. God's counsel was to make the Jews reach in their hardness even to the extreme point of their sinfulness, and then, instead of the past long-suffering and patience, the severity of anger and punishment was to commence.—ἀναπληρῶσαι τὰς ἀμαρτίας] *to fill up their sins, i. e.* to fill up the measure destined for them, to bring them to the prescribed point; comp. LXX. Gen. xv. 16; 2 Macc. vi. 14.—αὐτῶν] refers to the subject of the preceding verses—the Jews.—πάντοτε] emphatically placed at the end, is not equivalent to πάντως or παντελῶς (Bretschneider, Olshausen), on all sides, in every way (Baumgarten-Crusius), but merely involves the notion of time, *always*, that is, the Jews *before* Christ, *at the time* of Christ, and *after* Christ, have opposed themselves to the divine truth, and thus have been always engaged in filling up the measure of their iniquities.<sup>1</sup> When, however, the apostle says that this ἀναπληροῦν τὰς ἀμαρτίας is practised by the Jews πάντοτε, at all times, his meaning cannot be that the Jews had at any given moment, thus already repeatedly, filled up the measure of their sins (Musculus), but he intends to say that at every division of time the conduct of the Jews was of such a nature that the general tendency of this continued sinful conduct was the filling up of the measure of their sins. Paul thus conceives that the Jews, at every renewed obstinate rejection of the truth, approached a step nearer to the complete measure of their sinfulness.—ἔφθασε δέ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος] *but the wrath has come upon them even to the end.* The Vulgate, Luther, Beza, Wolf, erroneously take δέ in the sense of γάρ. Rather, δέ forms the contrast to ἀναπληρῶσαι πάντοτε (not to the whole preceding description), in so far as the increase of the divine wrath is contrasted to the continued wicked conduct of the Jews.—φθάνειν] contains, in classical usage, the idea of priority in time. Schott thinks that this idea must also be here preserved, whilst he finds indicated therein the ὀργή breaking

<sup>1</sup>Oecumenius: Ταῦτα δὲ καὶ πάλαι ἐπὶ τῶν προφητῶν καὶ νῦν ἐπὶ τοῦ Χριστοῦ καὶ ἐφ' ἡμῶν

ἐπραξαν, ἵνα πάντοτε ἀναπληρωθῶσιν αἱ ἀμαρτίαι αὐτῶν.

forth upon the Jews citius quam expectaverint vel omnino praeter opinionem eorum. Incorrectly; for when *ᾠθάνειν* is united not with the accusative of the person (comp. iv. 15), but with prepositions (*ᾠθάνειν εἰς τι*, Rom. ix. 31 [see Fritzsche *in loco*]; Phil. iii. 16; *ᾠθάνειν ἄχρι τινός*, 2 Cor. ix. 14; *ᾠθάν. ἐπὶ τινα*, Matt. xii. 28; Dan. iv. 25), then, in the later Greek, the meaning of the verb "to anticipate" is softened into the general meaning of reaching the intended end. The aorist *ἐφθασε* is not here to be taken in the sense of the present (Grotius, Pelt), also not prophetically instead of the future (Koppe: *mox eveniet iis*; Flatt: it will *certainly* befall them, and also it will soon befall them; and so also Schott, Bloomfield, Hilgenfeld, *Zeitschr. f. wissenschaft. Theol.*, Halle 1862, p. 239), but reports in quite a usual manner a fact which already belongs to the past.—*ἡ ὀργή*] [XLIX i.] *sc. Θεοῦ*, does not mean the divine *punishment*, which certainly in itself it may denote (Erasmus, Musculus, Cornelius a Lapide, Flatt, Schott, de W., Ewald *et al.*), but the divine *wrath*. The article *ἡ* denotes either the wrath predicted by the prophets (Theophylact, Schott), or generally the wrath which is merited (Occumenius).—*εἰς τέλος*] belongs to the whole sentence *ἐφθασε . . . ὀργή*, and denotes *even to its* (the wrath's) *end*, i. e. the wrath of God has reached its extreme limits, so that it must now discharge itself,—now, in the place of hitherto *long-suffering* and *patience*, *punishment* must step in. The actual *outbreak* of the wrath, the punishment itself, has thus *not yet* occurred at the composition of this Epistle. To interpret the words of the destruction of Jerusalem *as already happened*, would be contrary to the context. On the other hand, it is to be assumed that Paul, from the by no means dark signs of the times, had by presentiment foreseen the *impending* catastrophe of the Jewish people, and by means of this foresight had expressed the concluding words of this verse. It is accordingly an unnecessary arbitrariness when Ritschl (*Hall. A. Lit. Z.* 1847, [No. 126]) explains the words *ἐφθ. . . τέλος* as a gloss. Incorrectly, Camerarius, Er. Schmid, Homberg, Koch, and Hofmann understand *εἰς τέλος* in the sense of *τελείως*, *penitus*. Also incorrectly, Heinsius, Michaelis, Bolten, Wahl: *postremo, tandem*. Others erroneously unite *εἰς τέλος* with *ἡ ὀργή*, whilst they supply *ὅσα*, and then either explain it: the wrath which will endure eternally or to the end of the world (Chrysostom, Theophylact, Occumenius, Theodoret, Fab. Stapulens., Hunnius, Seb. Schmid, and others); or: the wrath which will continue to work until its full manifestation (Olshausen); or lastly: the wrath which shall end with their (the Jews') destruction (Flatt). In all these suppositions the article *ἡ* must be repeated before *εἰς τέλος*. Erroneously, moreover, de Wette refers *εἰς τέλος* to the Jews, although he unites it with the verb: "so as to make an end of them." So also Bloomfield and Ewald: "even to complete eradication." The apostle rather preserves the figure used in *ἀναπληρῶσαι*; namely, as there is a definite measure for the *sins* of the Jews, at the filling up of which the divine wrath must discharge itself; so also there exists a definite measure for the long-suffering *patience* of God, whose fullness provokes divine punishment. Comp. also Rom. ii. 5.

REMARK.—In vv. 14–16, Baur (see *Introd.* § 4) finds a “particularly noticeable” criterion for the spuriousness of the Epistle. “The description has a thoroughly un-Pauline stamp,” and, besides, betrays a dependence on the Acts. First of all, the comparison of the Thessalonian church with the Palestinian churches is “far-fetched,” although nothing is *more simple, more natural, and more unforced* than these very parallels, since the *tertium comparationis* consists simply in this, that *both* were persecuted by *their own countrymen*, and both *endured* their persecutions with *similar heroic courage*. The parallels are further “inappropriate” to Paul, as he does not elsewhere hold up the Jewish-Christians as a pattern to the Gentile-Christians. As if the repeated collections which the apostle undertook for the poor churches of Palestine had not demonstrated by fact that his love extended itself equally to the *Jewish* as to the *Gentile* churches! As if the words of the apostle, in 2 Cor. viii. 13–15, did not express a high esteem for the Palestinian Jewish-Christians! As if, in Rom. xv. 27, the Gentile churches are not called *debtors* to the Jewish-Christians, because the spiritual blessings of Christianity reached the Gentiles only from the mother church of Jerusalem! As if Paul himself, after the fiercest persecutions, and after openly manifested obstinacy, did not always cleave to his people with such unselfish and solicitous love, that he could wish in his own person to be banished and driven from Christ, who was his all in all, in order by such an exchange to make his hardened and always resisting fellow-countrymen partakers of salvation in Christ! But if such were his feelings toward the *unconverted* among his people, why should he not have been proud of those among them who *believed*? Why should he not have recognized the heroic faith of the Palestinian brethren, and recognized and praised the steadfastness of a Gentile church as an *imitation and emulation* of the pattern given by these?—Further, the mention of the persecutions of the Palestinian Christians was inappropriate, because Paul could not speak of them “without thinking of himself as the person principally concerned in the only persecution which can have come properly into consideration.” But how little importance there is in such an inference is evident from this, that Paul elsewhere does not shun openly to confess his share in the persecutions of the Christians, although with a sorrowful heart (comp. 1 Cor. xv. 9; Gal. i. 13); and, besides, this very participation in the persecution was for him the occasion that, from being the bitterest enemy of Christianity, he became its most unwearied promoter and the greatest apostle of Christ. If, further, “the apostle unites his own sufferings for the sake of the gospel with the misdeeds of the Jews against Jesus and the prophets,” this serves strikingly to represent the *continuation* of Jewish perversity.—Baur may be right when he asserts that we could not expect from the apostle “a polemic against the Jews so general and vague, that he knew not how to characterize the enmity of the Jews against the gospel otherwise than by the well-known charge brought against them by the Gentiles, the *odium generis humani*,” only it is a pity that this *odium generis humani* is an abortion of false exegesis.—Baur infers a dependence upon the Acts from “the expressions: *ἐκδιώκειν, κολύειν*, etc., which correspond accurately with the incidents described in Acts xvii. 5 ff. and elsewhere;” likewise from the verb *λαλεῖν*, which “elsewhere is never used by Paul of his own preaching of the gospel, but is quite after the manner of the Acts (xiv. 1, xvi. 6, 32, xviii. 9).” But that the expressions: *ἐκδιώκειν, κολύειν*, etc., cannot be borrowed from Acts xvii. 5 ff. is evident enough, as they are not even found there; that, moreover, the circumstances of the persecution itself are narrated in both writings, is only a proof



of its actual occurrence; also there is nothing objectionable in *λαλεῖν*, as it is so used by Paul in 2 Cor. ii. 17, iv. 13; Col. iv. 4; Eph. vi. 20, and elsewhere.—Lastly, if Baur, in *ἐθλασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος* (so also Schrader on iii. 13), finds the destruction of Jerusalem denoted as an event that has already occurred, this is only the result of an interpretation contrary to the context.

Ver. 17 begins a new section of the Epistle. [On Vv. 17–20, see Note L. pages 494, 495.]—*ἡμεῖς δὲ* [L. b.] is not in contrast to *ὑμεῖς*, ver. 14 (de Wette, Koch, Hofmann); for ver. 14 is only an *explanation* of the *main* thought in ver. 13, and, besides, the invective against the Jews given in vv. 15, 16 is too marked and detailed, that *δὲ* passing over it could be referred to *ὑμεῖς* in ver. 14. It is therefore best to assume that *ἡμεῖς δὲ*, whilst it contrasts the writer to the Jews whose machinations have just been described, and accordingly *breaks off* the polemic against the Jews, refers to ver. 13 as the preceding *main thought*, and accordingly *resumes* the *ἡμεῖς* in ver. 13. To the attestation of his *thanksgiving* to God on account of the earnest acceptance of the gospel on the part of the Thessalonians, the apostle joins the attestation of his *longing* for his readers, and his repeatedly formed resolution to return to them. The view of Calvin, which Musculus, Zanchius, Hunnius, Piscator, Vorstius, Gomarus, Benson, Macknight, Pelt, Hofmann, and Auberlen maintain, is erroneous, that vv. 17 ff. were added by Paul as an *excusatio* “ne se a Paulo desertos esse putarent Thessalonicenses, quum tanta necessitas ejus praesentiam flagitaret.” For evidently in the circumstances that constrained the apostle to depart from Thessalonica, such a suspicion could not arise, especially as, according to Acts xvii. 10, the *Thessalonians themselves* had arranged the departure of the apostle. Accordingly no justification was requisite. The explanation has rather its origin only in the fullness of the apostolic Christian love, which cared and labored for the salvation of these recent disciples of Christ.—*ἀπορφανισθέντες*] *bereaved*. *ὀρφανίζεσθαι* is originally used of children who are deprived of their parents by death. It is however used, even by the classics, in a wider sense, expressing in a figurative and vivid manner the deprivation of an object, or the distance, the separation from a person or thing. Thus the adjective *ὀρφανός* occurs in Pindar (see Passow) in a wider sense (*e.g.* *ὀρφ. ἑταίρων*, *Isthm.* vii. 16); also of parents, *ὀρφανοὶ γενεῆς*, childless, *Ol.* ix. 92.<sup>1</sup> Here also *ἀπορφανισθέντες* expresses the idea of distance, of separation, but is not exhausted by this idea. We would accordingly err, if we were to find nothing further in it than is expressed by *χωρισθέντες*; for the verb, in union with the feeling of tender love which pervades the whole passage, vividly describes the feeling of emptiness and solitude which by the separation came over the apostle—a feeling of solitude, such as befalls children when they are placed in a condition of orphanage.—*ἀπ' ὑμῶν*] *away from you*. The apostle repeats the preposition *ἀπό*, instead of putting the simple genitive *ὑμῶν* after the participle, in order to give prominence to the idea of local

<sup>1</sup> Comp. Hesych.: *ὀρφανός ὁ γονέων ἑστερημένος καὶ τέκνων*.

severance, which was already expressed in ἀπορφανισθέντες, here once more specified *by itself*.—πρὸς καιρὸν ὥρας] not *subito* (Balduin, Turretin), literally, for the space of an hour; but as an hour is relatively only a short space, generally “for the space of an instant,” *i.e.* for a very short period.<sup>1</sup> It is a more definite expression for the simple πρὸς ὥραν, Gal. ii. 5, 2 Cor. vii. 8, Philem. 15, John v. 35, or πρὸς καιρὸν, 1 Cor. vii. 5, Luke viii. 13, and corresponds to the Latin *horae momentum*.<sup>2</sup> The expression does not import that the apostle *even now* hopes soon to return to the Thessalonians (Flatt; and appealing to iii. 10, de Wette and Koch). This is forbidden by the grammatical relation of ἀπορφανισθέντες to the preterite ἐσπυνδάσαμεν, according to which πρὸς καιρὸν ὥρας can only be the time indicated by the participle. Thus the sense is: *After* we were separated from you for scarcely an instant, that is, for a very short season, our longing to return to you commenced.—προσῶπῳ οὐ καρδίᾳ] comp. 2 Cor. v. 12, *in presence, not in heart*, for the severance refers only to our bodies; but love is not bound in the fetters of place or time; comp. Col. ii. 5.—περισσότερως ἐσπυνδάσαμεν] *we endeavored so much the more*. σπυνδάζειν, to show diligence to reach something, implies in itself that the apostle had already taken steps to realize his resolution to return, and thus proves the *earnestness* of the design. περισσότερως is not to be referred to οὐ καρδίᾳ, “more than if I had been separated from you in heart” (de Wette, Koch), for then there could have been no mention of a σπυνδάζειν at all;<sup>3</sup> but is, with Schott, to be referred to πρὸς καιρὸν ὥρας, *so much the more*, as the separation has only recently occurred. For it is a matter of universal experience, that the pain of separation from friends, and the desire to return to them, are more vivid, the more freshly the remembrance of the parting works in the spirit, *i.e.* the less time has elapsed since the parting. Therefore the explanation of Oecumenius and Theophylact, after Chrysostom, is unpsychological: περισσότερως ἐσπυνδάσαμεν ἢ ὡς εἰκὸς ἦν τοὺς πρὸς ὥραν ἀπολειφθέντας. Winer’s view (*Gram.* p. 228 [E. T. 243]) is also inappropriate, because without support in the context: The loss of their personal intercourse for a time had made his longing greater than it would have been, if he had stood with them in no such relation. Further, arbitrarily, because the proximate reference of περισσότερως can only result from the directly preceding participial sentence, but not from ver. 14, Fromond.: “magis et ardentius conati sumus, quum sciremus pericula, in quibus versaremini;” and Hofmann: “for the readers the time after their con-

<sup>1</sup> The assertion of Hofm., that πρὸς καιρὸν ὥρας “cannot possibly denote how long it was since Paul had been separated from the Thess. but only how long this was to happen: as he was obliged to be separated from them, yet this separation was not for ever,” etc., could only have a meaning if instead of the passive form ἀπορφανισθέντες a participle had been put, which denoted the free action of the apostle.

<sup>2</sup> Comp. Hor. Sat. I. 1. 7, 8: “horae | momentum aut cita mors venit aut victoria laeta.”

Plin. Nat. Hist. vii. 52: “Eidem (sc. Maecenati) triennio supremo nullo horae momento contigit somnus.”

<sup>3</sup> This reference is in a positive form expressed logically more correctly by Musculus: “quo magis corde praesens vobiscum fui, hoc abundantius faciem vestram videre studui;” and B-Crus: with so much the greater desire, because I was sincere with you. Ell.: because our heart was with you, and our longing consequently greater.

version is a time of trouble; for their teachers it is on that account a time of so much the more anxious endeavor to see them again." Lastly, grammatically incorrect Turretin, Olshausen. and de Wette, ed. 1, *more than usual*, i. e. *very earnestly*.—Schott discovers an elegance and force in Paul, not having written *ἐπὶς ἰδεῖν*, but the fuller form *τὸ πρόσωπον ἐμὸν ἰδεῖν*, with reference to the preceding *προσώπω*; but hardly correct, as *τὸ πρόσωπον ἰδεῖν* is a usual form with Paul. Comp. iii. 10; Col. ii. 1.—*ἐν πολλῇ ἐπιθυμίᾳ*] with much desire (longing). A statement of manner added to *ἰσπορεύσασμεν*, for the sake of strengthening.

Ver. 18. *Διότι*] on which account, that is, on account of this great longing for you (*διὰ τὸ ἐν πολλῇ ἐπιθυμίᾳ ἰσπορεύσασμεν τὸ πρόσωπον ἡμ. ἰδεῖν*).—*ἡθελήσαμεν*] [L c, d.] Paul uses *θέλειν* in agreement with *ἰσπορεύσασμεν* (ver. 17), not *βούlesthai*, as the latter word expresses only the wish, the inclination to something; but the former the active will, the definite purpose. See Meyer on Philem. 13 f., and Tittm. *Synon.* p. 124 ff. But whether this purpose was already formed at Berea (Fromond., Baumgarten-Crusius), or elsewhere, cannot be determined.—*ἐγὼ μὲν Παῦλος*] a restriction of the subject contained in *ἡθελήσαμεν*, as the apostle in this section intends only to speak of himself. But that he considered the addition *ἐγὼ μὲν Παῦλος* here necessary, whilst he omitted it in what preceded, is a proof that he there regarded what was said as spoken likewise in the name of his two associates. Moreover, *ἐγὼ μὲν Παῦλος* is an actual parenthesis, and is not to be connected with *καὶ ἅπαξ καὶ δις*, as Hofmann thinks, from the insufficient reason, because otherwise *ἐγὼ μὲν Παῦλος* must have stood after *ἡθελήσαμεν* (!); and as we find also with Grotius, who makes a suppressed *δέ* correspond to the *μὲν*, in the sense: "nempe Timotheus et Silas semel."<sup>1</sup>—*Μέν*] serves only to bring the subject into prominence. See Hartung, *Partikell.* II. p. 413.—*καὶ ἅπαξ καὶ δις*] both once and twice, a definite expression for twice (comp. Phil. iv. 16); not in the general sense of *sæpius* (Grotius, Joachim Lange, Turretin, Koppe, Pelt), for then *ἅπαξ καὶ δις* would have been written. Calvin: "Quum dicit *semel* et *bis* volumus, testatur non subitum fuisse fervorem, qui statim refrigerit, sed hujus propositi se fuisse tenacem." A longer continuance of the church (Baur) is not to be assumed from this expression, as the interval of probably half a year, which is to be assumed between the departure of Paul from Thessalonica and the composition of this Epistle (see Introd. § 3), was a period sufficiently long to give rise to the twice formed resolution to return.—*καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς*] and Satan hindered us. *καί*, not equivalent with *δέ*, by which certainly this new sentence might have been introduced (Vorstius, Grotius, Benson, Koppe, Schott, Olshausen, de Wette, Koch, Bloomfield), mentions simply the result of the apostle's resolution in the form of juxtaposition. In an unnatural and forced manner Hofmann subordinates *ἡθελήσαμεν ἐλθεῖν πρὸς ἡμᾶς* as the antecedent to *καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς* as the principal sentence, whilst *διότι* denotes *while*, and *ἐν*

<sup>1</sup> Comp. also Wurm, *Tüb. Zeitschr.* 1833, 1, p. 75 f., *ἐγὼ καὶ Παῦλος* is to be united directly with *καὶ ἅπαξ καὶ δις*. All three had resolved

to visit the Thessalonians, but Paul particularly more than once.



πολλῇ ἐπιθυμίᾳ (ver. 17) is "in intention added to the sentence introduced by διότι." Accordingly the sense would be: Therefore the anxiety to visit the church became so strong, that when it came to the intention to go to Thessalonica, Satan hindering prevented it (!).—On ἐγκόπτειν, comp. Rom. xv. 22; Gal. v. 7; 1 Pet. iii. 7.—ὁ σαρανᾶς] denotes not "the opponents of Christianity, the enemies of God and men" (Schrader), but, according to the Pauline view, the *personal* author of evil, the devil, who, as he is the author of all hindrances in the kingdom of God, has brought about the circumstances which prevented the apostle from carrying out his purpose. But whether, under these preventive circumstances occasioned by the devil, are to be understood the wickedness of the Thessalonian Jews (Fromond., Schott, de Wette, Bisping), "qui insidias apostolo in itinere struebant" (Quistorp and, though wavering, Zanchius), or the contentions of the church where Paul was, and which prevented his leaving them (Musculus), or even the "injecta ei necessitas disputandi saepius cum Stoicis et Epicureis, qui Athenis erant" (Grotius), or what else, must be left unexplained, as Paul himself has given no explanation.

Ver. 19. [L e.] A reason not for περ. ἐσπουδ. κ.τ.λ. ver. 17 and also, on the other hand, of μηκ. στεγ. κ.τ.λ., iii. 1 (Hofm.), but of the twice formed resolution of the apostle to return to Thess., ver. 18. This earnest desire to return is founded on the *esteem* of the apostle for his readers, on account of their promising Christian qualities. Grotius: Construi haec sic debent: τίς γὰρ ἡμῶν ἐλπὶς . . . ἐμπροσθεν τοῦ κυρίου . . . ἢ οὐχὶ καὶ ὑμεῖς; Certainly correct as regards the *matter* and the *thought*, as ἐμπροσθεν . . . παρουσία is to be referred to the preceding predicates, but ought not to be connected with ἢ οὐχὶ καὶ ὑμεῖς, as a second independent question. So also Olshausen, who renders it thus: "or do not ye also (as I myself and all the rest of the faithful) appear before Christ at His coming, i. e. without hesitation, without any doubt, ye will surely be also recognized by Christ as His, and therefore will not fall away again at any time from the faith." But the *reason* and *justification* for this strange position of the words consist in this, that Paul originally conjoined the words τίς γὰρ . . . ὑμεῖς in thought, and originally wrote them by *themselves*; but then to present the predicates already put down as considered not in a worldly, but in a *specifically Christian* sense, he introduces, as a closer definition and explanation of the whole clause τίς . . . ὑμεῖς, the words ἐμπροσθεν . . . παρουσία. There is, accordingly, no need for the supposition of Laurent (*Neutestam. Studien*, Gotha 1866, p. 28 f.), that Paul only at a later period, after he had read through the whole Epistle once, placed these words in the margin, or ordered them to be inserted. Accordingly, the apostle says: *For who is our hope or joy or crown of rejoicing, or are not even ye this? before our Lord Jesus at His coming; i. e., if any one deserves to be called our hope, etc., ye deserve it.* As the addition ἐμπροσθεν κ.τ.λ. proves, the apostle thinks on the *judgment* connected with the coming of Christ.—Paul, however, calls the Thessalonians ἐλπὶς ἡμῶν (comp. Liv. xxviii. 39), not because he anticipates a *reward for himself* on account of the conversion of the Thessalonians effected by him (Estius, Fromond., Joachim Lange,

Hofmann, and most critics), or at least a *remission of the punishment* for his early persecution of the Christian church (for the emphasis rests not on ἡμῶν, but on the predicates ἐλπίς κ.τ.λ.), but because he has the confident hope that the Thessalonians will not be put to shame at the trial to be expected at the advent, but will rather be found pure and blameless, as those who embraced the faith with eagerness, and heroically persevered in it in spite of all contentions.—ἡ χαρά] *or joy*, as by the conversion and Christian conduct of the Thessalonians the kingdom of God has been promoted.—ἡ στέφανος καυχήσεως] *or crown of glory* (comp. תַּפְאֶרֶת תַּפְאֶרֶת Ezek. xvi. 12, xxiii. 42; Prov. xvi. 31, and also the LXX.; Phil. iv. 1; Soph. Aj. 460; Macrob. in *somn. Scip.* i. 1), inasmuch as this greatness and glory, occasioned by the labors of the apostle for the church, is, as it were, the *victorious reward* of his strivings.—ἡ οὐχί] not *nonne* (Erasmus, Schott, and others), but *an non*, for ἡ here introduces the second member of a double question.—καὶ ὑμεῖς] *also ye*: for, besides the Thessalonians, there were *other* churches planted by Paul worthy of the *same* praise. According to de Wette, to whom Koch and Bisping attach themselves, ἡ ὑμεῖς should properly have followed στίφ. καυχῆς.: “no one is more our hope than you;” but with καὶ the apostle *corrects* himself, not to say too much, and not to offend other churches. But *just because* ἡ ὑμεῖς imports *too much*, why should not the apostle have designed to put ἡ οὐχί καὶ ὑμεῖς from the very first!—ἐν τῇ αὐτοῦ παρουσίᾳ] *at his coming* (return) to establish the Messianic kingdom (comp. iii. 13, iv. 15, v. 23, *et al.*; Usteri, *Lehrbegr.* p. 341 ff.); an *exegesis* to ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ.

Ver. 20. An impassioned answer to the question in ver. 19. Thus γάρ is not causal, but confirmatory, *you or truly ye are* (ὑμεῖς ἐστέ, emphatic) *our glory and our joy*. [L.f.] Comp. Winer, p. 416 [E. T. 446]; Hartung, *Partikell.* I. p. 473. Flatt and Hofmann refer ver. 19 to the future, to the *παρουσία* Χριστοῦ, and ver. 20 to the present: “Ye are now our glory and our joy, therefore I hope that ye will be yet more,” etc. Without justification, as this distinction of time would have been *marked* by Paul.

## NOTES BY AMERICAN EDITOR.

## XLVIII. Vv. 1-12.

(a) The second chapter, vv. 1-12, states in a more detailed form, what has been briefly set forth in i. 5. The word *εἰσόδου* is taken up from i. 9, but the thought goes back to the earlier verse, as is proved (1) by the fact, that vv. 1-12 refer to the preaching and conduct of the Apostle and his companions, while i. 9 f. has reference only to the conversion of the Thessalonians (except so far, possibly, as the word *εἰσόδου* itself is concerned); and (2) by the fact, that *κενή* and *ἐπαρησιασάμεθα* are naturally connected with *ἐγενήθη* . . . ἐν δυνάμει κ.τ.λ. of i. 5. In this second and more detailed development of the thought, however, we find a more full reference to the matter of persecution, etc., not only with respect to the members of the church, vv. 14 ff., but also to the preachers, ver. 2. We also find a setting forth of the truth of the message, the sincerity and unselfishness of the

preachers, and their devotion to the welfare of the hearers.—(b) Lünem. regards ἰβρισθέντες (ver. 2) as added to προπαθόντες, because the latter word is a *vox media*. But προπαθ. in such a connection as this could hardly be understood in any sense but that of *suffering*, and it is more probable that ὑβρισθ. is added for the purpose of definiteness or emphasis.—(c) καθὼς οἴδατε—comp. i. 4, 5 and vv. 1, 5, 9, 10, 11 of this chapter. This repeated appeal to their own knowledge is not to be regarded as indicating any doubt or opposition, but, in this early epistle, as belonging to the style and character of a friendly letter.—(d) δεδοκίμασμεθα κ.τ.λ. (ver. 4) answers to οὐκ ἐκ πλάνης, which is to be interpreted as Lünem. understands it, and οὔτε . . . κολακείας κ.τ.λ., of ver. 5, corresponds with οὐδὲ ἐξ ἀκαθαρσίας κ.τ.λ. The two meanings of δοκιμάζω, which occur in the N. T., *prove* and *approve*, are found in ver. 4. Ver. 5 is introduced, however, according to the grammatical construction and immediate connection of thought, as the proof of ver. 4.—(e) R. V. renders δυνάμενοι ἐν βάρει εἶναι (ver. 6) *might have been burdensome*; with a marginal note, *or claimed honor*. A. R. V. reads *claimed authority* in the text, and *been burdensome* in the margin. The question is a nearly evenly balanced one, but, for the reasons given by Lünem., the rendering of A. R. V. is, on the whole, to be preferred. Grimm, Lex. N. T., gives this meaning.—(f) W. & H. defend the textual reading νήπιοι against ἡπιοι (ver. 7), on the ground, (1) that “the change from the bold image to the tame and facile adjective is characteristic of the difference between St. Paul and the Syrian revisers;” (2) that “it is not of harshness that St. Paul here declares himself innocent, but of flattery and the rhetorical arts by which gain or repute is procured;” (3) that we have ἐν μέσῳ ὑμῶν which suits the former word, and not εἰς ὑμᾶς which would be adapted to the latter. A reference to himself, however, under the two figures of the infant and the nursing mother, in two successive clauses, seems quite improbable. The contrast, moreover, does not seem to be with flattery, etc., but with seeking glory and claiming authority; and, with respect to ἐν μέσῳ, it seems not difficult to explain its use with ἡπιοι. R. V., Tisch., Treg., Alf., read ἡπιοι.—(g) Lünem. places a colon before ὥς ἐάν of ver. 7, and a comma after τέκνα; but it seems better to place a comma before the former words, and a colon after the latter (so W. & H.). In either case, οὕτως refers to the same general idea, but, if Lünem.’s punctuation is adopted, it introduces the apodosis to ὥς ἐάν;—if that of W. & H., it takes up the whole preceding statement with its figure, and unfolds or explains it by referring to his readiness to sacrifice himself for them in his work among them as a preacher.—(h) γάρ of ver. 9 is connected by Lünem. with the immediately preceding clause (διότι κ.τ.λ.). As this clause, however, is evidently very subordinate in its character, it seems better to connect this verse with the main idea of the passage which precedes. This labor and toil which he took upon himself was a proof of that kindly disposition towards them which made him like a nursing-mother to her children and ready, not only to preach the gospel, but to sacrifice himself wholly for their sake. We have here, however, only one evidence of this kindly feeling; the next verses give a full and general survey of his whole life and conduct as proving it.—(i) Lünem. presses in ver. 10, as in other cases, the passive force of ἐγενήθημεν, affirming that it “cannot denote pure self-activity.” This position with regard to this aorist passive in the N. T. is quite doubtful in all cases, and here all the surrounding words indicate the opposite. In connection with this view of ἐγενήθημεν, as well as because of the use of ὁσίων and the position of ὑμῖν τ. πιστ., Lünem. holds that these last words



are the *dative of opinion*—the light in which we appeared to *you*, as contrasted with *those who were hostile to us*. But this contrast appears antecedently improbable, and, as he calls attention to their knowledge in *μάτηντες* and *οἶδατε*, a reference in this additional expression to their opinion would hardly be called for, or be likely to be introduced. It is better to regard it either as the *dative commodi*, or the *dative of interest*. R. V. renders "*behaved ourselves toward you*."

#### XLIX. Vv. 13-16.

(a) These verses answer to i. 6, as vv. 1-12 to i. 5. *διὰ τοῦτο* may be explained, with Lünem., Alf., Auberlen, Olsh., and others, as referring to *τοῦ καλοῦντος κ.τ.λ.* As this, however, is a mere subordinate and descriptive clause, it is more probable that the thought of the writer goes back to the general suggestion, in the earlier verses, of his sense of the value of the gospel to the hearers, which is connected with the earnestness of his labor and zeal in preaching it to them. The view of Vaughan, and Dods in Schaff's Pop. Comm., that it refers to what follows, is contrary to the ordinary usage respecting this phrase. Ell., Mason, in Ell.'s Comm. for Eng. Readers, Koch, W. & Wilk., and others, agree partly or wholly with the view favored in this note.—(b) The construction of *παρ' ἡμῶν* is doubtful, but, on the whole, the considerations mentioned by Lünem. make it probable that his view is correct, and that these words belong with *ἀκοῆς*—the word preached by us; *τοῦ θεοῦ* being an added, and by its position somewhat emphatic, genitive, and indicating that God is the author and source of the word of which we are the preachers. R. V. Ell., W. & Wilk., Auberlen, agree with Koch, de W., and others in connecting *παρ' ἡμῶν* with *παραλαβόντες*. Noyes tr., T. S. Green tr., Bib. Un. tr., A. V., Olsh., Hofm., and others agree with Lünem. *παραλαβόντες* has evidently the sense of passive reception (*i. e.* through hearing), *δέξασθε*, that of active reception (*i. e.* into the mind and heart, accepting it voluntarily). The thought is apparently this: When the Thess. heard the word as it was preached by the Apostle, they willingly received it into their hearts, not as a word coming from him, but from God. The thought is, accordingly, such as favors the connection of *παρ' ἡμῶν* with *ἀκοῆς*.—(c) Alf. holds that no *as* is to be supplied with *λόγον* after *δέξασθε*, and that Paul is not speaking of the Thessalonians' estimate of the word. Lünem. more properly says, that *ὥς* is omitted because the Apostle would not only express what it was in their estimation, but also what it was in fact. But is not the true view of the matter this, that they received it as—what it is in truth—the word of God; *λόγον* being appositional with the objective pronoun (referring to the preceding *λόγον*) which is to be supplied after *δέξασθε*, and thus expressing their estimate of it, and the *καθὼς* clause being added to show that this estimate was in accordance with the fact.—(d) It is not, perhaps, absolutely certain that *ἐνεργεῖσθαι* is always *middle* (never *passive*) in the N. T., but this is probably the usage of the writers. Here, at least, there can be little doubt that the verb is *middle*, and that *ὅς* refers to *λόγος*.—(e) *γάρ* (ver. 14) is evidently explained correctly by Lünem., and *μνηταὶ ἐγενήθητε* carries back the thought to i. 6. In i. 6, however, the imitation is spoken of as an imitating of the Apostle and his companions, and of the Lord; here, of the Christian churches in Judea. In the former passage, also, the idea of meeting tribulation with joy in the Holy Spirit is suggested, while here the matter of persecution only is more distinctly set forth.—(f) That *συμφυλῶν* of ver. 14 is to be understood as referring to Gentiles, is rendered altogether probable

by what Lünem. says. But, as he also intimates, we can hardly account for the severity of the language respecting the Jews in what follows, unless they had had some relation to what had occurred in Thessalonica. So far, therefore, from finding any want of harmony with the account in Acts xvii. in this passage, we may discover, rather, an incidental confirmation of what is there said.—(g) ἐκδιώξάντων is rendered by R. V., Noyes tr., Davidson tr., and others, *drove out*, and this seems to be its meaning in the Greek outside of the N. T. (comp. Thuc. i. 24). Grimm (Lex. N. T.) gives it this meaning in Luke xi. 49, but renders it here by *persequor, calamitatibus premo*. Rob. agrees with Grimm.—(h) The participles in the earlier part of ver. 15 refer to definite past acts (aor.); μὴ ἀρεσκόντων (pres.) and the adjective ἐναντίων denote the permanent condition illustrated by and consequent upon those acts; καὶ νόντων of ver. 16 is probably causal, introduced as proving the declaration contained in the next preceding words. This last participle, however, is not improbably intended to carry with it, also, the idea of that continuous hindering of the preachers of the gospel among the Gentiles, which was the last step in the development of opposition to God and men, making the sin of the Jews finally complete, and opening the door, at last, for the breaking forth upon them of Divine punishment.—(i) The possibilities of signification of ὀργή (ver. 16) (whether *wrath* or *punishment*), and of εἰς τέλος, are such that it is difficult to make any positive assertion respecting the precise shade of meaning belonging to the last clause of the verse. But in view of the aorist tense in ἐφθασε,—of the fact that εἰς τέλος may naturally mean *to the end*, the utmost limit, of the thing spoken of,—and of the fact that the peculiar calamities which might specially be called the divine punishment had not yet been inflicted on the Jews, the explanation given by Lünem. may be regarded as most satisfactorily meeting the demands of the sentence.

#### L. Vv. 17–20.

(a) These verses are immediately connected with those of the third chapter, the new sub-section of the Epistle covering ii. 17–iii. 13. The letter being so largely an expression of friendly feeling, the ordinary introduction of the Pauline Epistles (thanksgiving, etc., for the Christian life and progress of the Church) unites itself closely with, and forms a part of, the first main division, which ends with the close of chap. iii. This division has two principal subdivisions: i. 2–ii. 16, referring to his preaching among them and their reception of his message; ii. 17–iii. 13, relating to his anxiety, in his absence from them, to learn of their well-being (for which purpose he had sent Timothy, that he might bring information concerning them), and his joy and satisfaction at the tidings which Timothy brought.

(b) Ἡμεῖς of ver. 17 is best explained by the general contrast between himself and his companions on the one side, and the Thessalonians on the other, which is manifest throughout the whole of this first portion of the Epistle. This contrast and the emphasis connected with it,—as well as the strong and peculiar expressions ἀπορφανισθέντες—πρὸς καιρὸν ὥρας—οὐ καρδία—ἐσπουδάσαμεν—ἐν πολλῇ ἐπιθυμίᾳ,—belong to the tenderness of the writer's feeling towards the church, and his desire to give utterance to it in the most hearty manner.—(c) Lünem. holds that ἠθελήσαμεν of ver. 18 is used, instead of the corresponding form of βούλεσθαι, as better answering to ἐσπουδάσαμεν, *we endeavored* ("implying that he had taken steps to realize his resolution"),—giving thus to θέλειν the sense of the active will, definite pur-

pose, and to *βοῦλεσθαι*, that of mere wish or inclination. The reverse of this view respecting the two verbs is held by some to be more correct. Comp. on this subject Meyer on Matt. i. 19 and Philem. 13 f., Ell. on 1 Tim. v. 14, Buttm. Lexil. I. p. 26, Grimm (Lex. N. T.) sub verb. *θέλω*, Webster, Syntax and Syn. of the Gr. Test., p. 197 f.—(d) *διότι*, which Lünem., Alf., Ell., and others regard as meaning *on which account*, and thus as nearly equivalent to *διό* (T. R.), is rendered by R. V. *because*. If *ἐσπονδάσαμεν* is to be understood in the sense mentioned above, as it probably should be, and *ἠθέλ.* means *wished* simply, the rendering of R. V. may be regarded with favor. The fact that *διό* follows in iii. 1 also favors this rendering of *διότι*.—(e) The explanation (ver. 19) given by Lünem., or that indicated by W. and H., who arrange the text as follows: *τίς . . . καυχήσενως—ἢ οὐχὶ καὶ ἡμεῖς—ἐμπροσθεν κ.τ.λ.*, is the simplest and best that can be offered. The reference to the *παρουσία* here is to be accounted for in the same way as in i. 10 and elsewhere.—(f) *γάρ* of ver. 20 is best rendered by *for*, as in ordinary cases. It gives the affirmation of the fact as the ground of the answer implied in *ἢ οὐχὶ καὶ ἡμεῖς*



## CHAPTER III.

VER. 1. Elz. has διό. Διότι, found in B, is a mere error of the transcriber, occasioned by the following μηκέτι.—Ver. 2. After τὸν ἀδελφὸν ἡμῶν the *Receptus* has καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν. Defended by Bouman (*Chartae theol.* Lib. I. p. 63 f.) and Reiche. But instead of this, Griesb. Lachm. Tisch. 2 and 7, Alford and Ellicott, after D\* Clar. Germ. Ambrosiast., have correctly received into the text καὶ συνεργὸν τοῦ Θεοῦ, from which all variations are explained. In order to remove the objectionable character which the expression συνεργὸς τοῦ Θεοῦ appeared to have, sometimes τοῦ Θεοῦ was suppressed (so the reading received by Tisch. 1 καὶ συνεργόν, in B, Arm.), at other times συνεργόν was changed into διάκονον (καὶ διάκονον τοῦ Θεοῦ, A 8, 67\*\* 71, *et al.*, Copt. Aeth. Vulg. Bas. Pel. [in textu]; approved by Scholz. and Tisch. 8), from which further grew, by blending with the original wording, διάκονον καὶ συνεργὸν τοῦ Θεοῦ, F G, Boern., and καὶ διάκ. καὶ συνεργὸν τοῦ Θεοῦ in E 17; lastly, there was interpolated καὶ διάκονον καὶ συνεργὸν ἡμῶν (Sahid.), or διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν (Syr. ed. Erp.), or καὶ διάκονον τοῦ Θεοῦ καὶ συνεργόν (87).—Instead of the *Receptus* παρακαλέσαι ὑμᾶς, only παρακαλέσαι is to be read, with Lachm. Tisch. Alford and Ellicott, according to A B D\* F G 8, min. Copt. Sahid. Baschm. Arm. Slav. ant. Vulg. It. Chrys. Theodoret (alic.) Damasc. Ambrosiast. Pelag.—ὑπὲρ τῆς πίστεως] Elz. has περὶ τῆς πίστεως. Against A B D\* E\* F G K 8, 17, 31, *et al.*, Bas. Chrys. Theodoret (alic.).—Ver. 3. Elz. has τῷ μηδένα. But A B D E K L 8, min. plur. edd. Bas. Oecum. have τὸ μηδένα. Correctly accepted by Matth. Lachm. (in the stereotype edition; in his larger edition Lachm. writes τὸ μηδὲν ἀσπίνεσθαι!) Tischendorf, Alford and Ellicott. Preferred also by Reiche. In the place of the misunderstood τό, τῷ of the *Receptus* was put (although this is impossible from grammatical considerations; see notes on passage), or τοῦ (67, 87, *al.*), or ἵνα (F G, 73).—Ver. 7. Elz. has θλίψει καὶ ἀνάγκη. According to the preponderating testimony of A B D E F G 8, min. edd. Syr. utr. Copt. Arm. Vulg. It. Ambrosiast. Pel., to be transposed ἀνάγκη καὶ θλίψει.—Ver. 11. Instead of the *Recept.* Ἰησοῦς Χριστός, A B D\*\* (in D\* Ἰησοῦς is wanting) 8, 3, 17, *et al.*, Aeth. Vulg. ms. Ambr. *al.*, Lachm. Tisch. Alford, Ellicott have Ἰησοῦς, which is to be preferred.—Ver. 12. Elz. has ὁ κύριος. This is wanting in Syr. Erp. Suspected by Mill. Apparently spurious, as in A, 73, *et al.*, ὁ Θεός, and in D\* E\* F G, It. ὁ κύριος Ἰησοῦς is found. If Paul added no subject in ver. 12, but caused the same to be continued from ver. 11, the early insertion of additions as glosses was natural.—Ver. 13. Ἰησοῦ] Elz. has Ἰησοῦ Χριστοῦ. Against it A B D E K 8, 37, 39, *et al.*, Aeth. Germ. Vulg. ms. Damasc. Ambr.—After the *Recept.* ἀγίων αὐτοῦ, A D\* E 8\* min. Copt. Aeth. Vulg. *al.* add ἀμήν. Bracketed by Lachm.; received by Tisch. 8. But ἀμήν was inserted, as an ecclesiastical lection ended with ver. 13.

CONTENTS.—No longer the master of his longing and anxiety for his readers, Paul has sent Timotheus from Athens to them, to exhort them to endurance under persecutions, and to bring him exact information concerning their conduct. Timotheus has just returned, and by his message has comforted and calmed the apostle. He entreats God that he might soon be permitted to reach Thessalonica to assist the church in its remaining deficiencies, and that God might cause the Thessalonians so to abound in Christian excellence, that they may be blameless at the coming of Christ (vv. 1-13).

Vv. 1 ff. are most closely connected with the preceding; <sup>1</sup> it is therefore to be regretted that a new chapter should commence here. On vv. 1-3, comp. the treatise of Rückert alluded to in comment on i. 8.

Ver. 1. Διὼ [On Vv. 1-10, see Note LI. pages 509, 510.] *Therefore, i. e. διὰ τὸ εἶναι ἡμᾶς τὴν ὁξάν ἡμῶν καὶ τὴν χαράν* (ii. 20).—*μηκέτι στέγοντες*] *no longer bearing it, i. e. incapable of mastering our longing for you any longer* (comp. 1 Cor. ix. 12, xiii. 7; Philo, in *Flacc.* p. 974, Opp. Lut. Par. 1640, fol.: *μηκέτι στέγειν δυνάμενοι τὰς ἐνδείας*). So Erasmus, Vorstius, Cornelius a Lapide, Wolf, Pelt, de Wette, only the latter conjoins with the idea of longing, that of anxiety for the Thessalonians, which, indeed, is in accordance with *fact*, but *anticipates the representation*, as the idea of anxiety on the part of the apostle is first added in what *follows*.—*μηκέτι*] is not here instead of *οὐκέτι*, as Rückert thinks, appealing to an *abusus* of the later Greek, which *abusus* we should be cautious in recognizing (see Winer, p. 443 [E. T. 486]), but as spoken from a subjective standpoint: *as those who*, etc. Moreover, to take the participle *στέγοντες* in the sense of *occultantes*, to which Wolf and Baumgarten are inclined: “no longer concealing my longing,” *i. e.* no longer observing a silence concerning it, would be flat, and contrary to the context.—*ἐνδοκίσαμεν*] as well as *ἐπέμψαμεν*, ver. 2, and *ἐπεμψα*, ver. 5, is a simple historical statement of a fact belonging to the past. Grotius and Pelt erroneously take the aorists in the sense of the pluperfect. *ἐνδοκίσαμεν* does not denote a mere *promptam animi inclinationem* (Calvin, Pelt); also not acting gladly (Grotius: *Triste hoc, sed tamen hoc libenter feceramus*), but the freely formed resolution of the will: accordingly *we resolved*. Nicolas Lyrensis, Hunnius, Grotius, Calovius, Turretin, Whitby, Bengel, Michaelis, Wurm,<sup>2</sup> Hofmann, consider Paul and Silas as the subjects of *ἐνδοκίσαμεν*; that *καὶ ἐγώ* (ver. 5), *I also*, is a proof of this, for it contains it itself the reference to a *wider* subject, so that from a *plurality* of the subject in ver. 1, a single individual was, in ver. 5, brought forward. However, this view cannot be the correct one. By the insertion of *ἐγὼ μὲν Παῦλος*, ii. 18, the subject of ii. 17-20 is expressly restricted to Paul himself; and, as chap. iii. is most closely connected with ii. 17-19, the subject here must be the same as there. *ἐνδοκίσαμεν* must therefore, with Calvin, Hem-

<sup>1</sup> Strikingly, Calvin: *Hæc narratio, quæ sequitur, desiderii illius sui fidem facit.*

<sup>2</sup> In the strange interpretation: “We resolved that one of us should go to Thessalo-

nica, accordingly we two remained behind at Athens, and sent Timotheus.” As an analogy to this, the form should be *οἱ περὶ τὸν Παῦλον*. Comp. *Tüb. Zeitschr.* 1833, 1, p. 76.

ming, Estius, Fromond., Koppe, Pelt, Schott, de Wette, Baumgarten-Crusius, Alford, Ellicott, Riggenbach (in J. P. Lange's *Bibelwerk*, Part X., Bielef. 1864), and others, be referred to *Paul only*, to which *καγώ*, ver. 5, is no objection (see below).—*καταλειφθῆναι ἐν Ἀθήναις μόνοι* [LI b.] Zachariae, Koppe, Hug, Hensen, also Wieseler (*Chronologie des apost. Zeitalters*, p. 249) and Alford (*Proleg.* p. 45), understand this of Paul's being left alone at Athens, Timotheus not having been previously there with the apostle. They assume that Timotheus, left behind at Berea (Acts xvii. 14), either at the time of his being left behind, or at some later period, received the direction from the apostle, countermanding the charge given in Acts xvii. 15, that *before* proceeding to Athens, he should return *from Berea* to Thessalonica to strengthen the church there. This view is brought forward from a desire of reconciling our passage with the narrative in the Acts of the Apostles. Acts xvii. 16 informs us only of a *waiting* for Timotheus at Athens, but not of his arrival there; on the contrary, it is stated that Silas and Timotheus did not return from Macedonia until the residence of the apostle at *Corinth* (Acts xviii. 5). But this view does not correspond with the *natural wording* of our passage, as *καταλειφθῆναι*, *to be left behind*, *to remain behind*, evidently presupposes the previous *presence* of Timotheus. We must therefore, with Zanchius, Piscator, Cornelius a Lapide, Beza, Wolf, Benson, Macknight, Eichhorn, Schott, Olshausen, de Wette, Koch, Ellicott, Hofmann, and others, suppose that Timotheus actually came from Berea to Athens, and was sent from it by the apostle to Thessalonica. To this interpretation we appear constrained by *ἐπέμψαμεν*, ver. 2, and *ἐπεμψα*, ver. 5, as hardly anything else can be denoted with these words than a commission given *directly* by Paul to one present.

Ver. 2. Τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τ. εὐαγγ. τοῦ Χριστοῦ] *our brother* (Christian brother) *and fellow-laborer of God in the Gospel of Christ*. The *συν* in *συνεργὸν τοῦ Θεοῦ* refers not to man, but to God, the chief ruler of the church; comp. Meyer on 1 Cor. iii. 9. In this apposition attached to *Τιμόθεον*, Theophylact, Musculus, and most critics (comp. already Chrysostom) discover the design, that Paul wished thereby to indicate what a great sacrifice he put himself to for the sake of the Thessalonians, as he surrendered to them at once his faithful assistant, whom *he himself* so much required, in order that he might minister to *their* wants.<sup>1</sup> Such a view is remote from the apostle. The epithets which he gives to Timotheus are nothing more than a commendation of his apostolic associate, which the apostle felt himself constrained spontaneously to express, on account of the faithfulness and zeal which he displayed for the sake of the gospel; and we are the less to look for any ulterior design, as it was the constant practice of the apostle, when he had occasion specially to mention his faithful associates, to designate them by some honorable appellation.—*ἐν τῷ εὐαγγελίῳ*] Statement of the sphere *in which* he was a *συνεργός*. Comp. Rom. i. 9; Phil. iv. 3.—*εἰς τὸ στήριξαι ὑμᾶς*] not that we (the senders)

<sup>1</sup> Thus also Hofmann, only he finds the reason of the honorable appellation in this: "that the Christians of Thessalonica who

longed for the apostle himself might be tempted to undervalue this mission of a subordinate associate!"



might (by the instrumentality of Timotheus) strengthen you (Cornelius a Lapide, Grotius), but that *he* (Timotheus) might strengthen you. But erroneously (comp. already Chrysostom) Oecumenius, whom Theophylact, Estius, Luc. Osiander, Fromond., Nat. Alexander, Macknight, and others follow: ὡς σαλευομένοις, ἐφ' οἷς ἦν ὁ διδάσκαλος ἐν πειρασμοῖς· μέγας γὰρ ὄντως θόρυβος τοῖς μαθηταῖς τὸ εἶναι τὸν διδάσκαλον ἐν πειρασμοῖς.—Grotius and others understand παρακαλεῖσαι in the sense of to comfort. More correctly (on account of ver. 3), it is to be taken in the meaning of to *exhort* or *encourage*. Schott erroneously unites both ideas. Also, arbitrarily separating the words, Olshausen refers στηριζαῖ to patience in persecution, and παρακαλεῖσαι to growth in faith.—ἐπὶ τῆς πίστεως ὑμῶν] not equivalent to περὶ τῆς πίστεως ὑμῶν (de Wette and others), as if it were a mere statement of the object, but: *for the good* of your faith *i. e.* in order that you might preserve it.<sup>1</sup>

Ver. 3. Σαίνειν] related to σείειν,—only here in the N. T.,—means, to shake, to swing hither and thither. It is used specially of dogs who wag their tails (comp. Hom. *Od.* xvi. 4 ff., x. 217; Arist. *Eq.* 1031), from which the wider acceptance of fawning or caressing is derived. Then the verb stands generally for any act of shaking, passing from the sphere of sense to that of mind.<sup>2</sup> Thus here σαίνεισθαι denotes a being disquieted, becoming wavering in the faith. Chrysostom correctly explains it by θορυβεῖσθαι καὶ παύτεσθαι. With unnecessary harshness Faber Stapulensis, to whom also Beza (adblandiri, adversariis videlicet evangelii) is inclined, Elsner, *Observ. sacr.* II. p. 275 f., Wolf, and Tittmann, *de synonym.* in *N. T.* p. 189, think to preserve the meaning *fawning* (and alluring), giving the sense: that they should not permit themselves, by “adulationes et illicitamenta carnis” (Faber Stapulensis), to apostatize from Christianity, and relapse into heathenism or Judaism. Also Rückert, whom Koch follows, adopts this view, as he will not acknowledge the meaning θορυβεῖσθαι in the verb: he thinks, rather, that from the meaning to *fawn*, the meaning *blanditiis corrumpi* in the passive is formed; and from that, in consequence of the toning down of the meaning, the general idea of *corrumpi* arose. Hofmann explains σαίνειν directly by to *delude*, a meaning which the word never has.—ἐν ταῖς θλίψεσιν ταύταις] in these afflictions. ἐν is purely temporal, not instrumental, although, in regard to the subject in hand, it cannot be doubted that it was the the θλίψεις to whose influence the possibility of a σαίνεισθαι is attributed. ταύταις is δεικτικῶς, *indicative*, denoting the afflictions which both the Thessalonians and Paul (so Calixtus, Platt, Schott, and others; Oecumenius, Theophylact, Estius, Osiander, Nat. Alexander, Benson, Macknight, erroneously refer the θλίψεις to Paul *only*) have just experienced, and which are here considered as belonging to the present, since a renewed outbreak of them was every instant to be feared. The first part of ver. 3, accordingly, contains the warning not to suffer them-

<sup>1</sup> That Calvin here speaks of a fides Pauli ubique adversus Satanam et mundum victrix, is because, in the oldest Greek editions of the N. T., πίστεως ἡμῶν was put in place of πίστεως ὑμῶν.

<sup>2</sup> Comp. Diog. Laert. viii. 41: οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἐδάκρυν τε καὶ ψμοζον.—Sophoc. *Antig.* 1214: παῖδός με σαίνει φθόγγος (Other proofs in Wetstein).

selves to apostatize from the faith in Christ in the time of trouble and of need.—But it is asked how ver. 3 is to be connected with the preceding. Those who read, with the *Receptus*, τῷ μηδένα σαίνεισθαι (see critical note), regard τῷ as the Dativus commodi, which, as the Hebrew ל placed before an infinitive, serves for the statement of the object; thus τῷ would be equivalent to εἰς τό (Grotius, Turretin, Benson, Koppe, Pelt, Olshausen). But τῷ with the infinitive is used exclusively to denote the *reason* or the *inducing cause*, never to denote the *design*; comp. 2 Cor. ii. 12, and Winer, p. 308 [E. T. 328]. Rückert, indeed, retaining this grammatical use of τῷ, makes it denote: “*unde nascituram τὴν παράκλησιν speraverat, quum Timotheum misit, apostolus;*” and although he does not decide positively, prefers the reading τῷ, in order that he may find expressed therein a two-fold object in sending Timotheus, in conformity with the longing of the apostle previously stated: (1) in respect to the *readers*, and (2) in respect to *himself*. Timotheus, Paul intends to say, is sent “*fratres ut firmaret, sibi ut afferret ex bona illorum conditione solatium.*” But this interpretation is simply impossible, as, in referring παρακαλέσαι to the *apostle*, it would be indispensably necessary, on account of the preceding ὑμᾶς, to subjoin ἡμᾶς. Accordingly, even from *internal* reasons, criticism requires us to read τὸ μηδένα σαίνεισθαι. But here, also, a different view is conceivable:—(1) We might, with Matthaei, supply a second εἰς to τὸ μηδένα σαίνεισθαι from the preceding εἰς τὸ στήριζαι. But in this case we cannot understand why the second εἰς has been suppressed by Paul, as elsewhere he does not avoid the repetition of the form εἰς τό; comp. e. g. Rom. iv. 11. Or (2) with Schott, Koch, and Bisping, we might take τὸ μηδένα σαίνεισθαι as an absolute accusative, in the sense of *quod attinet ad*. But, considering the rarity of this construction, and the misuse which is practised with its assumption (comp. Bernhardt, *Syntax*, p. 132 f.; also Phil. iv. 10, on which Schott founds, is no analogy, as there τὸ ὑπὲρ ἐμοῦ φρονεῖν is the usual objective accusative to ἀνεθάλπει, used *transitively*), this shift should only be resorted to when no other expedient presents itself. (3) Winer, 5th ed. p. 375 whom de Wette, Reiche, Ellicott, Buttmann, *Gramm. des neutestam. Sprachgebrauchs*, p. 226 [E. T. 263 f.], Hofmann, and Riggenbach follow, makes τὸ μηδένα σαίνεισθαι dependent on παρακαλέσαι, and considers it as a further explanation of ὑπὲρ τῆς πίστεως, namely, *to exhort that none should become wavering*. [LI c.] But if τὸ μηδένα σαίνεισθαι depended on παρακαλέσαι, then παρακαλεῖν, in the sense of *to exhort*, would be construed with the simple accusative of the thing, an assumption the possibility of which is to be absolutely denied. (The passages on which Reiche supports the opposite view are without force. In Luke iii. 18 both accusatives are not governed by παρακαλῶν, but, in agreement with Acts xiii. 32, by εὐηγγελίζετο; in 1 Tim. vi. 2, ταῦτα depends on δίδασκε, and καὶ παρακάλει is annexed only in a loose manner to ταῦτα δίδασκε; so also in Tit. ii. 15 ταῦτα belongs only to ζάλει, but not also to the following verbs; further, in Mark v. 23 πολλά does not depend on παρακαλεῖ, but is the adverbial *much*, *very*; lastly, Mark v. 17 and Acts viii. 31 are not analogous, as there παρακαλεῖν is put with the accusative of the person, to which a simple

infinitive, but not an infinitive with the article τὸ, follows.) Besides, if τὸ μὴδὲνα σαίν. were a further explanation or exegesis of ἐπὶ τῇ πίστει ὑμῶν, then not the accusative τὸ μὴδὲνα σαίνεσθαι would have been put, but the genitive τῶν μὴδὲνα σαίν., in agreement with ἐπὶ τῇ πίστει ὑμῶν. Accordingly, this interpretation is also to be rejected. There consequently remains only (4) to consider τὸ μὴδὲνα σαίνεσθαι ἐν ταῖς θλ. ταύταις as an apposition to the whole preceding sentence εἰς τὸ στηριξάμενοι ὑμῶν καὶ παρακαλεῖσθαι ἐπὶ τῇ πίστει ὑμῶν, so that τὸ μὴδὲνα σαίν. serves only to repeat the same thought which was before positively expressed in a negative but better defined form; thus, instead of τὸ, τὸντέστι might have been written. Thus the sense is: *to strengthen you and to exhort you on behalf of your faith—that is, that no one may be shaken in these troubles*; or, *to strengthen and exhort you on account of your faith, particularly on one point, which is contained in one requirement: that no one may be shaken, etc.*<sup>1</sup> Accordingly, τὸ μὴδὲνα σαίνεσθαι certainly depends on the preceding εἰς; but our interpretation is entirely different from that adduced in (1), as no second εἰς can be inserted before τὸ μὴδὲνα σαίνεσθαι without injuring the indissoluble unity which combines τὸ μὴδὲνα σαίν. κ.τ.λ. with what precedes.—αὐτοὶ γὰρ οἶδ. . . . καὶ οἶδατε, ver. 4, is not, with Moldenhauer, Griesbach, Vater, Flatt, to be included in a parenthesis, as διὰ τοῦτο, ver. 5, is connected with what directly precedes.—γάρ] proves the legitimacy of the demand μὴδὲνα σαίνεσθαι.—οἶδατε] ver. 4, explains whence they knew it,—namely, partly from previous definite intimations of the apostle, and partly from their own experience. Contrary to the text, Theodoret: from the previous intimation of Christ.—ὅτι εἰς τοῦτο κείμεθα] *that we were appointed thereto*. Comp. Phil. i. 17; Luke ii. 34. εἰς τοῦτο, i. e. not εἰς τὸ μὴδὲνα σαίνεσθαι, but εἰς τὸ θλίβεσθαι (comp. ver. 4), in connection with θλίψεσιν. Moreover, κείμεθα refers not only to Paul (Oecumenius, Estius, Osiander, and others), or to Paul and his companions (Hofmann), nor also to Paul and the Thessalonians (Koppe), but to Christians in general.

Ver. 4. Reason of αὐτοὶ γὰρ οἶδατε.—πρὸς ὑμᾶς] The accusative, as in Gal. i. 18, ii. 5; 1 Cor. xvi. 7, etc.—Also μέλλομεν is neither to be restricted to Paul (Oecumenius, Estius, Osiander, Nat. Alexander, Macknight), nor to Paul and his companions (Hofmann), nor to Paul and the Thessalonians (Grotius, Koppe); but, as κείμεθα, ver. 3, to be taken generally: we Christians in general. Μέλλομεν θλίβεσθαι, however, is distinguished from the simple future—it characterizes the sufferings as inevitable, as predetermined in the counsels of God.—οἶδατε] from your own experience. Baumgarten-Crusius incorrectly refers it to προελέγομεν.

<sup>1</sup> Alford accedes to this interpretation. Bouman (*Chartae theolog.* I. p. 79 ff.) assumes a middle position between this view and that adopted by Winer, de Wette, and Reiche: Ego . . . ita de Wettium sequor ac Winerum, ut μὴδὲνα σαίνεσθαι cum proxime praecedente Infinitivo παρακαλεῖσθαι connectendum existimem. Verum toto tertiae hujus sectionis dicto: μὴδὲνα . . . κείμεθα, illius, quam Timo-

thei ministerio ad Thessalonicenses perferendam curabat Apostolus, παρακλήσεως praeceptum argumentum ac summa contineri mihi videtur. Cujus rei, ni fallor, indicium est dictumque adeo acuit et a caeteris distinguit praemissus ille articulus τὸ. Quem ibi ponere Graecos, ubi nos signa citationis vulgo notum est. Veluti postmodum, chap. iv. 1: τὸ πῶς δεῖ κ.τ.λ.



Ver. 5. Διὰ τοῦτο] *on this account, i. e. on account of the actual commencement of trouble.* But, incorrectly, Fromond.: *ne tribulationibus meis turbaremini.*—The *καί* in *καγὼ* does not belong to the whole sentence: “therefore also, no longer forbearing, I sent” (de Wette, Koch, Bisping), for then *διὰ καὶ τοῦτο* would have been written (the passages adduced by de Wette to the contrary do not prove what is designed); rather *καί* impressively gives prominence to the *person* of the *ἐγώ*: *therefore I also.* Thus a relation must be contained in it to *other persons.* Schott, whom Olsh. and Ell. follow, supposes these other the Thessalonians, finding the thought expressed: “as *ye*, in consequence of the troubles which befell me, were anxious for *me*, so I *also* could no longer bear to be without information concerning *you.*” But, according to the connection (*καὶ ἐγένετο καὶ οἰδατε*, ver. 4), a relation must be contained in *καγὼ* to others, of whom, as of Paul, a *μηκέτι στέγειν* in respect of the Thessalonians is asserted.<sup>1</sup> These others are the Christian circle with the apostle in Athens (Acts xvii. 34), including Timotheus sent from it to Thessalonica. Events such as befell the Thessalonians must have awakened lively sympathy in *every* Christian who heard of them. Entirely perverted is the view of Hofmann, who takes the singular, ver. 5, as a contrast to the plural, ver. 1. In ver. 5 only Paul is spoken of, whereas in ver. 1 Paul and Silvanus are referred to. He accordingly infers, that besides Timotheus, sent by Paul and Silvanus jointly to Thessalonica, there was another sent specially by Paul. After Timotheus was on his journey to strengthen the Thessalonian Church against the persecution which had broken out upon them, Paul, at a time when Silvanus was also absent, sent a second, this time for his own sake; his own troubled condition making the want of news from Thessalonica insupportable, lest perhaps the fruit of his labors among them might be entirely lost. Yet before the return of this unknown messenger Silvanus and also Timotheus had rejoined the apostle!—*εἰς τὸ γινῶναι*] *in order to learn*, belongs to the subject of the verb *ἐπεμψα*; thus: “in order that I, the sender, might learn;” not; in order that he (Timotheus) might learn (Pelt, Olshausen, and others).—*τὴν πίστιν ὑμῶν*] *your faith, i. e. how it is with it, how it stands.*—*μήπως*] [LI d.] depends on *γινῶναι*, not on *ἐπεμψα*, and is the introductory particle of an indirect question: *whether perhaps the tempter has tempted you.* So Wahl, Schott, and de Wette; also Bouman, *Chartae theolog.* I. p. 80. Without reason, Beza, Grotius, Turretin, Benson, Koppe, Flatt, Pelt, Winer, p. 470 [E. T. 505], supply *φοβούμενος* before *μήπως*: “filled with anxiety lest the tempter should have tempted you.”—*ὁ πειράζων*] another expression for *ὁ σατανᾶς*, ii. 18. Comp. Matt. iv. 3.—*εἰς κενόν*] see Meyer on Gal. ii. 2.—*ἐπείρασεν . . . γένηται*] correctly, Schott: *ut cognoscerem, quomodo se haberet persuasio vestra, num forte tentator vos tentaverit, adeo ut (quod*

<sup>1</sup> It might otherwise be assumed that Paul here anticipates what he first, in ver. 6, observes of the Thessalonians, namely, that *they also* had a longing for him; and thus *καγὼ*, which belongs to *μηκέτι στέγων*, not to

*ἐπεμψα*, is explained. But this is an expedient which is artificial, and is to be rejected because *μηκέτι στέγειν*, ver. 5, and *ἐπιποθεῖν*, ver. 6, are not co-extensive ideas.

deus avertat!) labor meus irritus fieri possit. The aorist indicative refers to a fact which possibly may have already happened; but the conjunctive γένηται refers to a fact which belongs to the future, and is conceived as a consequence of the first fact. Fritzsche (*Opusc. Fritschiorum*, p. 176), to whom de Wette and Koch adhere, explains it: ut . . . cognoscerem, an forte Satanas vos tentasset et ne forte labores mei irriti essent. He thus takes μήπως in the first clause as an interrogative particle, and in the second clause as an expression of fear; an explanation which Winer rightly designates as harsh.—Moreover, incorrectly, Whithy, Macknight, Baumgarten-Crusius: in ἐπεισεν is implied “tempted with success,” “seduced.” The idea of seduction exists only by the addition of εἰς κενὸν γένηται.

Ver. 6. Ἄρτι δέ] [LI c.] but now, belongs not to ἐλθόντος (Grotius, Pelt, Schott, Alford, Ewald, Ellicott, Hofmann, Riggenbach), but is to be separated from it by a comma, and belongs to παρεκλήθημεν, ver. 7. For (1) not the mission of Timotheus and his return, but the mission and the consolation obtained from his return, is the main point on which it depends; (2) If Paul would connect ἄρτι δὲ ἐλθόντος, διὰ τοῦτο would scarcely be inserted in ver. 7 for the recapitulation of ver. 6; (3) ἄρτι δέ emphatically opposes the present to the past, to ἐπεμψα (ver. 5); but ἄρτι would be flat if we referred it to ἐλθόντος, and that whether it was to be understood in its temporal or in its logical sense; (4) Lastly, we would expect παρακεκλήμεθα (which certainly is found in A and some minusculi), but not παρεκλήθημεν, in ver. 7.—ἐλθόντος κ.τ.λ.] not after, but because; διὰ τοῦτο requires this. The joyful message which Timotheus brought<sup>1</sup> refers (1) to the Christian condition of the Thessalonian Church generally (τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν), and (2) to the personal relation of the Thessalonians to the apostle (καὶ ὅτι ἐχετε κ.τ.λ.).<sup>2</sup>—καὶ ὅτι ἐχετε μνησίαν ὑμῶν ἀγαθὴν] and that ye have us in good remembrance. Arbitrarily Grotius: Est μεμνημία, nam per memoriam intelligit mentionem, et bonam intelligit, in bonam partem, i. e. honorificam. For then ποιεῖσθαι must be put instead of ἔχειν.—πάντοτε] belongs to the foregoing, not, as Koch and Hofmann suppose, to what follows.—ἐπιποθοῦντες] Comp. Rom. i. 11; Phil. i. 8, ii. 26; 2 Cor. ix. 14.—Strikingly Musculus (also Bengel): Non modo amoris hoc erat indicium, sed et bonae conscientiae. The compound verb, however, makes prominent the direction, not the intensity, of ποθεῖν. Comp. Fritzsche on Rom. i. 11.—καθάπερ καὶ ἡμεῖς ὑμᾶς] se. ἰδεῖν ἐπιποθοῦμεν.

Ver. 7. Διὰ τοῦτο] is added in consequence of the preceding long participial sentence, and as its recapitulation. But Paul says διὰ τοῦτο, not διὰ ταῦτα, as we would naturally expect, because he here regards the joyful message of Timotheus as a whole or in its unity, but does not think on

<sup>1</sup>Chrysostom: ‘Ὁρᾷ τὴν περιχάρεϊαν Παύλου; οὐκ εἶπεν ἀπαγγεῖλαι τοῦ ἀλλ’ εὐαγγελισαμένου τοσοῦτον ἀγαθὸν ἡγήτο τὴν ἐκείνων βεβαίωσιν καὶ τὴν ἀγάπην. Comp. also Luke i. 19, and Lobeck, ad Phrym. p. 266 ff.

<sup>2</sup>Theodore: Ἀηλοὶ ἡ μὲν πίστις τῆς εὐσε-

βείας τὸ βέβαιον' ἡ δὲ ἀγάπη τὴν πρακτικὴν ἀρετὴν' ἡ δὲ τοῦ διδασκάλου μνήμη καὶ ὁ περὶ αὐτὸν πόθος μαρτυρεῖ τῇ περὶ τὴν διδασκαλίαν στοργῇ. Hammond incorrectly understands ἀγάπην of love to God.

the separate points enumerated above.—*παρεκλήθημεν*] the aorist, in connection with *ἄρτι*, ver. 6, proves that this Epistle was composed immediately after the return of Timotheus.—*ἐφ' ὑμῖν*] in reference to you (comp. 2 Cor. vii. 7), is not superfluous on account of the following *διὰ τῆς ὑμῶν πίστεως* (Koppe, Pelt), but puts the personal object first in regard to whom the consolation of the apostle occurred, whilst *διὰ τῆς ὑμῶν πίστεως* brings in afterwards the actual circumstances, *by which* the consolation was called forth.<sup>1</sup>—*ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν*]. *on* (or *in*) *all our necessity and tribulation*. *ἐπὶ* is not a causal, but a temporal statement. Comp. 2 Cor. vii. 4; Winer, p. 367 [E. T. 392]. Erroneously Schott, in *every* necessity and tribulation which we endure; this would be expressed by *ἐπὶ πάσῃ ἀνάγκῃ κ.τ.λ.* (without an article). By *θλίψις* Schott understands the tribulation caused by the Corinthian adversaries of the apostle; and by *ἀνάγκη*, either sickness or (so also Macknight) pecuniary indigence, combined with hard labor; whilst Bouman (*Chartae theolog.* I. p. 80) considers “*ἀνάγκην* vocabulum generale esse, quod nullum non calamitatum genus contineat; *θλίψιν* de *oppressionibus singulatim* dici ac *persecutionibus*, quibus Christianos vel Ethnici vexarent vel Judaei.” These special determinations or limitations are certainly precarious; still so much is certain, that *ἀνάγκη* and *θλίψις* cannot here be interpreted, with de Wette and Koch, of care and anxiety, but are to be understood of *external necessity and tribulation*. For the care and anxiety of the apostle could only, according to the context, refer to the Thessalonians, and must have been *removed* by the message of Timotheus. But *ἐπὶ* imports that the *ἀνάγκη* and *θλίψις* of the apostle *continued* in spite of the glad message of Timotheus; on the other hand, by reason of it they were no longer esteemed or felt by the apostle as an evil (comp. ver. 8). For the thought can only be: We were comforted *during*, or *in spite of*, the heavy burden of necessity and tribulation which *weighs upon us*, consequently still rests upon us. With this interpretation what follows in ver. 8 must suitably agree.

Ver. 8. Paul considers the *ἀνάγκη* and *θλίψις* which lay upon him as a *θάνατος*, but he does not *feel* this evil; the *θάνατος* is converted to him into *ζωή*, when he learns how the churches which he had founded cleave to the Lord. External matters are, in general, indifferent to the apostle, provided he reaches his life-aim, to lead souls to Christ; every success in reference to this imparts strength and fullness of life to him.—*νῦν*] is not to be understood in contrast to the pre-Christian life of the apostle, when his thought and aim were entirely different; whereby a thought entirely foreign to the context would be introduced. The force of *νῦν* as an adverb of time, *at present*, is not to be too greatly pressed (Marloratus: Sub adverbio *nunc* repetit, quod prius dixerat, se afflictione et necessitate graviter fuisse oppressum), but has here (on account of *ἐὰν*) a causal reference; *now*, serving as an introduction to what follows: *ἐὰν ὑμεῖς στήκετε ἐν*

<sup>1</sup> The opinion of Hofmann, that *διὰ τῆς ὑμῶν πίστεως* is to be combined with *ὅτι νῦν ζῶμεν*, ver. 8, whilst with the emphasis on *ὑμῶν* it

must be translated: “because it is your faith by which we now live,” is so monstrous that it requires no refutation.



κυρίῳ.<sup>1</sup> ζῶμεν] [LI f.] not to be referred, with Chrysostom, to the future, eternal life, nor weakened to "we are happy" (Pelt and others), or "satisfied" (Grotius, Moldenhauer), but the meaning is: For now we live, *i. e.* we are in full strength and freshness of life, we do not feel the sorrows and tribulations which the outer world prepares for us.—*εἰὰν ὑμεῖς στήκητε ἐν κυρίῳ*] *when, or so soon as ye stand fast in the Lord*, hold fast to His fellowship.—*ὑμεῖς*] applies specially to the Thessalonians what holds good of Christians generally.—*εἰὰν*] makes the fact of the steadfastness of the readers appear as a *well-grounded* supposition.<sup>2</sup> But the hypothetical form of the sentence includes, indirectly, *the exhortation* to hold fast to the Lord for the future.

Ver. 9. Reason of ζῶμεν, ver. 8; γάρ, consequently, is not "mera particula transeundi" (Koppe, Pelt). In a truly monstrous construction, Hofmann, with a renunciation of all exegetical tact, pulls to pieces the simple and clear structure of the words, taking τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν (ver. 9) as a parenthetic clause, the object of which is to give beforehand the reason of δέόμενοι (ver. 10), referring ἐπὶ πάσῃ τῇ χαρᾷ, ἣ χαίρομεν δὲ ὑμᾶς το δέόμενοι "as a statement of what he joined to his request;" considering δέόμενοι, which is "a participle of the imperfect," as an *apodosis*, which, passing over the parenthesis, is annexed to παρεκλήθημεν (ver. 7), and to which διὰ τῆς ὑμῶν πίστεως ὅτι νῦν ζῶμεν (vv. 7, 8) forms the *protasis*!—τίνα γὰρ εὐχαριστίαν κ.τ.λ.] *for what thanks can we give in return to God on behalf of you for all the joy we feel for your sakes before our God?* *i. e.*, What expression of thanks can be sufficiently great to be an equivalent for the fullness and super-abundance of our joy? Theophylact: Τοσαύτη, οἷσιν, ἣ δὲ ὑμᾶς χαρά, ὅτι οὐδὲ εὐχαριστῆσαι τῷ Θεῷ κατ' ἀξίαν δυνάμεθα ὑπὲρ ὑμῶν. God has brought about and arranged this joy by His higher guidance; therefore to Him belongs the thanks; therefore is this thanks a *return* for the proof of His grace (ἀνταποδοῦναι).—πάσα ἡ χαρά] cannot denote joy of every kind; accordingly, cannot indicate the multiplicity of objects which the joy for the Thessalonians has (which Schott thinks possible). It means, as the article added requires, the *whole* joy—joy in its sum total. See Winer, p. 105 [E. T. 110]. A joy in its totality is certainly the greatest conceivable joy; so that it may be said that πάσα ἡ χαρά denotes *laetitia maxima* (Flatt, Pelt, Schott).—ἣ χαίρομεν] by attraction instead of ἡν χαίρομεν; comp. Matt. ii. 10.—ἐμπροσθεν τοῦ Θεοῦ ὑμῶν] belongs not to the following (Ewald, Hofmann), but to the preceding; but not to χαρᾷ (Koppe, Pelt, Bloomfield), but to χαίρομεν. The addition serves to bring forward the *purity* of this joy, to which nothing earthly cleaves. Erroneously Occumenius and Bloomfield: "Paul would think on God as the *Author* of the joy."—On ἡμῶν, comp. on ii. 2.

Ver. 10. Δέόμενοι [LI g.] is not used absolutely instead of δέομεθα or ἐσμέν δέόμενοι, which Cornelius a Lapide and Baumgarten-Crusius assume, and Flatt thinks possible, but neither is it to be united with χαίρομεν

<sup>1</sup> Comp. Kühner, II. p. 385; Hartung, *Par-tikell.* II. p. 25.

<sup>2</sup> See Schmalfeld, *Syntax des Griech. Ver-bums*, p. 201.

(Schott, de Wette, Koch, Riggenbach), but belongs to the *main thought* τίνα . . . ἀνταποδοῦναι, and assigns the reason for it by the fervent *longing* for the readers, and *anxiety* for their Christian character: *What sufficient thanks are we able to give to God for our joy over you, as we* (cleaving to you with such paternal love that we), *without ceasing, pray to see you again, and complete the defects of your faith?*—νεκτός] See on ii. 9. Erroneously Fromond.: it is placed first, quia nocte praecipue propter solitudinem et silentium sancti se orationi dare solent.—The accumulation of expressions νεκτός καὶ ἡμέρας ὑπερεκπερισσοῦ, is the natural outflow of the strength of his feeling; comp. Phil. i. 23.—ὑπερεκπερισσοῦ] *above measure*, is found only in v. 13, Eph. iii. 20, and Theodoton, *ad Daniel*. iii. 22. Erroneously—because grammatically impossible—Clericus insists on referring it by means of a *trajection* not to δεόμενοι, but to ἰδεῖν, defending his opinion on the ground that ὑπερεκπερ. denotes something not strictly necessary, whereas prayer is a duty, a necessity: orantes ut videamus vultum vestrum, quasi cumulum laetitiae nostrae. Non satis erat Paulo scire Thessalonicensis constanter evangelio adhaerere, quamvis summam laetitiam ex eo nuntio perciperit, volebat ὑπερεκπερισσοῦ, *ex abundanti*, eos videre.—εἰς τὸ κ.τ.λ.] the design of δεόμενοι: praying to this end, in order by means of prayer (by the answer to it) to attain the ἰδεῖν and καταρτίσαι.—καταρτίζειν] is to place in the condition of perfectness, of completeness. Thus καταρτίζειν τὰ ὑστερήματα τῆς πίστεως signifies: *to render complete the defects of faith*, that is, *in order to make perfect that which is wanting in faith* (Theodoret: τὰ ἐλλείποντα πληρῶσαι). By this ὑστερήματα τῆς πίστεως Paul understands partly defects of faith as regards insight (particularly in respect of the impending advent; comp. iv. 13 ff); partly defects of faith as regards its practical verification in the Christian life (comp. iv. 1 ff.). It follows, moreover, from καταρτίσαι τὰ ὑστερήματα, with what inconsiderate arbitrariness Baur misuses even this passage in support of his assertion that the Thessalonian church had already existed for a long time.

Ver. 11. [On vv. 11–13, see Note LII. pages 510, 511.] Αὐτός] is not a general introductory subject to which the special designations are annexed as an apposition: “but He, God our Father,” etc. (Luther, de Wette, Hofmann, Riggenbach. According to de Wette, whom Koch and Bisping follow, αὐτός serves for bringing forward the contrast with the *petitioner*). But the whole designation of the subject Αὐτός . . . Ἰησοῦς is most closely connected: *But God Himself, our Father and our Lord Jesus*. It has its contrast in reference to κατευθύνει τὴν ὁδόν. Paul thinks on a κατευθύνει τὴν ὁδόν, both on *his* (man’s) side and on the side of *God*. The first does not conduct certainly to the end, as in reference to it the power of ἐγκόπτειν is given to the devil (comp. ii. 18). Only when the κατευθύνει is undertaken by *God Himself* and *Christ* is its success assured, for then the hindrances of the devil are without power. Thus Paul contrasts simply and naturally God and Christ to himself.—ἡμῶν] may be referred both to Θεός and to πατήρ (Hofmann, Riggenbach), so that God is called our (the Christians’) *God* and our *Father*: but it is best to restrict it to πατήρ, so that God is first considered in His existence as God simply, and then afterwards in refer-

ence to us as our Father.—καὶ ὁ κέρμις ἡμῶν Ἰησοῦς] [LII b.] This addition (comp. 2 Thess. ii. 16, 17), particularly with the following κατευθῆναι, which is to be understood as the third person singular optative aorist, not as the infinitive (see Winer, ed. 5, p. 383), might appear strange. But, according to the Pauline view (comp. Usteri, *Lehrbegr.* p. 301), Christ, exalted to the right hand of the Father, takes part in the government of the world, and orders everything for the promotion of His kingdom. And, inasmuch as His will is not different from the will of God, but identical with it, the verb in the singular is suitable.—κατευθῆναι] *make straight, plain*, so in order that it can be trod. Without a figure: may cause it to be realized.—πρὸς ἡμᾶς] belongs not to τὴν ὁδὸν ἡμῶν, but to κατευθῆναι.

Ver. 12. To the wish as regards *himself*, Paul adds a further wish as regards his *readers*.—ἡμᾶς δὲ] Bengel puts it well: sive nos veniemus, sive minus.—If ὁ κέρμις (see critical note) is genuine, it may grammatically refer either to God or to Christ (although the latter is the more usual); also ἐμπροσθεν τοῦ Θεοῦ, ver. 13, instead of αὐτοῦ, is no objection to the reference to God, as the repetition of the name in full shortly after its mention is not rare; comp. ii. 2; Eph. iv. 12, 16; Winer, p. 136 [E. T. 144].—The *optatives* (not infinitives, as Bretschneider thinks, who without justification supplies δὲν ἡμῶν) πλεονάσαι and περισσεύσαι are in a *transitive* sense: *but the Lord make you to become rich and abound in love*. On πλεονάζειν, comp. LXX. Num. xxvi. 54; Ps. lxxi. 21; on περισσεύειν, comp. Eph. i. 8; 2 Cor. ix. 8, etc. Erroneously Theodoret, whom Cornelius a Lapide follows, takes πλεονάσαι by itself, of the *external increase* of the church: *εὐχεται ποιεῖν αὐτοὺς καὶ τῷ ἀριθμῷ πλεονάσαι καὶ τῇ ἀγάπῃ περισσεύσαι, τουτέστι τελείαν αὐτὴν κτῆσασθαι, ὥστε μηδὲν ἐλλείπειν αὐτῇ*. So also Olshausen and Koch erroneously distinguish πλεονάζειν and περισσεύειν as *cause* and *effect*: *to increase*, and arising from this increase, *abundance*. Similarly Fromond, as *extensio* and *intensio* charitatis,—εἰς ἀλλήλους] towards fellow-Christians.—εἰς πάντας] is not an *explication* of εἰς ἀλλήλους: *erga vos invicem et quidem omnes*, which Koppe thinks possible, but means toward *all men* generally. Estius: etiam infideles et vestrae salutis inimicos. Theodoret, without reason, limits it to fellow-Christians of all places; whilst he interprets εἰς ἀλλήλους of fellow-Christians in Thessalonica.—καθάπερ καὶ ἡμεῖς εἰς ἡμᾶς] *sc. τῇ ἀγάπῃ πλεονάζομεν καὶ περισσεύομεν, as we also are rich in love and abound towards you*. Only this completion of the ellipsis corresponds to the context, and the objection to it, that πλεονάζειν and περισσεύειν is used first in a transitive and then in an intransitive sense, is of no force, as the passage of the one into the other here is so insensible and easy, that no reader could take objection to it. Arbitrary are the completions of Calvin: *affecti sumus*; Nösselt: *animati sumus*; Baumgarten-Crusius: *ἐχομεν* (?); Pelt and Schott: *πολλὴν ἀγάπην ἔχομεν*; Wolf (and so essentially already Musculus): *περισσεύσαι, abundare nos in vos faciat*; in which latter case the accusative ἡμεῖς (as certainly Laurent, *Neutestam. Studien*, Gotha 1866, p.

<sup>1</sup> Entirely *aviso*, busly, Piscator begins with this verse the second or exhortative portion of the Epistle.



188, actually reads, but without justification) must be put in place of the nominative *ἡμεῖς*. Also, supplying the simple copula *sumus* (Grotius) is to be rejected, which would suppose a form of speech entirely un-Grecian. Correctly, according to the sense, Theophylact: *ἔχετε γὰρ μέτρον καὶ παράδειγμα τῆς ἀγάπης ἡμᾶς*.

Ver. 13. The final aim is derived from the wish, ver. 12, because love is the fulfilling of the law (Rom. xiii. 10), and the band of perfection (Col. iii. 14).—*εἰς τὸ στηρίζαι* [LII c, d.] not so that (Pelt, Baumgarten-Crusius); also, not so much as *καὶ στηρίζαι* (Koppe), by which the words would only annex a new wish to the preceding. It is designed to introduce a *maius*, a greater, specifying the higher or final aim to which *πλεονάζειν* and *περισσεύειν* are to conduct. But the subject in *στηρίζαι* is not τὴν ἀγάπην (Oecumenius), but τὸν κύριον (which, however, is not, with Theophylact and Schrader, to be converted into the idea τὸ πνεῦμα), or, with the contingent spuriousness of ὁ κύριος in ver. 12: God and Christ, ver. 11.—*στηρίζαι* denotes *confirming, strengthening generally*, not confirming in the faith (Flatt, Pelt), against which is the context.—*τὰς καρδίας*] Chrysostom: *οὐκ εἶπεν ὑμᾶς στηρίζαι, ἀλλὰ τὰς καρδίας ὑμῶν. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί.—ἀμέμπτους*] proleptic: *so that you will be blameless*. Comp. 1 Cor. i. 8; Phil. iii. 21 (according to the correct reading); Winer, p. 579 [E. T. 624]; Kühner, II. p. 121.—*ἐν ἀγιοσύνῃ*] belongs not to *στηρίζαι*, but to *ἀμέμπτους*, specifying the *sphere* in which the blamelessness is to be shown. The expression denotes the condition of holiness, comp. Rom. i. 4; 2 Cor. vii. 1; erroneously Koppe: alias *ἀγιασμός*, and Olshausen: *ἀγιοσύνη* is the process of becoming holy, the result of which is *ἀγιασμός*.—*ἐμπροσθεν τοῦ Θεοῦ*] *before God, according to His judgment, His judicial sentence*, belongs neither to *ἀγιοσύνη* [Koppe, Pelt], nor to *ἀμέμπτους* (de Wette, Koch), but to the whole *ἀμέμπτους ἐν ἀγιοσύνῃ.—μετὰ πάντων τῶν ἁγίων αὐτοῦ*] Flatt, with whom Hofmann, in his *Schriftbeweis*, II. 2, ed. 1, p. 595, agrees (he construes the passage differently in ed. 2, p. 649, and in his *H. Schr. N. T.*, without altering his interpretation of *οἱ ἅγιοι*), unites the clause with *ἀμέμπτους ἐν ἀγιοσύνῃ*: “in order that ye may appear blameless on that day with all who are consecrated to God, who are the genuine members of His people, who truly honor God and Christ.” So also Musculus; and also Benson and Olshausen (comp. also Bouman, *Chartae theol.* I. p. 81 ff.), although they do not construe with Musculus and Flatt, understand by *ἅγιοι* the earlier perfected *believers*.<sup>1</sup> But the difficulty which impelled Flatt to this interpretation (and in which Schrader finds even an objection against the *authenticity* of the Epistle), namely, that *ἅγιοι* in the New Testament never denotes the angels when it is by itself, that is, without the addition of *ἄγγελοι*, vanishes, as—(1) The advent is considered as glorified by the appearance of angels; comp. 2 Thess. i. 7; Matt. xvi. 27, xxv. 31; Mark viii. 38; Luke ix. 26. (2) In the Old Testament without any further addition קְדִישִׁים, and in the LXX. οἱ ἅγιοι, is a designation of the angels:

<sup>1</sup> Baumgarten-Crusius, Alford and Ellicott refer the words to the glorified believers and the angels.

comp. *e.g.* Zech. xiv. 5; Dan. iv. 10; and therefore this *current* designation cannot surprise us in Paul. Also, what Hofmann in the above-mentioned place urges in favor of Flatt's interpretation is without force. For to "the probability of the three prepositions *ἐμπροσθεν*, *ἐν*, and *μετά* being used in a similar connection," is opposed the greater naturalness and easiness of the connection of *μετά πάντων τῶν ἀγίων αὐτοῦ* with the directly preceding *ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ*. "And that also the connection" supports Flatt's explanation, "since the brotherly love in which the Thessalonians are to grow finds its suitable reward in sharing at length the blessed fellowship of all the saints of God," so that hereby is already introduced "what the apostle has particularly to teach the Christians of Thessalonica for their comfort, that those believers who fell asleep before the Advent of the Lord will not be wanting at it," can only be maintained without arbitrariness, if not only the explanation in iv. 1-12, but the section iv. 13 ff., be directly joined to iii. 13; and then this section would be introduced with *Ὁ θεὸς ὁμιλοῦν γὰρ ὑμᾶς ἀγαγεῖν*, instead of with *Ὁ θεὸς ὁμιλοῦν δὲ ὑμᾶς ἀγαγεῖν*.—Moreover, the concluding word *αὐτοῦ* is more correctly referred to *τοῦ Θεοῦ*, than, with Pelt, Riggenbach, and others, to *τοῦ κυρίου ἡμῶν Ἰησοῦ*.

#### NOTES BY AMERICAN EDITOR.

##### LI. Vv. 1-10.

(a) *διδό*, which Lünem. connects with iii. 20, is probably in thought, if not grammatically, to be connected with the general idea of iii. 17-20.—(b) As to the inconsistency between Acts xvii. 14, xviii. 5 and what is stated in vv. 1, 2 of this chapter, it depends on two things: (1) the meaning of *καταλείψθηναι*; (2) the question as to whether the statements of the Acts exclude the supposition of a journey of Timothy to Athens, and thence to Thessalonica, in the interval between Acts xvii. 14 and xviii. 5. With reference to the latter point, it seems quite improbable that Timothy should have gone thus to Athens, without any allusion being made to it by Luke, and even with intimations in his narrative which would convey an opposite impression. If Paul had desired Timothy to go to Thessalonica, it would seem more natural that he should have sent him a request to do so, while he was yet in Berea. With reference to the former point, it must be admitted that the verb, more naturally and according to its strict sense, means *to be left behind*, as if by other persons who had been in the same place. But—considering that Paul had requested Silas and Timothy (Acts xvii. 15) to come to him with all speed, when he went from Berea to Athens, and must accordingly have waited for them with earnest desire—it is questionable whether he might not use this verb to express the idea of being left still longer alone in Athens, as he would be if Timothy were sent from Berea to Thessalonica. The possibilities of explanation in the case are such, at all events, that the difference between Paul and Luke cannot be justly said to be irreconcilable. As for the words *ἐπέμψαυεν* ver. 2 and *ἐπεμψα* ver. 5, they can be interpreted consistently with either a sending from Athens, or a request communicated from Athens to Timothy at Berea, though, if there were nothing to suggest the opposite, they would doubtless be naturally understood in the former way.—(c) The explanation of de

W., Buttm., Ell., and others, which makes τὸ μὴδὲνα σαίνεσθαι of ver. 3 depend on παρακαλεῖσαι, does not seem to be "absolutely impossible," as Lünem. maintains—his position with regard to 1 Tim. vi. 2 is doubtful, to say the least;—and if this construction is allowable, it is, on the whole, the simplest and most natural. No serious objection, however, can be made to the construction which Lünem. himself proposes, making the words appositional to the whole preceding sentence.—(d) Grimm (Lex. N. T.) and Meyer on Gal. ii. 2 agree with Lünem. and de W. in giving to μήπως (ver. 5) the interrogative force. The ordinary use of this particle in Paul's writings is against this view, and there are strong arguments against it in Gal. ii. 2. Here, it may have this sense, but not improbably it should be rendered, with R. V. and many comm., *lest by any means, lest haply*.—(e) The connection of ἄρτι (ver. 6) with παρεκλήθημεν, which Lünem. favors, is opposed by two considerations: (1) the remoteness of the verb from the adverb, and (2) the fact that the verb is introduced by διὰ τοῦτο. The emphasis on ἄρτι, if connected with ἐλθόντος, can be accounted for, by the desire to point to the arrival of Timothy (and thus of the tidings concerning the church) as very recent, and by the contrast of Timothy's present arrival with his past mission. The insertion of διὰ τοῦτο is not unnatural, if ἄρτι is connected with the participle. Whether connected thus or not, διὰ τοῦτο refers to the same thing—the news which Timothy had brought. And, as for the use of the perfect, παρεκλήμεθα, instead of the aorist, which Lünem. claims would be expected of ἄρτι was intended to qualify ἐλθόντος, all that can be properly affirmed is that the perfect might have been used, but, when we consider the uses of the aorist by the N. T. writers, and the comparative infrequency of the perfect, the absence of the latter tense here cannot be pressed as an argument of weight. R. V. renders: "But when Timothy came even now unto us." Whether ἄρτι is connected with the participle or the verb, the indication of the passage is that the letter was written (as Lünem. also holds), immediately after the arrival of Timothy, and, as there is no indication that Timothy went to Athens after visiting Thessalonica, and as he is stated in the Acts (xviii. 5) to have rejoined Paul in Corinth, this verse answers to that passage and thus harmonizes with Luke's account. There can be no reasonable doubt, therefore, that the Epistle was written at Corinth.—(f) ζῶμεν (ver. 8) is a strong rhetorical expression, showing how dependent he was for his peace and happiness on the condition of his converts—as if his very life rested upon their standing firm. Whether there is a suggestion in the verb of a θάνατος as figuratively involved in θλίψις and ἀνάγκη, as Lünem., Alf., Ell., and others suppose, is more doubtful. The answer to this question will depend on whether ὅτι is to be connected solely with παρεκλήθημεν ἐφ' ἡμῖν διὰ τῆς πίστεως, and ἐπὶ πάσῃ κ.τ.λ. is a mere clause setting forth the circumstances, or whether, on the other hand, these last-mentioned words are made an essential and prominent part of that to which ὅτι refers.—(g) The explanation of δεόμενοι (ver. 10) which Lünem. gives is to be adopted—the relation of thanksgiving to prayer corresponding, thus, with that in i. 2 and elsewhere.

### LII. Vv. 11-13.

(a) The section closes with a prayer, which, following the course of all that precedes, refers, first, to Paul himself in relation to his work for the readers, and, secondly, to their personal growth in the Christian life and virtues. The request



with regard to himself is in the direct line of that expression of feeling which has occupied the earlier verses. He desires that his way to them may be made straight.—(b) The union of *ὁ κτίσις ἡμ. Ἰησ.* with *ὁ θεός*, as the subject of a common verb in the singular number, is pressed by Ell. as “asserting simply and plainly, that the Eternal Son is here distinguished from the Father in respect of His personality, but mystically united with Him in respect of His Godhead.” It must be admitted that this is one of the more striking among the passages in which the two are thus placed together, and that this peculiar union in so many cases is a fact worthy of serious consideration in the discussion of the doctrine of the Divinity of Christ.—(c) *στηριζαί* (ver. 13)—comp. ver. 2. The apostle had sent Timothy for this purpose, and now prays that he may be enabled to go himself for the same end. The establishing them thus has reference to their appearing blameless in holiness before God at the coming of the Lord Jesus.—(d) Though only a message of friendly affection, and that of a somewhat repetitious character, these chapters, as the careful reader will observe, are not without a rhetorical plan. The parts answer to one another accurately; they move forward from his life among them, and its effects, to his anxiety for them in his absence, the means which he adopted to learn of their condition, and the joy which he felt as he heard of the growth and strength of their faith. He places, in every part, his relation to them in parallelism with their love to him and their relation to the gospel. And he closes each chapter with the thought which is uppermost in his own mind and in theirs—the Lord’s coming, which they were waiting for. They had turned from their old worshiping of idols to serve the living God and to wait for this coming. He hoped to find in the time of this coming the crown of his glorying. And that they might then appear before the God whom they served—his Father and theirs—in the perfection of holiness, is his earnest prayer.

## CHAPTER IV.

VER. 1. *λοιπόν*] Elz. Matth. read *Τὸ λοιπόν*. Correctly rejected, according to overwhelming testimony (A B\* D E F G K L **8**, min. Chrys. cod. Damasc.), by Griesb. Lachm. Scholz, Tisch. Alford and Ellicott. *Τό* arose from the last syllable of the preceding *αὐτοῦ*.—*οὖν* in the *Receptus* after *λοιπόν* is erased by Tisch. 1. But the omission is only attested by B\* some min. Copt. Chrys. and Theoph., and might easily have been occasioned by the preceding *οὖν*.—After *Ἰησοῦ* Elz. has *καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ ἵνα περισσεύητε μᾶλλον*. Defended by Reiche. But *ἵνα* is to be inserted before *καθὼς παρελάβετε*, with Lachm. Tisch. 1, 7 and 8, Alford and Ellicott (after B D\* E\* F G, 17, 37, *al.*, Arm. Vulg. It. Ambrosiast. Pel.), and the parenthesis *καθὼς καὶ περιπατεῖτε* is to be inserted before *ἵνα περισσεύητε* (after A B D E F G **8**, min. Copt. Aeth. Arm. Syr. p. Slav. ed. Vulg. ms. It. Harl. Ambrosiast.). Internal criticism also requires this. For *ἵνα περισσεύητε* presupposes the earlier mention of a prior commencement (comp. ver. 10), and such a commencement would not be implied in the preceding text without *καθὼς καὶ περιπατεῖτε*. Evidently the apostle would originally have written *ἵνα, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς κ.τ.λ., οὕτως καὶ περιπατήτε*; but, while writing, altered this his intended expression, that he might not say too little, wishing to notice the good beginning already made by the Thessalonians. The repetition of *ἵνα* after so long an intervening clause was too natural, so that it might excite suspicion.—Ver. 6. *προείπομεν*. So Griesbach and Schott, after A K L, most min. (as it appears) Clem. Chrys. Theodoret, *al.*; whilst Elz. Matth. Lachm. Tisch., Alford, Ellicott, after B (*e sil.*) D E F G **8**, *al.* read *προείπαμεν*.—Ver. 8. Elz. has *τὸν καὶ δόντα*. *καί* is wanting in A B D\*\*\* E, min. edd. Syr. Arr. *al.*, Ath. Chrys. *al.* Erased by Lachm. and Tisch. 1. However, it might easily have been omitted, the eye of the translator passing from *τόν* to *δόντα*.—Instead of *δόντα*, B D E F G **8**\* 67\* *et al.*, mult. edd. Ath. Didym. have *διδόντα*. Preferred by Lachm. and Tisch. 1 and 8. But *διδόντα* appears to be a correction from a dogmatic point of view, in order, instead of the objectionable preterite, to obtain the statement that the Holy Spirit is *permanently* communicated to believers.—*ὑμᾶς*] Elz. has *ἡμᾶς*. Against B D E F G K L **8**, min. plur. edd. Syr. Arr. Arm. Syr. p. in m. It. *al.* Didym. Ambrosiast. An alteration in conformity with a reference to the apostle himself implied in the preceding *ἀνθρώπων*.—Ver. 9. Instead of the meaningless *Ree. ἔχετε* (comp. commentary on ver. 9), *ἐχομεν* is to be received, after B [*εἰχομεν*] D\* F G **8**\*\*\*\* min. Vulg. It. Chrys. Theoph. Ambrosiast. Recommended by Griesbach. Received by Lachm. and Tisch. 1. *Ἐχετε* is taken from v. 1.—Ver. 11. *ταῖς χερσίν*] Elz. has *ταῖς ἰδίαις χερσίν*. *Ἰδίας*, defended by Reiche, suspected by Griesb., and erased by Lachm. Tisch. Alford, and Ellicott, after B D\* E? F G **8** \*\*\*\* 31, 46, *al.*, Aeth. Arm. Vulg. It. Bas. Chrys. Theoph. Ambrosiast. Pel. Gloss for the sake of strengthening, arising from *τὰ ἴδια*.—Ver. 13. *θέλωμεν*] Elz. has *θέλω*. Against preponderating testimonies (A B D E F G L **8**, min. pl. vss. [also It. and Vulg.] and

Fathers). Instead of the *Receptus* κεκοιμημένων, A B 8, 39, *al.*, Or. Damasc. Chrys. *ms.* (*alic.*) have κοιμημένων. So Lachm. Tisch. 1, 2, 8, Alford and Ellicott.—Ver. 16. Elz. has πρῶτον. D\* F G, Vulg. It. Cyr. Theoph. ed. Tert. Ambrosiast. *al.* read πρῶτοι.—Ver. 17. Elz. has ἀπάντησιν. D\* E\* ? F G read ἐπάντησιν.—Elz. has τοῦ κυρίου. D\* E\* ? F G, Vulg. It. Tert. *al.* read τῷ Χριστῷ.

CONTENTS.—The apostle entreats and exhorts his readers to progress with the greatest earnestness in the Christian life, which they had begun, according to the instructions and commandments which they had received. God desires holiness; they should therefore abstain from fornication, covetousness, and overreaching their neighbors (vv. 1–8). He has no necessity to exhort them to active brotherly love; they practise this already far and wide; but he exhorts them to increase therein, and to seek honor in distinguishing themselves by a quiet and busy life (vv. 9–12). With regard to their anxiety for the fate of their fellow-Christians who had fallen asleep before the commencement of the advent, it may serve for their information and comfort that those who are then alive would receive no preference over those who are already asleep; Christ will descend from heaven; then will the dead rise first, and afterward the living also will be uplifted with them to eternal fellowship with the Lord (vv. 13–18).

Ver. 1. [On vv. 1–12, see Note LIII. pages 538, 539.] Τὸ λοιπὸν (see critical remark) would now directly oppose what follows with what precedes: “for the rest,” “what is yet besides to be said;” whereas λοιπὸν is a less prominent particle of transition—“besides.” Both forms, however, introduce something different from what precedes, and serve properly to introduce the concluding remarks of an Epistle; comp. 2 Cor. xiii. 11; Phil. iv. 8; Eph. vi. 10; 2 Thess. iii. 1. Here λοιπὸν introduces the *second portion* of the Epistle, and that in an entirely natural and usual manner, as this second portion is the *concluding* portion of the Epistle.—(Τὸ) λοιπὸν is incorrectly explained by Chrysostom, Theophylact: αἰεὶ μὲν καὶ εἰς τὸ δηνεκές; Theodoret, to whom Oecumenius, though wavering, adheres: ἀποχρώντως; Luther: “furthermore;” Baumgarten-Crusius: “generally, what is the main thing.”—οὖν] therefore, represents what follows as an inference from the preceding, and especially from iii. 13. As it is the final destination of Christians to be ἀμεμπτοὶ ἐν ἀγίασιν, in order to reach this end prayer directed to God does not suffice, but also man’s own striving is requisite; so the apostle beseeches and exhorts his readers to increase in striving after a holy walk. Comp. Theodoret: τοῦτω κεχηρημένοι τῷ σκοπῷ προσφίρομεν ἑμὲ τῇ παρέρσει. Calixtus refers οὖν to the idea of the *judgment* taken from iii. 13: Ergo, . . . quum sciatis non stare res nostras sine temporali aut terreno, sed expectari adventum domini a coelis ad iudicium, precamur vos et obtestamur, etc. Incorrectly Musculus: Quum igitur gratiam hanc acceperitis a domino, ut in fide illius firmi persistatis, quemadmodum ex relatione Timothei cum ingenti gaudio accepi: quod jam reliquum est, rogo et hortor, etc.—ἰρωτᾶν] in the classics is used only in the sense of to inquire (see the Lexicons); here, as in v. 12, 2 Thess. ii. 1,



Phil. iv. 3, John iv. 40, xiv. 16, Acts xxiii. 20, etc., in the sense of *to request*, *to beseech*, analogous to the Hebrew  $\text{שׁאַל}$  (so also the English *to ask*), which unites both meanings. Ἐρωτῶμεν denotes the entreating address of a friend to a friend; παρακαλοῦμεν ἐν κυρίῳ, the exhortation *in virtue of the apostolic office*, thus the exhortation of a superior to subordinates.—ἐν κυρίῳ] *in the Lord*, belongs only to παρακαλοῦμεν (against Hofmann), and means, as in Rom. ix. 1, 2 Cor. ii. 17, xii. 19, Eph. iv. 17, as found in Christ, by means of life-fellowship with Him, Paul being only the organ of Christ; not for the sake of the Lord (Flatt), which would require διὰ τὸν κύριον; also not *per dominum* Jesum, as a form of oath (Estius, Grotius, and others), against which is the Greek usage; comp. Fritzsche on Rom. ix. 1; Kühner, II. p. 307.<sup>1</sup>—ἵνα] *the contents of the request and exhortation in the form of its purpose*.—παρελάβετε] see on ii. 13. Oecumenius, after Chrysostom (and so also Theophylact, also Pelt): τὸ παρελάβετε οὐχὶ ῥημάτων μόνον ἐστίν, ἀλλὰ καὶ πραγμάτων ἐξ ὧν γὰρ αὐτὸς ἐβίον, τύπος τοῖς μαθηταῖς ἐγένετο. But this extension of the idea is arbitrarily inserted against the natural meaning of the word, and against ver. 2.—τό] is not superfluous (Grotius), but specifies in a substantive sense the following words, in order to collect them into one idea, as in Rom. iv. 13, viii. 26, xiii. 9; Gal. v. 14; Phil. iv. 10; Luke i. 62. Comp. Winer, p. 103. [E. T. 108]; Bremi, *ad Demosth. de Cherson.* p. 236.—καὶ ἀρέσκειν Θεῷ] *and (thereby) to please God*, is co-ordinate to περιπατεῖν, although logically considered it is the consequence of περιπατεῖν; περιπατεῖν can only be the means of ἀρέσκειν.—περισσεύητε] *se. ἐν τῷ οὕτως περιπατεῖν*. Falsely Theophylact, adhering to Chrysostom: ἵνα πλέον τι τῆς ἐντολῆς φιλοτιμῶσθε ποιεῖν καὶ ὑπερβαίνητε τὰ ἐπιτάγματα.—μᾶλλον] a further intensification, as is a favorite custom with Paul; comp. iv. 10; Phil. i. 23; 2 Cor. vii. 13, etc.

Ver. 2. A strengthening of παρελάβετε παρ' ἡμῶν, ver. 1, by appealing to the knowledge of the readers: *for it is well known to you*, ye will thus be *the more willing to περισσεύειν*. This appeal to their own knowledge is accordingly by no means useless, and still less un-Pauline (Schrader, Baur), as it is elsewhere not rare with Paul; comp. Gal. iv. 13; 1 Cor. xv. 1 ff., etc.,—*παραγγελίαι*] *not evangelii praedicatio, in qua singula praecepta semine quasi inclusa latitant* (Pelt), against which is the context and the plural form; but *commands* (comp. Acts v. 28, xvi. 24; 1 Tim. i. 5, 18), and that to a Christian life. The stress is on *τίνας*, to which τοῦτο, ver. 3, corresponds.—διὰ τοῦ κυρίου Ἰησοῦ] *through the Lord Jesus, by means of Him*, i. e. Paul did not command δι' ἑαυτοῦ, but *Christ Himself* was represented by him as the Giver of the παραγγελίαι. Comp. Bernhardt, *Syntax*, p. 235 f. Schott blends the ideas in a strange manner: Auxilio sive beneficio Christi, siquidem Paulus, ab ipso domino ad provinciam apostoli obeundam vocatus, δι' ἀποκαλήψεως Χριστοῦ inter illos docuerat. So also de Wette: by means of the revelation given in the Lord, so that the general divine truth is communicated through Him. Falsely Pelt, διὰ is equivalent to ἐν; and Grotius, *accepta* is to be supplied.

<sup>1</sup>Falsely, moreover, Theophylact: ὅρα δὲ ταπεινοφροσύνην, ὅπως οὐδὲ πρὸς τὸ παρακαλεῖν

ἀξιόπιστον ἑαυτὸν εἶναι φησιν, ἀλλὰ τὸν Χριστὸν παραλαμβάνει κ.τ.λ.

Ver. 3. Further specification of *τίνας παραγγέλλας*, according to its contents. τοῦτο γάρ ἐστιν θέλημα τοῦ Θεοῦ] *for this (the following) is the will of God.*—τοῦτο] not the predicate (de Wette, 2d ed.), but the subject (comp. Rom. ix. 8; Gal. iii. 7; Winer, 5th ed. p. 130) is emphatically placed first, accordingly not superfluous (Pelt).—θέλημα τοῦ Θεοῦ] without the article, as the will of God is not exhausted with what is afterwards adduced. The words are without emphasis; they resume only the idea already expressed in ver. 2, although in another form. For a command given διὰ τοῦ κερύσσειν Ἰησοῦ is nothing else than θέλημα τοῦ Θεοῦ.—ὁ ἁγιασμός ὑμῶν] *namely, your sanctification*, in apposition to τοῦτο and the subject-matter, whereas τοῦτο was only a preliminary and nominal subject. ἁγιασμός has an active meaning, *your sanctification*, (ὑμῶν, the genitive of the object), *i. e. that you sanctify yourselves*, not passive (Est., Koppe, Usteri, p. 236; Olsh., B.-Crus), also Huther on 1 Pet. i. 1, 2, 3d ed., so that it would be identical with ἁγιασμένη, iii. 13. Calov., Wolf, Platt, de W., Koch, Alford, and others take ἁγιασμός as a "quite general" idea, under which not only ἀπέχεσθαι κ.τ.λ., but also ver. 6, are specified as particulars. This view, in itself entirely suitable, becomes impossible by the article τὸ before ἐπερβαίνειν, ver. 6. This does not permit us to consider ver. 6 as a *parallel* statement to ἀπέχεσθαι, ver. 3, and εἰδέσθαι, ver. 4, but places the statement τὸ μὴ ἐπερβαίνειν κ.τ.λ. evidently on the same level with ὁ ἁγιασμός ὑμῶν. Accordingly τοῦτο receives a double specification of the subject-matter in the form of apposition—(1) in ὁ ἁγιασμός ὑμῶν, and (2) in τὸ μὴ ἐπερβαίνειν, ver. 6. Thus the meaning is: *For the following is the will of God, first, that ye sanctify yourselves, and then that ye overreach not, etc.* But from this relation of the sentences it follows that ἁγιασμός must denote holiness in a *special* sense, *i. e.* must be considered in special reference to sins of lust, thus must be used of striving after chastity (Turretin, Pelt, Schott, Olshausen, Bloomfield, and others).—ὁ ἁγιασμός ὑμῶν is further exegetically explained—(1) negatively by ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, and (2) positively by εἰδέσθαι κ.τ.λ., ver. 4. In an entirely erroneous manner by Hofmann, according to whom the stress is to be laid on θέλημα τοῦ Θεοῦ, τοῦτο is to indicate ἀπέχεσθαι κ.τ.λ., and ὁ ἁγιασμός is a parenthetic apposition. Moreover, "a contradiction" to the praise of the church, expressed elsewhere in the Epistle, is not contained in the exhortation, ver. 3 ff. (Schrader), as the reception of Christianity never delivers, as with the stroke of a magician, from the wickedness and lusts of the heathen world which have become habitual; rather a long and constant fight is necessary for vanquishing them.

Ver 4. [LIII. c.] *That every one of you may know (understand, be capable; comp. Col. iv. 6; Phil. iv. 12) to acquire his own vessel in sanctification and honor.* By σκεῖος, Chrysostom, Theodoret, John Damascenus, Oecumenius, Theophylact, Tertullian, Pelagius, Haimo, Calvin, Zeger, Musculus, Hemming, Bullinger, Zanchius, Hunnius, Drusius, Piscator, Gomarus, Aretius, Vorstius, Cornelius a Lapide, Beza, Grotius, Calixt, Calovius, Hammond, Turretin, Benson, Bengel, Macknight, Zachar., Platt, Olsh., B.-Crus., Bloomfield, Linder, *St. u. Kr.*, 1867, Meyer (*Rom.* 5th ed. p. 84), and

others, understand the *body* (τὸ σῶμα).<sup>1</sup> But—(1) κτᾶσθαι cannot in any way be reconciled with this interpretation. For that can only denote *to gain, to acquire*, but not *to own, to possess* (for which one in vain appeals to Luke xxi. 19; Sir. vi. 7, xxii. 23, li. 20). If one would, with Olshausen (comp. also Chrysostom), retain the idea of *acquiring*, and then find the sense: “to guide and master his body as the true instrument of the soul,” yet, as de Wette remarks, the contrast μὴ ἐν πάθει ἐπιθυμίας, ver. 5, which likewise belongs to κτᾶσθαι, would be irreconcilable with it. (2) The body may be *compared* with a σκεῦος, or, when the context points to it, may be figuratively so *called*, but σκεῦος by itself can hardly be put in the sense of σῶμα. All the passages which are usually brought forward do not prove the contrary; e.g. Barnabas, *Ep.* vii. and xi.: τὸ σκεῦος τοῦ πνεύματος (αὐτοῦ), where σκεῦος has its usual meaning, and only the *full expression* serves as a circumlocution for the body of Christ.<sup>2</sup> How different also from our passage is 2 Cor. iv. 7, by the addition ὁστράκινους, according to which the σῶμα is only *compared* with a σκεῦος ὁστράκινον! (3) The position of the words τὸ ἐαυτοῦ σκεῦος is against it. For ἐαυτοῦ can only be placed first, because the emphasis rests on it; but a reference to the *body* of an individual cannot be emphatic; it would require to be written τὸ σκεῦος ἐαυτοῦ. Olshausen certainly finds in ἐαυτοῦ a *support* for the opposite view; but how arbitrary is his assertion, that by the genitive “the subjectivity, the ψυχή, is distinguished from the σκεῦος,” as only the *belonging, the private possession*, can be designated by ἐαυτοῦ! (4) The context also does not lead us to understand σκεῦος of the body. Paul, namely, has brought forward the ἀγιασμός of his readers as the will of God, and has further explained this ἀγιασμός, first, *negatively* as an *abstinence from fornication*. If, now, this *negative* specification is still further explained by a *positive* one, this further *positive* addition can only contain the reverse, that is, the requirement to *satisfy the sexual impulse in chastity and honor*. The words import this, if σκεῦος is understood in its original meaning, “*retain a vessel*,” and the expression as a *figurative* designation of *wife*.<sup>3</sup> How suitable does the emphatic ἐαυτοῦ become through this interpretation, the apostle, in contrast to the πορνεία, the *Venus vulgivaga*, urging that every one should acquire his own vessel or means to appease the sexual impulse—that is, should enter into marriage, ordained by God for the regulation of fleshly lusts; comp. 1 Cor. vii. 2, where the same principle is expressed. To

<sup>1</sup> In a special manner Ernest Schmid explains it: Suum vas i. e. suum corpus et in specie sua membra, quibus ad ἀκαθαρσίαν homo abuti potest. So also Majus, *Observat. sacr.* III. p. 75. Schomer, Woken, and Triller (comp. Wolf in *loc.*). Bolten, entirely contrary to the context: τὸ ἐαυτοῦ σκεῦος is “his means, his vessels, or singularis pro plurali, his goods, his utensils.”

<sup>2</sup> Philo, *quod deter. pot. ins.* p. 186: τὸ τῆς ψυχῆς ἀγγεῖον τὸ σῶμα, and *de migr. Abrah.* p. 418: τοῖς ἀγγείοις τῆς ψυχῆς σώματι καὶ αἰσθήσει. Cicero, *disput. Tusc.* i. 22: corpus

quidem quasi vas est aut aliquod animi receptaculum. Lucretius, iii. 441: corpus, quod vas quasi constitit ejus (sc. animae).

<sup>3</sup> So, in essentials, Theodore Mopsuestius (ed. Fritzsch, p. 145: Σκεῦος τὴν ἰδίαν ἐκάστου γαμετὴν ὀνομάζει; τίνες in Theodore (τὴν ὁμόφυγα); Augustin, *contra Julian.* iv. 10, v. 9; *de nupt. et concup.* i. 8; Thomas Aquinas, Seb. Schmid, Wetstein, Schoettgen, Michaelis, Koppe, Schott, de Wette, Koch, Bisping, Ewald, Alford, Ellicott, Hofmann, Riggenbach, and others.



regard the expression *σκείος* as a figurative designation of wife is the less objectionable, as this figurative designation is besides supported by Jewish usage.<sup>1</sup> *ἐκαστον ὑμῶν*] every one of you, sc. who does not possess the gift of continence; comp. 1 Cor. vii. 1, 2.—*ἐν ἀγιασμῷ καὶ τιμῇ*] in chastity and honor, belongs not to *ἐκαστον*, so that *ὅσα* would require to be supplied (Koppe, Schott), but to *κτᾶσθαι*, and is an epexegetis to *ἑαυτῶν*, so that after *κτᾶσθαι* a comma is to be put. In *τὸ ἑαυτῶν σκείος κτᾶσθαι* there is contained *κτᾶσθαι ἐν ἀγιασμῷ* κ.τ.λ. already implicitly included. Accordingly, by this addition there is by no means expressed in what way one should marry, which, as a too special prescription, would certainly be unsuitable; but ver. 4 contains only the general prescription, instead of giving oneself up to fornication, to marry, and this is opposed as *honorable* and *sanctified* to what is *dishonorable* and *unsanctified*.

Ver. 5 brings forward the prescription *ἐν ἀγιασμῷ καὶ τιμῇ* once more on account of its importance, but now in a negative form.—*μὴ ἐν πάθει ἐπιθυμίας*] not in the passion of desire. Accordingly, Paul does not here forbid *ἐπιθυμία*, for this in itself, as a natural impulse, rests on the holy ordinance of God, but a *πάθος ἐπιθυμίας*, that is, a condition where sense has been converted into the ruling principle or into passion.<sup>2</sup>—*καί*] after *καθάπερ* is not added for the sake of elegance (Pelt), but is the usual *καί* after particles of comparison; see ii. 14, iii. 6, 12, iv. 6, 13; Rom. iv. 6, etc.; Hartung, *Partikell.* I. p. 126.—*τὰ μὴ εἰδῶτα τὸν Θεόν*] of whom nothing better is to be expected. Comp. on the expression, Gal. iv. 8; 2 Thess. i. 8.

Ver. 6. The second chief point which the apostle subordinates to the *βέλημα τοῦ Θεοῦ* (ver. 3), adding to the prohibition of unchastity the further prohibition of *covetousness and overreaching our neighbor* (Nicolas Lyrensis, Faber Stapulus, Zwingli, Calvin, Bullinger, Zanchius, Hunnius, Luc. Osiander, Balduin, Aretius, Vorstius, Gomarus, Grotius, Calovius, Clericus, Wolf, Koppe, Flatt, de Wette, Koch, Bouman, *supra*, p. 82, Bisping, Ewald, Hofmann, Riggerbach, and others). It is true Chrysostom, Theodoret, John Damascenus, Oecumenius, Theophylact, Jerome on Eph. v. 5, Erasmus, Clarius, Zeger, Estius, Cornelius a Lapide, Heinsius, Whitby, Benson, Wetstein, Kypke, Bengel, Baumgarten, Zachar., Michaelis, Pelt, Schott, Olshausen, Bloomfield, Alford, Ellicott, and others, refer it still to the prohibition of unchastity given in vv. 4, 5, whilst they find in ver. 6 a particular form of it designated, namely, *adultery*, and consider the sentence as dependent on *εἰδέναι* (Pelt), or as in apposition to vv. 4, 5. But this is without justification. For—(1) the expressions *ἐπιεργάζεσθαι* and *πλεονεκτεῖν* most naturally denote a covetous, deceitful conduct in common

<sup>1</sup> Thus it is said in *Megilla Esther*, i. 11: In convivio illius impii aliqui dixerunt: mulieres Medice sunt pulchriores, alii vero: Persicee sunt pulchriores. Dixit ad eos Asahasverus: *vas meum, quo ego utor* (וַאֲנִי מִשְׁתַּמֵּשׁ בּוֹ כֵּלִי), neque Medicum neque Persicum est, sed Chaldaicum. Comp. *Sohar Levit.* fol. 38, col. 152: Quicunque enim semen suum im-

mittit in vas non bonum, ille semen suum deturpat. See Schoettgen, *Hor. hebr.* p. 827. Lastly, add to this that the expression *κτᾶσθαι γυναῖκα*, in the sense of *ducere uxorem*, is usual; comp. Xenoph. *Conviv.* ii. 10: ταύτην (Ξανθίππην) κέκτημαι; LXX. Ruth iv. 10; Sir. xxxvi. 24.

<sup>2</sup> Theodore Mopsuestius (ed. Fritzsche, p.

social intercourse. (2) If the discourse had been only of *πορνεία*, the words *περὶ πάντων τούτων* would scarcely have been put. Different *kinds* of *πορνεία* must at least have been previously enumerated. But not even this could be the case, as then to the dissuasion from *πορνεία* *in general*, the dissuasion from *a special kind of πορνεία* would be united. (3) Lastly, the article imperatively requires us to consider τὸ . . . αὐτοῦ as parallel to ὁ ἀγασμὸς ἱμῶν, ver. 3, and, accordingly, as a second object *different* from the first. If Pelt objects against our view that a mention of covetousness (ver. 6) would occur “plane inexpectato,” he does not consider that *lust and covetousness* were the two cardinal vices of the heathen world, and that Paul was accustomed elsewhere to mention them together; comp. Eph. iv. 19, v. 3, 5; Col. iii. 5. Also, the further objection which is insisted on, that on account of ver. 7 an exhortation to chastity must be contained in ver. 6, is not convincing, as there is nothing to prevent us taking ἀκαθαρσία and ἀγασμὸς, ver. 7 (see on passage), in the wider sense.—τό] not equivalent to ὥστε (Baumgarten-Crusius), but a second exponent of the object-matter of θέλημα τοῦ Θεοῦ (ver. 3).—ὑπερβαίνειν] here only in the N. T., stands absolutely: justos fines migrare, to grasp too far (Luther).<sup>1</sup> What Paul particularly understood by the entirely general μὴ ὑπερβαίνειν he himself indicates by καὶ πλεονεκτεῖν . . . αὐτοῦ, which latter words, as μὴ is not repeated before πλεονεκτεῖν, can contain no independent requirement, but must be an explanatory specification of ὑπερβαίνειν. καὶ is accordingly to be understood in the sense of “and indeed.” Others, as Beza, Koppe, Pelt, Baumgarten-Crusius, Alford, Ellicott, Hofmann, Riggenbach, have united *both* verbs with τὸν ἀδελφόν. But the union of ὑπερβαίνειν with a *personal* object is objectionable, and also in the two passages adduced for it by Kypke (Plut., *de amore prolis*, p. 496, and Dem., *adv. Aristocrat.* p. 439) the meaning *opprimere* is at least not demonstrable. Moreover, not ἕκαστον, from ver. 4 (B.-Crus., Alford), but τινά, is to be considered as the subject to τὸ μὴ ὑπερβαίνειν κ.τ.λ.—πλεονεκτεῖν] expresses the overreaching, the fraudulent pursuit of our own gain springing from covetousness (comp. 2 Cor. vii. 2, xii. 17, 18), not the covetous encroaching upon the possession of a brother, as a figurative expression for adultery.—ἐν τῷ πράγματι] is not *verecunde pro concubitu* (Estius and those mentioned above), but means *in the business* (now, or at any time in hand). See Winer p. 109 f. [E. T. 115]. Too narrow a sense, Piscator: *in emendo et vendendo*. Rittershus.<sup>2</sup> Polyc. Leyser (in Wolf), and Koppe consider the article as enclitic (ἐν τῷ instead of ἐν τινι); unnecessary, and without any analogy in the New Testament. Comp. Winer, p. 52 [E. T. 53]. But also erroneously, Macknight, Schott, Olshausen, and others, ἐν τῷ πράγματι is equivalent to ἐν τούτῳ τῷ πράγματι.—τὸν ἀδελφὸν αὐτοῦ] is not equivalent to τὸν πλησίον (Schott,

165): ὥσάν τοῦτο ποιοῦντος οὐκέτι ταύτη ὡς γυναικὶ συνόντος ἀλλὰ διὰ μίξιν μόνην ἀπλῶς, ὅπερ πάθος ἐπιθυμίας ἐκάλεσεν.

<sup>1</sup> Comp. Eurip. *Alc.* 1077: μὴ νῦν ὑπέρβαιν', ἀλλ' ἐναίσίμως φέρε; *Il.* ix. 501: ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη. The idea of an “oppres-

sio violenti, qualis tyrannorum et potentium est, qui inferiores injustis exactionibus aut aliis illicitis modis premunt,” (Hemming) is inserted, and every supplement, as that of Piscator, “excedere modum in augendis rerum pretiis,” is to be rejected.

Koch, and others), but denotes fellow-Christians; comp. ver. 10. This limitation of the prohibition to Christians is not surprising (Schrader), as there is no emphasis on τὸν ἀδελφὸν αὐτοῦ (for otherwise it must have been written τὸ τὸν ἀδελφὸν αὐτοῦ μὴ κ.τ.λ.), and accordingly the misinterpretation that the conduct of Christians to those who are not Christians is to be different, could not possibly arise. Paul simply names the circle which stood *nearest* to the Christians, but without intending to exclude thereby the wider circles.—ἐκδικος] *an avenger*; comp. Rom. xiii. 4. The same reason for prohibition in Eph. v. 5, 6; Col. iii. 6; Gal. v. 21. Compare the saying: ἔχει θεὸς ἐκδικον ὄμμα (Homer, *Butrachom.*), which has become a proverb.—καθὼς καὶ] refers back to διότι.—προεῖπομεν] *foretold*; the *προ* refers to the time preceding the future judgment, and the preterite to the time of the apostle's presence among the Thessalonians.—διαμαρτυράμεθα] *an intensifying of προεῖπομεν*.

Ver. 7. Reason of ἐκδικος ὁ κύριος περὶ πάντων τούτων.—ἐκάλεσεν] the fuller form in ii. 12.—ἐπὶ ἀκαθαρσίᾳ] *on condition of, or for the purpose of uncleanness*; comp. Gal. v. 13; Eph. ii. 10; Winer, p. 368 [E. T. 394].<sup>1</sup>—ἀκαθαρσία] is uncleanness, moral impurity generally (comp. ii. 3), and thus includes covetousness as well as lust.—ἀλλ' ἐν ἀγιασμῷ] gives, by means of an abbreviation (comp. Kühner, II. p. 316), instead of the *purpose*, the *result* of the calling: *but in holiness, i. e.* so that complete holiness of life has become a characteristic property of us Christians. Comp. 1 Cor. vii. 15; Gal. i. 6; Eph. iv. 4. But ἀγιασμός, as it forms the counterpart to ἀκαθαρσία, must denote moral holiness in its entire compass, and is accordingly here taken in a wider sense than in ver. 3.

Ver. 8. An inference from ver. 7 (not likewise from ver. 3, Flatt), and thereby the conclusion of the matter treated of from ver. 3 and onwards.—τοιαυτῶν] (Heb. xii. 1) *therefore*, not: *atque* (Koppe, Pelt). See Hartung, *Partikell.* II. p. 354.—ὁ ἀθετῶν] *the rejecter* (Gal. ii. 21, iii. 15; 1 Cor. i. 19), stands absolutely (used as a substantive). Comp. Winer, p. 331 [E. T. 353]. *What* is rejected by him is evident from the context, namely, the above exhortations to chastity and disinterestedness. So already Beza. But the rejection of these exhortations is actual and practical, manifesting itself by the transgression of them. To ὁ ἀθετῶν Koppe erroneously supplies: *istam τῶν ἀγιασμῶν legem*, ver. 7, Pelt and Bloomfield: *τὴν τῶν ἀγιασμῶν κλήσιν*, Ernest Schmid: *τὸν τοιαῦτα παραγγέλλοντα*; Flatt: *ἐμὲ τὸν παρακαλοῦντα*. It is decisive against the last two supplements, that hitherto not the *person* who gave the exhortations to the Thessalonians, but only the *contents of those exhortations themselves*, are emphatically brought forward (even on ὁ θεός, ver. 7, there is no emphasis). To seek to determine more definitely ὁ ἀθετῶν from the following οὐκ ἀνθρώπων ἀθετεῖ were arbitrary, as the course of thought in ver. 8 would be interfered with.—οὐκ ἀνθρώπων ἀθετεῖ ἀλλὰ τὸν Θεόν] *rejecteth not man (this may be excused) but God*, inasmuch as he who enjoins the readers to avoid lust and covetousness, impresses on them not his own human opinion, accordingly not a

<sup>1</sup> Erasmus: Non vocavit nos hac lege, ut essemus immundi, siquidem causa et con-

ditio vocationis erat, ut desineremus esse, quod eramus.



mere arbitrary command of man, but delivers to them the solemn and unchangeable will of God.—οὐκ . . . ἀλλά] is here, as always, an absolute contrast, therefore not to be weakened into “not, but especially,” or, “not only, but also” (Macknight, Flatt, and others). Comp. 1 Cor. i. 17; Acts v. 4; Winer, p. 462 [E. T. 497]; Klotz, *ad Devar.* p. 9 f. In the anarthrous singular ἀνθρωπον, moreover, Paul expresses not merely the general idea *man* in contrast to ὁ Θεός, but there is likewise contained therein an (untranslatable) subsidiary reference to himself, as the person from whose mouth the Thessalonians have heard these commandments. Others incorrectly understand by ἀνθρωπος the defrauded brother (ver. 6); so Oecumenius: τοιγαροῦν ὁ παρὰ τὴν κλήσιν πράττων (οὗτος γὰρ ὁ ἀθετῶν) τὸν καλέσαντα ὑβρίσει μᾶλλον ἢ τὸν πλεονεκτηθέντα· τοῦτο δὲ εἶπε, δεικνὺς ὡς οὐ μόνον, ἐνθα ὁ ἀδελφὸς ὁ ἀδικούμενος ἢ, δεῖ φεύγειν τὴν μοιχείαν, ἀλλὰ καὶ ἀπιστος ἢ κ.τ.λ.; and Pelt: Vestrum igitur quicumque vocationem suam spernit fratremque laedit, quem diligere potius debuisset, is sane non hominem contemnit, sed, etc.; also Alford. In a manner still more mistaken, Hofmann, referring to the whole section vv. 3–6, makes ἀνθρωπον denote humanity, against which he sins who misuses the woman for the sake of lust, or injures his brother for the sake of gain; whilst with an entirely inadmissible comparison of the Hebrew רַבִּי, he arbitrarily inserts into ἀθετεῖν the idea of an “act of sin which is a breach of peace, a violation of a holy or righteous relation,” and finds in ver. 8 the impossible and wholly abstract thought expressed, that every action which treats man as if there were no duty towards man as such, will accordingly be esteemed as having not man, but God for its object.—τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγ. εἰς ὑμᾶς] *who besides, etc.*, an emphatic representation of the *greatness* of the crime which the Thessalonians would commit, were they to disobey these exhortations. In such a case they would not only set at nought the eternal will of God, but also repay the great *grace* which God had shown to them with shameful ingratitude. καὶ has an intensifying force, and brings prominently forward, by an appeal to the conscience of the readers, the inexcusableness of such conduct.—τὸ πνεῦμα αὐτοῦ τὸ ἅγιον] is the Holy Spirit proceeding from God, who transforms the believer into a new personality, and produces extraordinary capabilities and gifts (v. 19 f.; 1 Cor. xii.–xiv.).—εἰς ὑμᾶς] is not precisely equivalent to ὑμῖν (Koppe, Flatt, Pelt), but denotes, instead of the mere logical relation which the dative expresses, the communication under the form of locality; accordingly, *unto you*.

REMARK.—If the present tense διδόντα is read, the communication of the Holy Spirit is represented as something continuing in the present. If, along with διδόντα, the reading of the *Receptus*, εἰς ἡμᾶς, is retained, this may be either taken in a wide sense, as ἡμᾶς in ver. 7, “to us, Christians;” or, in a narrow sense, “to us (me) the apostle.” In the first case, the addition on account of its generality would be somewhat aimless. In the second case, the following thought might be found therein: “but God, who not only commissions us to utter such exhortations, but who has also imparted to us His Holy Spirit, put us in a position to

“speak every moment the correct thing;” comp. 1 Cor. vii. 40.—But (1) this view is objectionable on account of the many additions and supplements which it requires; (2) τὸν καὶ διδόντα would introduce no new thought which is not already contained in the contrast οὐκ ἄνθρωπον . . . ἀλλὰ τὸν Θεόν; for, being commissioned by God to give such exhortations, speaking in His name is one and the same with being qualified for this purpose by God’s Holy Spirit; (3) Lastly, it is generally improbable that the addition τὸν καὶ κ.τ.λ. should contain a statement concerning the apostle, as such a statement is too little occasioned by the preceding. For, in the contrast οὐκ ἄνθρωπον . . . ἀλλὰ τὸν Θεόν, the general idea *not man* is contained in ἄνθρωπον as the *main* point, whilst the reference to the apostle’s own person in ἄνθρωπον is very slight, and forms only a *subsidiary* point.—If, on the other hand, εἰς ὑμᾶς be received along with the present participle, this might be explained with de Wette, whom Koch follows, that the apostle for the sake of strengthening his words reminds the Thessalonians how God still continues to communicate to them His Holy Spirit; how this communicated Holy Spirit, partly by inspired persons, partly by the voice of conscience, gives the same exhortations which he, Paul, now enforces. But who does not see that here also the chief matter, by which the addition becomes appropriate, must first be introduced and supplied?

Ver. 9. Δε] introduces a new requirement.—φιλადελφία] *brotherly love*, i. e. love to fellow-Christians; Rom. xii. 10; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7. But the apostle thinks on this not only as a disposition, but also as verifying itself by action, that is to say, as liberality toward needy companions in the faith (comp. ποιεῖτε . . . εἰς, ver. 10). It is self-evident that this brotherly love does not exclude love to man in general, comp. Gal. vi. 10; 2 Pet. i. 7.—When, moreover, the apostle says that he has no need to exhort the Thessalonians to brotherly love, as they practise this already, but nevertheless requires them to increase in it, this is a touch of delicate rhetoric (praeteritio, παράλειψις, see Wilke, *neutestamentliche Rhetoric*, p. 365), not unusual to Paul (comp. v. 1; 2 Cor. ix. 1; Philem. 19), in order to gain willing hearts for the fulfillment of an exhortation whose necessity was evident.<sup>1</sup>—αὐτοῖ] not equivalent to *sponte* (Schott), which would not suit θεοδιδάκτοι, but αὐτοὶ γὰρ ὑμεῖς are to be taken together, and form the contrast to the person of the writer formerly named (however without further emphasis).—θεοδιδάκτοι] an ἅπας λεγόμενον in the N. T., but analogous to διδάκτοι Θεοῦ, John vi. 45 (Isa. liv. 13), and by no means un-Pauline, because Paul elsewhere uses πνευματικοί in this sense (Schrader); for πνευματικοί could not *here* have been put. The expression is not to be taken absolutely in the sense of θεόπνευστοι, according to which εἰς τὸ ἀγαπᾶν ἀλλήλους would only be a more definite expegesis of it—“so that ye, in consequence of this theopneustia, love one another;” but it contains a blending of two ideas, as properly

<sup>1</sup> Chrysostom: Οὐ χρεῖαν ἔχομεν γράφειν ὑμῖν. Ἐχρῆν οὖν σιωπῆσαι καὶ μηδὲν εἰπεῖν, εἰ μὴ χρεῖα ἦν. Νῦν δὲ τῷ εἰπεῖν, οὐ χρεῖα ἐστὶ, μείζον ἐποίησεν ἢ εἰ εἶπεν. Erroneously Estius, to whom Benson assents: Tacite signi-

ficat, eos omnino opus habuisse admonitione superiori, quae erat de sanctimonia seu munditia vitae; difficile enim erat, homines gentiles immunditiae peccatis assuetos a talibus subito revocare.

only διδασκοί ἐστε is expected, but now the source of this instruction is immediately united with the word (without any one exhorting you, you yourselves know, namely, being taught of God, etc.). The knowledge or the instruction is not theoretical, not a knowledge from the Old Testament, not a knowledge from a word of the Lord (John xiii. 34; Baumgarten-Crusius), also not a knowledge from the instructions of the prophets, such as actually were, according to v. 20, among the Thessalonians (Zachariae), but a practical knowledge which has its ground and origin in the purified conscience of the inner man, effected by God through the communication of the Holy Spirit; consequently a knowledge or instruction of the heart. Moreover, incorrectly Olshausen: "where God teaches, there, the apostle says, I may be silent." For the stress lies not on the first, but on the second half of θεοδιδασκοί.—εἰς τὸ ἀγαπᾶν ἀλλήλους] is dependent on the διδασκοί in θεοδιδασκοί, and denotes, under the form of the design at which that instruction aims, its object. Incorrectly Flatt, εἰς denotes quod attinet ad.

REMARK.—Pelt, Schott, de Wette, Ellicott, Hofmann, also Winer, p. 313 [E. T. 339], and Buttmann, *Gram. d. neut. Sprachgebr.*, Berlin 1859, p. 223 [E. T. 259], consider the reading of the *Receptus*: οὐ χρειᾶν ἔχετε γράφειν ὑμῖν (see critical remark), as correct Greek, appealing to the frequent use of the infinitive active, where one would expect the infinitive passive (see Kühner, II. p. 339). I cannot agree with this; on the contrary, most decidedly deny the applicability of that use to our passage. For, in the instances given, the characteristic distinction is throughout observable, that the infinitive active expresses the verbal idea *in a vague generality, entirely free from any personal reference*, so that this active infinitive, in its import and value, can scarcely be distinguished from an absolute accusative. Comp. for example, Sophocles, *Oed. Col.* 37: ἐξελθ' ἔχεις γὰρ χώρον οὐχ ἄνδρ' πατεῖν.—Thucydides, i. 38: Ἦν . . . ὁ Θεμιστοκλῆς . . . ἄξιός θανμάσαι.—Euripides, *Med.* 318: λέγεις ἀκοῦσαι μαλ' ἄκ.—Comp. also Heb. v. 11: λόγος δυσερμήνευτος λέγειν. Entirely different from these is our passage, where γράφειν, by means of ὑμῖν, instead of forming an absolute statement, is put in a special personal reference to the readers; indeed, as the subject of γράφειν can only be the apostle, in a special personal reciprocal reference to Paul and the Thessalonians, and accordingly the whole expression acquires an *individual concrete* form. If ἔχετε is not to be without meaning, it would require accordingly either ἐμὲ γράφειν, or, as in v. 1, the passive γράφεσθαι to be written. For that, as Bouman, *Chartae theolog.* I. p. 65, and Reiche, p. 339, think, ἐμὲ or ἡμᾶς, or rather the indefinite τινά, readily suggest themselves to be supplied, and that the more so, as the necessity of some such supplement is obvious from the following θεοδιδασκοί (Bouman), can hardly be maintained. Also Heb. v. 12, to which an appeal is made, proves nothing, for here from a similar reason τινά is to be accented (with Lachmann) instead of τίνα; whereby the reference and the relation of the words are entirely transformed. Comp. my commentary on the Epistle to the Hebrews.

Ver. 10. An explanatory confirmation of the statement θεοδιδασκοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους by an actual historical instance. Calvin finds in ver. 10 an *argumentum a maiore ad minus*: "nam quum eorum caritas per totam Macedoniam se diffundat, colligit non esse dubitandum, quin ipsi



*mutuo inter se ament.*" But the emphasis rests not on ἀλλήλων and τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ, but on ἀγαπᾶν and ποιεῖτε. Also the opinion of de Wette, whom Koch follows, that an additional reason is here adduced why the Thessalonians require no further exhortation, is to be rejected, as then καὶ ποιεῖτε would require to be written instead of καὶ γὰρ ποιεῖτε, because γὰρ cannot be co-ordinate with the preceding γὰρ.—καὶ γὰρ] not equivalent to simple γὰρ (so most critics), and also not *quin etiam*, or *imo* (Calvin), but *for also*: comp. Hartung, *Partikell.* I. p. 137 f. Whilst γὰρ is a justification of ἀγαπᾶν, the idea of διδάχθῆναι is carried on to the idea of ποιεῖν by means of the corresponding καί.—ποιεῖτε] has the chief accent; it denotes the actual practice.—αὐτοῖς] *scilicet*, τὸ ἀγαπᾶν, not τὸ τῆς φιλαδελφίας (Baumgarten-Crusius and Koch).—περισσεύειν μᾶλλον] *to increase yet more, scilicet*, in brotherly love. Musculus, appealing to Phil. iv. 12, arbitrarily takes περισσεύειν absolutely, whilst he makes a new train of thought commence with παρακαλοῦμεν: "qua eos redigat in ordinem, qui doctrina charitatis ad ignaviae suae, desidiei, curiositatis et quæstus occasionem abutebantur, nihil operis facientes, sed otiose ac curiose circumeundo ex aliorum laboribus victitantes," and finds the meaning: "ut abundetis magis, h. e. ut magis in eo sitis, ut *copiam* eorum, quæ ad vitæ hujus sunt sustentationem necessaria, *habeatis*, quam ut penuriam patientes fratribus sitis oneri." Equally erroneously, because unnatural, Ewald thinks that as the following φιλοτιμεῖσθαι, so also even περισσεύειν μᾶλλον, is to be included in the unity of idea with ἡσυχάζειν κ.τ.λ., ver. 11: "to keep quiet still more, and zealously," etc. Besides, the construction of περισσεύειν, with a simple infinitive following, would be wholly without example.<sup>1</sup>—μᾶλλον] The same intensification as in iv. 1.

REMARK.—After the example of Schrader, Baur (p. 484) finds also vv. 9, 10 only suitable for a church which had already existed for a considerable time. How otherwise could the brotherly love of the Thessalonians, which they showed to all the brethren in all Macedonia, be praised as a virtue already so generally proved? Certainly Paul recognizes the brotherly love of the Thessalonians as a "virtue already proved;" but Baur, no less than Schrader, overlooks (1) that not εἰς πάντας τοὺς ἁγίους, but εἰς πάντας τοὺς ἀδελφοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ is written; consequently, the exercise of that virtue is *limited* to the Christian circle *nearest* to the Thessalonians; (2) that Paul yet desires an *increase* in that virtue, thus indicating that the exercise of it had *only shortly before* commenced. An interval of half a year (see Introduction, § 3) was accordingly a sufficient time for the Thessalonians to make themselves worthy of a praise restricted within *such bounds*.

Ver. 11 is attached to the preceding in the loosest grammatical connection. [LIII d.] It has been thought that ver. 11 is only a further development of the preceding exhortation. So Olshausen, who finds in the whole section, vv. 9–12, only an exhortation to love, and in such a

<sup>1</sup> Ewald in vain endeavors anew to defend the above construction of the words in his *Jahrb. d. bibl. Wissenschaft*, 10 Jahrb. Gött. 1860, p. 241 ff.: That the apostle, after he had

before said that it was not necessary to write to the Thessalonians concerning brotherly love, because they sufficiently practised it, could not, without self-contradiction, proceed

manner that vv. 9, 10 refer to love to fellow-Christians, and vv. 11, 12 to love to man in general. To the latter in particular, inasmuch as the Thessalonians were required to give no occasion to those who were not Christians to blame anything in the professors of the gospel. But evidently the apostle, when he exhorts his readers to give no offence by their conduct to those who were not Christians, considers this not as the fulfillment of the commandment of love to man in general, but as a matter of *prudence and discretion*, in order in such a manner to counteract the prejudices against Christianity, and so to pave the way for its diffusion in wider circles. Comp. also Col. iv. 5, 6. Others suppose that to the exhortation to *φιλαδελφία* a warning against its *abuse* is attached; as *some* in the church practised liberality, so *others* made use of this liberality as an occasion of leading an idle life. So already Theodoret,<sup>1</sup> and after him Estius,<sup>2</sup> Benson, Flatt, Schott, de Wette (wavering), and Koch. But against this view is decisive.—(1) That such a sharp division of the church into *two different* classes is not justified by the context; for, on account of the close connection of ver. 11 with the preceding, those of whom *περισευέν μαλλον* is required are the *same* with those to whom the exhortation to *φιλοτιμείσθαι ἡσυχάζειν* κ.τ.λ. is addressed. It accordingly follows, that as *the church as such* was distinguished by active brotherly love, so also *the church as such* (not a mere fraction of it) did not possess the qualities mentioned in ver. 11. (2) According to this view, the stress is placed only on *ἐργάζεσθαι ταῖς χερσὶν ὑμῶν*, whereas the demand to *ἡσυχάζειν* and *πράσσειν τὰ ἴδια* is entirely left out of consideration. And yet it apparently follows, from *φιλοτιμείσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια* being placed first, that the *main* point lies on these, whilst the *idleness* blamed in the readers is evidently described only as a *consequence* or *result* of the neglected *ἡσυχάζειν καὶ πράσσειν τὰ ἴδια*.—Accordingly, as a closer connection of ideas, than that which the form of the grammatical construction appears to indicate, is not without force demonstrable, we must, mindful of the rapid transitions which are peculiar to the Apostle Paul, especially in the practical parts of his Epistles, consider vv. 11, 12 as a new exhortation, internally distinct from that in vv. 9, 10, and which only happens to be united with it, as both refer to the moral furtherance of the Christian life.—*φιλοτιμείσθαι ἡσυχάζειν*] is to be taken together: *to make it your ambition to live quietly*, and the juxtaposition of the two verbs is an *oxymoron*, as in the usual course of things every *φιλοτιμία* is properly an impulse to shine by *actions*.<sup>3</sup> Calvin takes *φιλοτιμείσθαι* by itself, referring it back to the command to brotherly love: Post-

to say, but we exhort you yet to increase in brotherly love. In this Ewald is certainly right. But Paul only declared before that the Thessalonians practised brotherly love—that they already practised it *sufficiently* we do not read; this, on the contrary, is only arbitrarily introduced by Ewald.

<sup>1</sup> Οὐκ ἐναντία τοῖς προῤῥηθεῖσιν ἐπαίνους ἡ παραινέσις συνέβαινε γάρ, τοὺς μὲν φιλοτίμως χορηγεῖν τοῖς δεομένοις τὴν χρεῖαν, τοὺς δὲ διὰ

τὴν τούτων φιλοτιμίαν ἀμελεῖν τῆς ἐργασίας· εἰκότως τοῖνυν κἀκεῖνους ἐπήνεσε καὶ τούτοις τὰ πρόσφορα συνεβούλευσε.

<sup>2</sup> Hac eorum liberalitate quidam pauperiores abutentes, otio et inertiae vacabant, discurrerent per domos et inhiantes mensis divitum atque in res alienas curiosi, adeo ut hoc nomine etiam apud infideles male audirent.

<sup>3</sup> Bengel: φιλοτιμία politica erubescit ἡσυχάζειν.

quam enim admonuit, ut crescant in caritate, sanctam aemulationem illis commendat, ut mutuo inter se amore certent, vel (?) certe praecepit, ut se ipsum unusquisque vincere contendat, atque hoc posterius magis amplector. Ergo ut perfecta sit eorum caritas, contentionem in illis requirit. So also Hemming, and already Theophylact, leave this and the usual construction a matter of choice. But the omission of *kai* before *ἡσυχάζειν* would be harsh. On *φιλοτιμείσθαι*, comp. Rom. xv. 20; 2 Cor. v. 9; Kypke, II. p. 189. The counterpart of *ἡσυχάζειν* is *περιεργάζεσθαι*, 2 Thess. iii. 11, and *πολυπραγμονεῖν*, Plat. *Gorg.* 526 C.—The disquiet or unsteadiness which prevailed in the church is not to be sought for in the political (so Zwingli: Nemo tumultuetur, nemo motum excitet; and, but undecidedly, Koppe: seditiones adversus magistratus Romanos; comp. also Schott, p. 121), but in the religious sphere. It was, as it appears, an excitement of mind which had been called forth by the new world of thought produced by Christianity; but an excitement, on the one hand, risen to such an unnatural height that worldly business was neglected, and idleness stepped into the place of a regular laborious life; and, on the other hand manifesting itself by such a fanatical spiritual zeal that the Christians by such a line of conduct must fall into discredit with those who are not Christians. It is not improbable that the thought of the impending advent of Christ formed the centre part of this excitement. At least this, by a natural association of ideas, would give the reason why Paul after vv. 11, 12 suddenly interrupts the course of his admonitions, in order, exactly at this place, to attach instructions concerning the advent, whilst v. 12 ff. shows that he intended to give various other admonitions.—The exhortation of the apostle in v. 6, 8, to be prepared for the unexpected entrance of the advent, which might be abused in favor of such an excitement, is not decisive against the reference to an apocalyptic fanaticism (against de Wette, who for this reason supposes only “pious excitement in general”), because that exhortation intervenes between preceding (v. 4, 5) and succeeding (v. 9 ff.) *consolatory expressions*, and, accordingly, loses all that is alarming about it; the addition of that exhortation was too naturally and necessarily required by the explanation of the circumstance itself, that Paul should have suppressed it from mere fear of a possible abuse.—*πράσσειν τὰ ἴδια*] same as *ἰδιοπραγεῖν*, to be mindful of one's own concerns, without wishing to take the oversight of the concerns of our neighbor. If the above remarks are not incorrect, Paul thinks on the unauthorized zeal, by which they had used the advent as a means of terror, in order to draw before their tribunal what was a matter of individual conscience, and by which a care for the salvation of their neighbor was assumed with an objectionable curiosity. *τὰ ἑαυτοῦ πράσσειν* would be more correct Greek than *τὰ ἴδια πράσσειν*.<sup>1</sup>—*ἐργάζεσθαι*] means nothing else than *to work*. Incorrectly, Flatt: to gain one's maintenance by work; Baumgarten-Crusius: not to be ashamed of work. From the addition *ταῖς χερσὶν ἑμῶν*, it follows that the Thessalonian church was mostly composed of the work-

<sup>1</sup> See Lobeck, *ad Phryn.* p. 441 f.; Kypke, II. p. 338 f. Comp. Dio Cass. ix. 27: *τὴν δὲ δὴ ἡσυχίαν ἄγων καὶ τὰ ἑαυτοῦ πράττων ἐσώζετο*.



ing class. Comp. also 1 Cor. i. 26. Calixt, Pelt, Schott, Hofmann, and others erroneously find expressed in the words any imaginable business. Paul mentions only the business of hand labor, and to apply this to regular business of *any* form or kind is entirely to sever it from this meaning of the expression.—*καθὼς ὑμῖν παρηγγείλαμεν*] refers not only to *ἐργάζεσθαι*, but to the whole of ver. 11. It would seem from this that these disorders already prevailed in their beginnings during the apostle's personal residence in Thessalonica. There is nothing objectionable in this inference, as (1) from 2 Thess. ii. 5 it appears that at the publication of the gospel in Thessalonica the advent had been the subject of *very special* explanations; and (2) the effect of such explanations on the minds of Gentiles anxious about salvation must have been overwhelming. Baur, p. 484, therefore is entirely mistaken when he maintains that exhortations, such as those given in vv. 11, 12, could not have been necessary for a church recently founded.

Ver. 12 is not the statement of an inference (Baumgarten-Crusius), but of a purpose; dependent, however, neither on *παρηγγείλαμεν*, nor on what has hitherto been said, including the precept to *φιλαδελφία*, ver. 10 (Flatt), but on ver. 11, and in such a manner that the first half of ver. 12 refers to *φιλοτιμείσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια*, and the second half to *ἐργάζεσθαι ταῖς χερσὶν ὑμῶν.—εὐσχημόνως*] *well-becoming, honorably*, Rom. xiii. 13; 1 Cor. vii. 35, xiv. 40. The opposite is *ἀτάκτως*, 2 Thess. iii. 6.—*πρός*] not *coram* (Flatt, Schott, Koch), but *in relation to*, or *in reference to* those who are *ἐξω*. Comp. Bernhardt, *Syntax*, p. 265.—*οἱ ἐξω*] *those who are without* (sc. the Christian community), those who are *not Christians*, whether Jews or Gentiles. Comp. Col. iv. 5; 1 Cor. v. 12, 13; 1 Tim. iii. 7. Already among the Jews *οἱ ἐξω* (עַזְמוֹת) was the usual designation of Gentiles. See Meyer on 1 Cor. v. 12—*μηδενός*] is by most considered as masculine, being understood partly of Christians only (so Flatt), partly of unbelievers only (Luther, Camerarius, Ernest Schmid, Wolf, Moldenhauer, Pelt), partly both of Christians and unbelievers (Schott, de Wette,—who, however, along with Koch and Ellicott, thinks that there is a chief reference to Christians,—Hofmann, Riegenbach). But to stand in need of *no man*, is for man an impossibility. It is better therefore, with Calvin, Estius, Grotius, Bengel, Baumgarten-Crusius, Alford, to take *μηδενός* as neuter, so that a further purpose is given, whose attainment is to be the motive for fulfilling the exhortations in ver. 10: *to have need of nothing*, inasmuch as labor leads to the possession of all that is necessary for life, whereas idleness has as its inevitable consequence, want and need.

Ver. 13–v. 11. A comforting instruction concerning the advent. This is divided into three sections—(1) iv. 13–18 removes an objection or a doubt; (2) v. 1–3 reminds them of the sudden and unexpected entrance of the advent; and lastly, in consequence of this, v. 4–11 is an exhortation to be ready and prepared for the entrance of the advent.

(1) Vv. 13–18. A removal of an objection. The painful uneasiness, which had seized on the Thessalonians concerning the fate of their deceased Christian friends, consisted not, as Zachariae, Olshausen, de Wette, Hofmann, *Schriftbew.* II. 2, 2d ed. p. 649 f., and in his *H. Schr. N.*

T.; Luthardt, *die Lehre von den letzten Dingen*, Leipz. 1861, p. 138 f., and others assume, in anxiety lest the deceased should only be raised at the general resurrection of the dead, and would thus forfeit the blessedness of communion with the Lord in the interval between the advent and this general resurrection ("the so-called reign of a thousand years," Olshausen). There is no trace in our section of a distinction between a first and a second resurrection; and the idea of a long interval of time between the resurrection of believers and the resurrection of the rest of mankind (Rev. xx.) is, moreover, entirely strange to the Apostle Paul, as it is evident from 1 Cor. xv. 22 ff. correctly understood that the resurrection of unbelievers takes place in immediate connection with the resurrection of Christians. Rather it was feared that those already dead, as they would no more be found alive at the advent of Christ, would receive no share in the blessedness of the advent,<sup>1</sup> and accordingly would be placed in irreparable disadvantage to those who are then alive. See exposition of particulars.

On vv. 13-18 [On vv. 13 ff., see Note LIV. a, b, c, pages 539-541] see von Zezschwitz in the *Zeitschr. f. Protestantismus und Kirche*, new series, Erlangen 1863, p. 88 ff. R. Stähelin, *Zur Paulinischen Eschatologie*. 1 Thess. iv. 13-17 im *Zusammenhang mit der Jüdischen Eschatologie untersucht* (Jahrb. für d. Theol. Bd. 19. Gotha, 1874, pt. 2. 177 ff)

Ver. 13. *Ὁὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν*] but we wish not that ye be in ignorance. A recognized Pauline formula of transition to new and important communications; comp. Rom. i. 13, xi. 25; 1 Cor. x. 1, xii. 1; 2 Cor. i. 8. In an analogous manner, Paul uses also positive turns of expression: *θέλω ὑμᾶς εἰδέναι*, Col. ii. 1, 1 Cor. xi. 3, and *γινώσκειν ὑμᾶς βούλομαι*, Phil. i. 12.—*περὶ τῶν κεκοιμημένων*] [On vv. 13-18, see Note LV. pages 541, 542] concerning those that are asleep, that is, by means of euphemism, "concerning the dead;" comp. 1 Cor. xi. 30, xv. 6, 18, 20; John xi. 11; 2 Pet. iii. 4; Sophocles, *Electr.* 509. The selection of the word is the more appropriate, as the discourse in what follows is concerning a *revivification*. But not the dead generally are meant, which Lipsius (*Theolog. Stud. u. Krit.* 1854, p. 924), with an arbitrary appeal to 1 Cor. xv. 29, considers possible, but the dead members of the Thessalonian Christian church.—This is evident from all that follows, particularly from the confirmatory proposition in ver. 14, and from the expression *οἱ νεκροὶ ἐν Χριστῷ*, ver. 16.—After the example of Weizel (*Stud. u. Krit.* 1836, p. 916 ff.), de Wette (though in a hesitating manner) finds in *κεκοιμημένων* the idea indicated "of an intermediate state, i. e. of an imperfect and, as it were, a slumbering continuance of life of the departed soul;" whereas Zwingli, Calvin, Hemming, Zanchius, in express contradiction to the idea of the sleep of the soul, insist on referring this state of being asleep to the *body* exclusively. But neither, according to the one side, nor according to the other, are we justified in such a limitation, as *οἱ κεκοιμημένοι* only denotes those who are asleep *as such*, i. e. according to their whole personality.—The article in *περὶ τῶν κεκοιμημένων* represents the question, to the solution of which the apostle now passes, as one well

<sup>1</sup> Calvin: Vitam aeternam ad eos solos pertinere imaginabantur, quos Christus ultimo adventu vivos adhuc in terris deprehenderet

known to the readers, and discussed by them. The brevity and generality of the statement of the subject, combined with the solemn formula of transition *ὃν θέλομεν δὲ ἑμῶς ἀγνοεῖν*, renders it not improbable that a request was directly made to Paul for explanation on the subject.—*ἵνα μὴ λυπησθῇ*] *sc.* concerning those who are asleep.—*καθὼς καὶ οἱ λοιποὶ*] *sc.* *λυποῦνται*. Woken (in Wolf) gives the directly opposite meaning to the words: Absit a vobis tristitia, quemadmodum etiam abest a reliquis illis, qui nempe non tristantur ob mortuos et tamen spem nullam certam habent de felicitate. Erroneously, because then *καθὼς καὶ οὐ λυποῦνται σί λοιποί, μὴ ἔχοντες* (instead of *οἱ μὴ ἔχ.*) *ἐλπίδα* would require to have been written: not to mention that Paul would hardly propose unbelievers as an example to Christians.—Theodoret, Calvin, Hemming, Zanchius, Piscator, Cornelius a Lapide, Calovius, Nat Alexander, Benson, Flatt, Pelt, Koch, Bisping, Bloomfield, Hofmann, Riggenbach find in *ἵνα μὴ λυπησθῇ καθὼς κ.τ.λ.* the thought that the Thessalonians should not mourn *in the same degree*, not *so excessively* as *οἱ λοιποί*, because the apostle could not possibly forbid *every* mourning for the dead. Incorrectly; for then *ἵνα μὴ λυπησθῇ τοσοῦτον ὥς καὶ οἱ λοιποί* would require to have been written. *καθὼς* is only a particle of comparison, but never a statement of gradation. The apostle forbids *λυπεῖσθαι* altogether. Naturally; for death has no more any sting for the Christian. He does not see in it annihilation, but only the transition to an eternal and blessed fellowship with the Lord. Comp. 1 Cor. xv. 54 ff. —*οἱ λοιποὶ*] *the others*, that is, the Gentiles; comp. Eph. ii. 3. It is, however, possible that Paul may also have thought on a portion of the Jews, namely, the sect of the Sadducees, who denied the resurrection. Since, as Josephus reports, the Sadducees, together with the resurrection, denied all continued existence of the soul after death, and on the contrary made the soul of man die at the same time with the body. Comp. Antiq. xviii. 1.4: Bell. Jud. ii. 8. 14.—*οἱ μὴ ἔχοντες ἐλπίδ*] namely, of an eternal life of blessedness.<sup>1</sup> From this comparison with those who do not believe in *a future life in general*,<sup>2</sup> it inevitably follows that also the Thessalonians feared for their deceased Christian friends, not merely a *temporary* deprivation of the eternal life of bliss to be revealed at the advent, but an *entire* exclusion from it. If the comparison is to have any meaning (which Hofmann with great arbitrariness denies), the blessing for whose loss the Gentiles mourn must be the same as the blessing for whose loss the Christians are not to mourn. The solution of the theme *περὶ τῶν κεκοιμημένων* is therefore already indicated by the objective sentence, and what follows has only the purpose of further explaining this solution.

<sup>1</sup> Comp. Theocrit. *Idyll.* iv. 42: 'Ἐλπιδες ἐν ζωοῖσιν, ἀνέλπιστοι δὲ θανόντες. Aeschyl. *Eumenid.* 638: ἀπαξ θανόντος οὐκ ἔστι ἀνάστασις. Catull. v. 4 ff.: Soles occidere et redire possunt. | Nobis quum semel occidit brevis lux, | Nox est perpetua una dormienda. Lucret. iii. 942 f.: Nec quisquam expurgitus exstat, | Frigida quem semel est vitae pausa secuta.

<sup>2</sup> Stähelin *l. c.* p. 185 f., improperly objects that such a comparison with those who do not believe in a future life in general would be incorrect in itself, because the regarding of death as annihilation and not believing in a continued life of the soul after death was even in ancient times always the sad privilege of only a few. For the view of the Apostle Paul only comes into consideration here. According to



Ver. 14. Reason not of *ὃν θέλομεν ἡμᾶς ἄγνοεῖν*, but of *ἵνα μὴ λυπησθε*. The Thessalonians were not to mourn, for *Christ* has risen from the dead; but if *this* fact be certain, then it follows that they also who are fallen asleep, about whom the Thessalonians were so troubled, will be raised. There lies at the foundation of this proof, which Paul uses as a supposition, the idea that Christ and believers form together an organism of indissoluble unity, of which Christ is the Head and Christians are the members; consequently what happens to the Head must likewise happen to the members; where that is, there these must also be. Comp. already Pelagius: *Qui caput suscitavit, etiam caetera membra suscitaturum se promittit*. From the nature of this argument it is evident (1) that those who are asleep, about whom the Thessalonians grieved, must already have been Christians: (2) that their complete exclusion from the blessed fellowship with Christ was dreaded.<sup>1</sup>—*εἰ γὰρ πιστεύομεν*] *for if we believe*. *εἰ* is not so much as "*quum*, since, because" (Flatt), also not equivalent to *quodsi*: "*for as we believe*" (Baumgarten-Crusius), but is here, as always, hypothetical. But since Paul from the hypothetical protasis, without further demonstrating it, immediately draws the inference in question, it is clear that he supposes the fact of the death and resurrection of *Christ* as an absolute recognized truth, as, indeed, among the early Christians generally no doubt was raised concerning the reality of *this* fact. For even in reference to the Corinthian church, among whom doubts prevailed concerning the resurrection of the dead, Paul, in combating this view, could appeal to the resurrection of Christ as an actual recognized truth; comp. 1 Cor. xv. 12-23.—The apodosis, ver. 14, does not exactly correspond with the protasis. Instead of *οὕτως κ.τ.λ.* we should expect *καὶ πιστεύειν δεῖ, ὅτι ὡσαύτως οἱ ἐν Χριστῷ κοιμηθέντες ἀναστήσονται*, or *ὅτι οὕτως ὁ Θεὸς καὶ τοὺς κοιμηθέντας διὰ τοῦ Χριστοῦ ἐγερεῖ*.—*οὕτως*] is not pleonastic as the mere sign of the apodosis (Schott, Olshausen); also not, with Flatt, to be referred to *ἀνέστη*, and then to be translated "*in such a condition, i. e. raised, revived;*" or to be interpreted as "*then under these circumstances, i. e. in case we have faith*" (Koch, Hofmann), but denotes "*even so,*" and, strengthened by the following *καί*, is designed to bring forward the agreement of the fate of Christians with Christ; comp. Winer, p. 504 [E. T. 541].—*διὰ τοῦ Ἰησοῦ*] is (by Chrys., Ambrosiast., Calv., Hemming, Zanch., Est., Balduin, Vorstius, Corn. a Lapide, Beza, Grot., Calixt, Calov, Wolf, Whithy, Benson, Bengel, Mackn., Koppe, Jowett, Hilgenfeld (*Zeitschr. f. wissensch. Theol.*, Halle 1862, 3. p. 239, *Einkl. in das N. T.* p. 244), Riggensbach,

Paul, however, a life in the world to come—apart from the case of those who are alive at the Parousia—is brought about only through the resurrection. He therefore who, like the heathen, does not believe in the latter, also does not believe in the former; his hope limits itself to the earthly life; in death he can see only the absolute end and annihilation. Comp. 1 Cor. xv. 19. 32.

<sup>1</sup>Hofmann's views are very distorted and

perverted. He will not acknowledge that from the fact of the resurrection of Christ, the resurrection of those fallen asleep in Thessalonica is deduced; and—against which the *οὕτως καί* of the apodosis should have guarded him—he deduces the aimless platitude, that "*the apostle with the words: ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ*, gives an assurance which avails us in the case of our death, if we believe on the death and resur-

and others, comp. also Ellicott) connected with τοὺς κοιμηθέντας, and then the sense is given: "those who have fallen asleep in Christ."<sup>1</sup> [LV c.] But this would be expressed by ἐν τῷ Ἰησοῦ, as οἱ διὰ τοῦ Ἰησοῦ κοιμηθέντες would at most contain a designation of those whom Christ had brought to death, consequently of the Christian *martyrs*. Salmeron, Hammond, Joseph Mede, *Opp.* p. 519, and Thiersch (*die Kirche im ap. Zeitalt.*, Frankf. u. Erlang. 1852, p. 138) actually interpret the words in this sense. Yet how contrary to the apostle's design such a mention of the martyrs would be is evident, as according to it the resurrection and participation in the glory of the returning Christ would be most inappropriately limited to a very small portion of Christians; not to mention that, first, the indications in both Epistles do not afford the slightest justification of the idea of persecutions, which ended in *bloody death*; and, secondly, the formula κοιμηθῆναι διὰ τινός would be much too weak to express the idea of martyrdom. Also in the fact that Paul does not speak of the dead in general, but specially of the Christian dead (Estius), there is no reason to unite τοὺς κοιμηθέντας with διὰ τοῦ Ἰησοῦ; for the extent of the idea of οἱ κοιμηθέντες in our passage is understood from the relation of the apodosis, ver. 14, to the protasis εἰ πιστεύομεν κ.τ.λ. We are accordingly constrained to unite διὰ τοῦ Ἰησοῦ with ἄξει.—Christ is elsewhere by Paul and in the New Testament generally considered as the instrument by which the almighty act of God, the resurrection of the dead, is effected; comp. 1 Cor. xv. 21; John v. 28, vi. 39, 44, 54.—ἄξει] *will bring with Him*, is a pregnant expression, whilst, instead of the act of *resuscitation*, that which follows the act in time is given. And, indeed, the further clause σὺν αὐτῷ, i. e. σὺν Ἰησοῦ (incorrectly Zachariae and Koppe=ὡς αὐτόν), is united in a pregnant form with ἄξει. God will through Christ bring *with Him* those who are asleep, that is, so that they are then united with Christ, and have a complete share in the benefits of His appearance. Hofmann arbitrarily transforms the words into the thought: "that Jesus will not appear, God will not introduce Him again into the world, without their deceased brethren coming with Him." For the words instruct us not concerning Jesus, but concerning the κοιμηθέντες; it is not expressed in what manner the return of Christ will take place, but what will be the final fate of those who have fallen asleep. The apostle selects this pregnant form of expression instead of the simple ἐγερῇ, because the thought of a separation of deceased Christians from Christ was that which so greatly troubled the Thessalonians, and therefore it was

rection of Jesus." As Hofmann misinterprets the words, so also do Luthardt, *supra*, p. 140 f. and Stähelin.

<sup>1</sup> Also Alford connects διὰ τοῦ Ἰησοῦ with κοιμηθέντας; but then arbitrarily (comp. οἱ νεκροὶ ἐν Χριστῷ, ver. 16) pressing the expression κοιμηθέντας (οἱ κοιμηθέντες are distinguished from the merely θανόντες. What makes this distinction? Why are they asleep and not dead? *By whom* have they

been thus privileged? Certainly διὰ τοῦ Ἰησοῦ), and inappropriately regarding the constructions εὐχαριστεῖν διὰ Ἰησοῦ Χριστοῦ, Rom. i. 8; εἰρήνην ἔχειν διὰ Ἰησοῦ, Rom. v. 1; καυχᾶσθαι διὰ Ἰησοῦ, Rom. v. 11, as analogous expressions, he brings out the following grammatically impossible meaning: If we believe that Jesus died and rose again, then even thus also *those, of whom we say that they sleep just because of Jesus*, will God, etc.

his endeavor to remove this anxiety, this doubting uncertainty, as soon as possible.<sup>1</sup>

Ver. 15. A solemn confirmation of the comforting truth τοὺς κοιμηθέντας ἀρεῖα εἶναι αὐτοῖς, by bringing forward the equality between those living at the advent and those already asleep. Koppe, Flatt, and Koch erroneously assume a reference to ver. 13, making the γάρ in ver. 14 parallel to the γάρ in ver. 15, and finding in ver. 15 a new reason for comfort.—ταῦτο] refers not to the preceding, but is an emphatic introduction to what follows the first ὅτι: *this, namely, we say to you, ἐν λόγῳ κυρίου, that we, the living, etc.—ἐν λόγῳ κυρίου] in or by means of a word of the Lord* (comp. בְּדִבְרֵי הַיְיָ, Esth. i. 12; בְּדִבְרֵי יְהוָה, 1 Kings xx. 35), that is, the following statement on the relation of the living to those who are asleep at the advent does not rest on my (the apostle's) subjective opinion, but on the infallible authority of Christ. Comp. 1 Cor. vii. 10, 12, 25.—Pelagius, Musculus, Bolten, Pelt, and others have regarded this λόγος κυρίου, to which Paul appeals, as the words of Christ in Matt. xxiv. 31 (comp. Mark xiii. 27); whereas Hofmann is of opinion that Paul might have inferred it from the promises of Christ in Matt. xxvi. 25 ff.; John vi. 39 f. But the expressions found there are too general to be identified with the special thought in our passage. Schott's statement, that Paul might justly appeal to the prophecy in Matt. xxiv. 31, because it contained nothing of a prerogative of the living before the dead, but on the contrary represents simply an assembling of believing confessors with a view to the participation of the Messianic kingdom, is subtle, and does not correspond to the expression ἐν λόγῳ κυρίου, which points to positive information concerning the definite subject in question. Also Luthardt's (l. c. pp. 141, 57) view, that in λόγος κυρίου a reference is made to the parable of the virgins who went out to meet the bridegroom (Matt. xxv.), and for which view εἰς ἀπάντησιν (ver. 17) is most arbitrarily appealed to, is evidently erroneous. Just as little can the λόγος κυρίου be found (with Stähelin l. c. p. 193 f.) in this place, i. e. in the first half of ver. 16, so that the word of the Lord, on which Paul rests his asseration, consists in this, that Jesus, according to His own declaration (Matt. xxiv. 29–31) will descend from heaven ἐν νεφέλῃσιν, ἐν φωνῇ ἀρχαγγέλου and ἐν σάτιγγι θεοῦ. For the first words of ver. 16 picture only the mode in which the entrance of the advent will be accomplished, but they leave the central point of the question before us untouched. Others, as Calvin and Koch, have thought that Paul referred to a saying of Christ not preserved in the Gospels, but transmitted by tradition. (So, recently, also v. Zezschwitz, l. c. p. 121, according to whom the apostle thought "on a word" which is "to be sought for in the peculiar and intimate communications of our Lord to His disciples, such as He would have given them during the forty days, when He spoke with them concerning the βασιλεία τοῦ Θεοῦ.") This supposition may certainly be sup-

<sup>1</sup>The idea of "a general ascension of all Christians," which Schrader finds in this verse, and in which he perceives a mark of un-Pauline composition, because Paul

thought "only on a kingdom of God on earth," is, according to the above, introduced by him into the passage.



ported by the analogy of Acts xx. 35; but it must always remain precarious, the more so as there was no inducement to Christ, in His intimations concerning the period of the fulfillment of the Messianic kingdom, to make such *special* questions, arising only in consequence of concrete circumstances, the subject of an anticipated instruction. It is best, therefore, with Chrysostom, Theodoret, Hunnius, Piscator (who, however, arbitrarily supposes the fact described in 2 Cor. xii. 2, 4), Aretius, Turretin, Benson, Moldenhauer, Koppe, Olshausen, de Wette, Gess (*die Lehre von der Person Christi*, Basel 1856, p. 69 f.), Alford, Ellicott, Riggenbach, and others, to suppose that Paul appeals to information concerning the matter in hand which had been communicated to him in a direct revelation by the *heavenly* Christ; comp. Gal. i. 12, ii. 2; Eph. iii. 3; 2 Cor. xii. 1.—*ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου*] *we, the living, who remain unto the presence (or return) of the Lord*. From the construction of these words it undoubtedly follows, that Paul reckoned himself with those who would survive till the commencement of the advent, as indeed the same expectation is also expressed in 1 Cor. xv. 51 f. Comp. besides, 1 Cor. vii. 26, 29–31, i. 7, 8; Rom. xiii. 11, 12; Phil. iv. 5. See also Dähne, *Entwickel. des Paulin. Lehrbegr.* pp. 175 f., 190; Usteri, *Paulin. Lehrbegr.* p. 355; Messner, *Die Lehre der Apostel*, Leipz. 1856, p. 282. This expectation is not confirmed by history: Paul and all his contemporaries fell a prey to death. What wonder, then, if from an early period of the Christian church this plain meaning of the word was resisted, and in its place the most artificial and distorted interpretations were substituted? For that Paul could be capable of error was regarded as an objectionable concession, as an infringement upon the divine authority of the apostle. It has therefore almost universally<sup>1</sup> been maintained by interpreters, that Paul speaks neither of himself nor of his contemporaries, but of a later period of Christianity. So Chrysostom, Theodoret, John Damascenus, Oecumenius, Theophylact, Erasmus, Castalio, Calvin, Musculus, Bullinger, Zanchius, Hunnius, Balduin, Vorstius, Cornelius a Lapide, Jac. Laurentius, Calixt, Calov, Joach. Lange, Whitby, Benson, Bengel, Flatt, and many others. Whilst Calvin and Cornelius a Lapide, in order to remove difficulties, do not scruple to charge the apostle with a pious fraud; supposing that he, although he was convinced of the distance of the advent, nevertheless represented himself as surviving, in order in this way to stimulate believers to be in a state of spiritual readiness at every instant; Oecumenius, after the example of Methodius, interprets *οἱ ζῶντες κ.τ.λ.* of the *souls*, and *οἱ κοιμηθέντες* of the *bodies* of Christians.<sup>2</sup> Usually, however, in order to remove the objectionableness of the words, an appeal is made

<sup>1</sup> Exceptions in early times are very rare. They are found in Piscator (yet even he hesitates), Grotius, and Moldenhauer. To bring the correct view to more general recognition was reserved for recent times.

<sup>2</sup> *ζῶντας τὰς ψυχὰς, κοιμηθέντα δὲ τὰ σώματα λέγει*· οὐκ ἂν οὖν προλάβωσιν αἱ ψυχαί· πρῶτοι γὰρ ἐγείρεται τὰ σώματα, ἵνα αὐτὰ ἀπολάβωσιν

αἱ ψυχαί, ὥς καὶ περιλιπόμεναί φησι διὰ τὸ ἀθάνατον· οὐ γὰρ ἂν, εἰ μὴ περὶ ψυχῶν ἔλεγεν εἶπε τὸ ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, τελευτήσιν μέλλων· λέγει οὖν, ὅτι οἱ ζῶντες αἱ ψυχαὶ οὐκ ἂν τὰ σώματα προφθάσωμεν ἐν τῇ ἀναστάσει, ἀλλὰ μετ' αὐτῶν τῆς ἀναστάσεως τευξώμεθα.

to the fact that by means of an "*enallage personae*," or an ἀνακοίνωσις, something is often said of a collective body which, accurately taken, is only suited to a part. Then the sense would be: we Christians, namely, those of us who are alive at the commencement of the advent, *i. e.* the later generation of Christians who will survive the advent. But however often ἡμεῖς or ἐμεῖς is used in a communicative form, yet in this passage such an interpretation is impossible, because here ἡμεῖς οἱ ζῶντες κ.τ.λ., as a *peculiar class of Christians*, are placed in sharp distinction from κοιμηθέντες, as a *second class*. Accordingly, in order to obtain the sense assumed, the words would require to have been written: ὅτι ἡμῶν οἱ ζῶντες κ.τ.λ. οἱ μὴ φθάνουσαι τοῖς κοιμηθέντας, apart altogether from the fact that also in v. 4 the possibility is expressed, that the day of the Lord might break in upon the *presently* existing Thessalonian church. Not less arbitrary is it, with Joachim Lange, to explain the words: "we who live *in our posterity*," for which an additional clause would be necessary. Or, with Turretin, Pelt, and others, to understand οἱ ζῶντες οἱ περιλειπόμενοι in a hypothetical sense: we, *provided* we are then alive, *provided* we still remain. (So, in essentials, Hofmann: by those who are alive are meant those who had not already died.) For then, instead of ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, it would necessarily require ἡμεῖς ζῶντες, περιλειπόμενοι (without an article). The same also is valid against J. P. Lange (*Das apostol. Zeitalter*, I., Braunschweig, 1853, p. 113): "The words, 'the living, the surviving' are for the purpose of making the contrast a variable one, whilst they condition and limit the ἡμεῖς in the sense: we, so many of us (!) who yet live and have survived; or (?) rather, we in so far as we temporarily represent the living and remaining, in contrast to our dead." Lastly, the view of Hoelemann (*Die Stellung St. Pauli zu der Frage um die Zeit der Wiederkunft Christi*, Leipzig, 1858, p. 29 and in a more extended form in his *Neue Bibel-Studien*, Leipzig, 1866, p. 232 ff.) is not less refuted by the article before ζῶντες and περιλειπόμενοι: "The discourse, starting from the ἡμεῖς and rising more and more beyond this *concrete* beginning, by forming, with the next two notions οἱ ζῶντες, οἱ περιλειπόμενοι, always *wider* (!) and softer circles, strives to a *generic* (!) thought—namely, to this, that Paul and the contemporary Thessalonians, while in the *changing* state of περιλείπεσθαι (being left behind), might be indeed personally taken away beforehand; although the opposite possibility, that they themselves might yet be the *surviving* generation, is included in the ἡμεῖς οἱ ζῶντες with which the thought begins, and which always echoes through it." Every unprejudiced person must, even from those dogmatic suppositions, recognize that Paul here includes himself, along with the Thessalonians, among those who will be alive at the advent of Christ. Certainly this can only have been a hope, only a subjective expectation on the part of the apostle; as likewise, in the fifth chapter, although he there considers the advent as impending and coming suddenly, yet he supposes the indefiniteness of the proper period of its commencement (comp. also Acts i. 7; Mark xiii. 32). That the apostle here states his surviving only as a supposition or a hope, is not nullified by the fact that he imparts the information (ver. 15) ἐν λόγῳ κυρίου. For the

λόγος κυρίου can, according to the context, only refer to the relation of those who are asleep to the living; but does not refer to the fact who will belong to the one or to the other class at the commencement of the advent. [LV d.] Only on the first point was the comforting information contained which the Thessalonians required.—The present participles ζῶντες and περιλειπόμενοι are not to be taken as futures (Calvin, Flatt, Pelt), but denote the condition as it exists in the present, and stretches itself to the advent.—οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας [LV e, f.] *shall by no means precede those who are asleep*, so that *we* would reach the end (the blessedness of the advent), but *they* would be left behind us, and accordingly lose the prize. The apostle speaks in the figure usual to him of a race, in which no one obtained the prize who was forced half way to interrupt his running.—On the emphatic οὐ μὴ, see Winer, p. 471 f. [E. T. 506].

Vv. 16, 17. Proof of the truth of οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας by a description of the particulars in which the advent will be realized.

Ver. 16. Comp. Flatt, *Opusc. acad.* p. 411 ff.—ὅτι not *that*, as Koch and Hofmann think, so that vv. 16 and 17 (according to Hofmann, only ver. 16!) still depend on λέγομεν ἐν λόγῳ κυρίου, ver. 15; but *for*.—αὐτὸς ὁ κύριος] *the Lord Himself*. αὐτός is neither a mere introductory subject (“He, the Lord,” de Wette, Hofmann); nor added with *the* design to refer “the coming of Christ expressly to His holy personality and corporality,” accordingly designed to exclude “every manifestation of Him by mere instruments,” or by angels (so Olshausen and Bispington, and already Musculus, Estius, and Fromond.<sup>1</sup>); also is not inserted here “for solemnity’s sake, and to show that it will not be a mere *gathering* to Him, but *He Himself* will descend, and we shall be summoned before Him” (Alford) and also does not affirm “that the Lord Himself will descend amid occurrences which form an essential part of God’s final revelation of judgment of the world, that His coming will be attended by such manifestations as usher in the αἰὼν μέλλων and cause Him to appear as the one who introduces it and is its Lord,” Stähelin p. 222;—but it represents Christ as the chief Person and actor at the advent, emphatically opposed to His faithful ones—both those already asleep (οἱ νεκροὶ ἐν Χριστῷ) and those still living—as they who are acted upon.—κείμενον] in the N. T. an ἀπαξ λεγόμενον, denotes an imperative call, e. g. of a commander to his host to exhort them to the conflict or to warn them to decamp, of a driver to excite his horses to greater speed, of a huntsman to encourage his hounds to the pursuit of the prey, of sailors to excite themselves to vigorous rowing, etc. Comp. Thucyd. ii. 92; Xen. *de venat.* vi. 20; Lucian, *Catapl.* 19. Here the κείμενον might be referred to God. Only then we must not, as Hunnius does, identify it with the σάλπιγξ Θεοῦ, and find represented in the two expressions the “horribilis fragor inclarescentium tonitruum;” but, in conjunction with the statement that God only knows beforehand the time and hour of the advent (Matt. xxiv. 3), it must refer to the

<sup>1</sup>Koch accepts both de Wette’s interpretation and the meaning of Olshausen, and thus falls into the contradiction of making

αὐτός at the same time unaccented and emphatic.



imperative call to bring about the advent. So recently Bisping and Stähelin. This interpretation is, however, to be rejected, because the three sentences introduced with *ἐν* are evidently similar, *i.e.* all three are a statement of the mode of *καταβαίνειν*, accordingly contain the description of the circumstances with which the descent during the course of its completion will be accompanied. But, understood in the above manner, *ἐν κέλευσματι* would denote an act *preceding* the *καταβαίνειν*, and thus another preposition instead of *ἐν* would necessarily be chosen. Others, as Theodoret, Oecumenius, Grotius, and Olshausen, refer *ἐν κέλευσματι* to Christ. But in this case we would be puzzled so to define the *contents* of the *κέλευσμα*, as to prevent them coming into collision with the *φωνὴν* of the *ἀρχαγγέλου*. For that we are not justified, with Theodoret, in distinguishing the *κέλευσμα* and the *φωαή* by a *prius* and *post* (*ὁ κύριος . . . κελεύσει μὲν ἀρχάγγελον βοῆσαι*) is evident, as both are simultaneous—both in a similar manner are represented as accompanying the *καταβαίνειν*. It is accordingly most probable that Paul places *ἐν κέλευσματι* first as a primary, and on that account absolute expression, and then, in an exegetical manner, more fully develops it by *ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ*. If this is the correct interpretation, the apostle considers the *κέλευσμα* as given by the archangel,<sup>1</sup> directly afterwards mentioned, who for the publication of it uses partly his voice and partly a trumpet; and, as the *contents* of the *κέλευσμα*, the imperative call which reaches the sleeping Christians to summon them from their graves (comp. also the following *καὶ οἱ νεκροὶ κ.τ.λ.*), consequently the *resurrection-call* (Theodoret, John Damascenus, Calixt, Stähelin and others).—*ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ*] *with the call, namely, of an archangel, and with (the sound) of the trumpet of God.* Christ will return surrounded by hosts of angels; comp. iii. 13; 2 Thess. i. 7; Matt. xvi. 27, xxiv. 30 f., xxv. 31; Mark viii. 38, xiii. 26 f.; Luke ix. 26. According to the post-exile Jewish notion, the angels were distinguished into different orders and classes, over each of which presided an *ἀρχάγγελος*. (See Winer's *bibl. Realwörterb.* 2d. ed. vol. I. p. 386 f.) One of these *ἀρχάγγελοι* (אֲרִיֶּלֶם)—whom Nicolas de Lyra, Hunnius, Estius (appealing to Jude 9 and Rev. xii.), Bern. a Picon., Bisping and Stähelin suppose to be the archangel Michael; and Cornelius a Lapide, Michael or Gabriel; whilst Ambrosiaster and Olshausen, as well as Alphen and Honert (in Wolf), understand no angel at all, but the two first understand Christ (!), and the two last the Holy Ghost (!)—is considered as the *herald* at the commencement of the advent, who with a loud voice calls upon the dead, and arouses them by the sound of a trumpet. The Jews used trumpets for summoning the people together; comp. Num. x. 2, xxxi. 6, Joel ii. 1. Also the manifestations of God were considered as accompanied by the sound of a trumpet; comp. Ex. xix. 16; Ps. xlvii. 6; Zech. ix. 14; Isa. xxvii. 13;—and as it was the opinion of the later Jews that God will use a powerful and far-sounding trumpet

<sup>1</sup> Macknight incorrectly refers the *κέλευσμα* to the *whole* of the attendant angelic host, and finds therein "the loud acclamation which the whole angelic hosts will utter to express

their joy at the advent of Christ to judge the world,"—an interpretation which finds no support in the context, and militates against the meaning of *κέλευσμα*.

to raise the dead (comp. Eisenmenger's *entdecktes Judenthum*, II. p. 929 f.), so in the N. T. mention is made of a *σάλπιγξ* in reference to Christ's advent; comp. 1 Cor. xv. 52; Matt. xxiv. 31. The trumpet is called *σάλπιγξ Θεοῦ*, either because it excels all human or earthly trumpets in the power of its sound (so Cornelius a Lapide, Calov., Wolf, Benson, Bengel, Baumgarten, Bolten, and several); or because it will be blown at the command of God (so Balduin, Jac. Laurentius, Pelt, Schott, Olshausen, and others); or, lastly, because it belongs to God and is used in His service (so de Wette, who refers to the expression "harps of God," 1 Chron. xvi. 42; Rev. xv. 2 [see also Winer, p. 232, E. T. 247], Koch, Alford, Ellicott and Stähelin).—*ἀπ' οὐρανοῦ* down from heaven. For the crucified and risen Christ is enthroned in heaven at the right hand of God; comp. Rom. viii. 34; Eph. i. 20; Col. iii. 1; Phil. iii. 20.—*καὶ οἱ νεκροὶ κ.τ.λ.*] a consequence of *ἐν κελεύσματι κ.τ.λ. καταβήσεται.—ἐν Χριστῷ*] is not to be connected with *ἀναστήσονται* (Pelt, Schott), but with *οἱ νεκροί*; comp. 1 Cor. xv. 18; Winer, p. 128 [E. T. 135]. For if connected with *ἀναστήσονται*, then *ἐν Χριστῷ* would receive an emphasis which, according to the context, it cannot have; as the apostle does not intend to bring forward the person *by whom* the resurrection is effected, which is evident of itself, but designs to show what relation it will have to those who sleep on the one hand, and to those who are alive on the other. Theodoret has arbitrarily inserted into the text: *Νεκροὺς τοὺς πιστοὺς λέγει, οὐ μόνον τοὺς τῷ εὐαγγελίῳ πεπιστευκότας, ἀλλὰ καὶ τοὺς ἐν νόμῳ καὶ τοὺς πρὸ νόμου διαλάμβαντας*; and Musculus, that there are also to be reckoned among the *νεκροὶ ἐν Χριστῷ* the dead children of Christians before they believed on Christ, and the "*patres priorum saeculorum qui ante tempora Christi vixerunt. Nam et illi cum semine ipsorum propter fidem venturi servatoris in Christo fuerunt.*"—*πρῶτον*] does not denote, as Oecumenius (*οἱ ἐν Χριστῷ τοῦτέστιν οἱ πιστοί, πρῶτον ἀναστήσονται, οἱ δὲ λοιποὶ ἔσχατοι, ὥς μὴ ἀρπάζεσθαι μήτε ἀπαντᾶν μέλλοντες*) and others maintain, the first resurrection,—the so-called resurrection of the just,—in contrast to the resurrection of all men following at a much later period; a distinction which is left entirely unnoticed in our passage, and in the form stated would be un-Pauline. Rather *πρῶτον* is in contrast to *ἐπειτα*, ver. 17, and denotes that the *first* act of Christ at His reappearance will be the resurrection of the Christian dead, and then the *ἀρπάζεσθαι* of the living, ver. 17, will follow as the *second* act.

Ver. 17. *Σὺν αὐτοῖς*] *i. e.* with the raised *νεκροὶ ἐν Χριστῷ.—ἀρπαγησόμεθα*] *we will be snatched away*. The expression (comp. 2 Cor. xii. 4; Acts viii. 39) depicts the swiftness and irresistible force with which believers will be caught up. But, according to 1 Cor. xv. 50–53, the apostle must have conceived this *ἀρπάζεσθαι* as only occurring after a change has taken place in their former earthly bodies into heavenly, to qualify them for a participation in the eternal kingdom of the Messiah.—*ἐν νεφέλαις*] not instead of *εἰς νεφέλας* (Moldenhauer), but either *in* clouds, *i. e.* enveloped in clouds, or better, *on* clouds, *i. e.* enthroned in their midst. According to the Old Testament representation (Ps. civ. 3), God rides on clouds as on a triumphal chariot. Also the Messiah appears on clouds (Dan. vii. 13). According to Acts i. 9, Christ ascended to heaven on a

cloud; and according to Acts i. 11, Matt. xxiv. 30, He will return on a cloud.<sup>1</sup>—*εἰς ἀπάντησιν τοῦ κυρίου*] *to the meeting of the Lord. i. e. in order to be led towards the Lord.* *εἰς ἀπάντησιν*, corresponding to the Hebrew *לִקְרָא* is united both with the genitive (Matt. xxv. 1, 6), as here, and with the dative (Acts xxviii. 15). From the words it follows that the apostle did not think of Christ descending completely down to the earth.—*εἰς αἶρα*] *into the air*, belongs to *ἀπαγησόμεθα*, and can as little be considered as equivalent to *εἰς τοὺς οὐρανοὺς* (Flatt) as it can denote *through* the air, *i. e. through the air to the higher regions* (Flatt). Nor, on the other hand, can it be the apostle's meaning—although Pelt, Usteri, *Paulin. Lehrbegr.* pp. 356, 359 (hesitatingly), and Weizel in the *Theol. Stud. u. Krit.* 1836, p. 935 f., also Stähelin p. 229 f. assume it—that the Christian host would be caught up into the air, in order to have their permanent abode with Christ in the air. For, according to 2 Cor. v. 1, the future eternal abode of Christians is *ἐν τοῖς οὐρανοῖς*.<sup>2</sup> Nevertheless the apostle was constrained to express himself as he has done. For when Christ descends *down* from heaven, and Christians are caught up to *meet* Him, the place of meeting can only be a space *between heaven and earth, i. e. the air*. Comp. Augustine, *de civit. Dei*, xx. 20, 2: Quod enim ait . . . non sic accipiendum est, tanquam in aëre nos dixerit semper cum domino esse mansuros; quia nec ipse utique ibi manebit, quia *veniens transiturus est*. *Venienti quippe ibitur obviam, non manenti*. But that Paul adds nothing concerning the removal of the glorified Christian host to heaven, following their being caught up with Christ, and of the resurrection of all men connected with the advent along with the judgment of the world, is naturally explained, because the description of the advent as such is not here his object, but his design is wholly and entirely to satisfy the doubts raised by the Thessalonians in respect of the advent.<sup>3</sup> But to effect this purpose it was perfectly sufficient that he now, specifying the result of the points described, proceeds: *καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα*] *and so shall we ever be united with the Lord.*—*οὕτως*] *so*, that is, after that we have actually met with Him. It refers back to *εἰς ἀπάντησιν*.—*σύν*] imports more than *μετά*. It expresses intimate union, not mere companionship.—*ἔσόμεθα*] comprehends as its subject both the *νεκροὶ ἐν Χριστῷ* and the *ζῶντες*. [LV g.]

Ver. 18. A concluding exhortation.—*παρακαλεῖν*] not to exhort (Musc ulus) but to *comfort*; comp. *ἵνα μὴ λυπησθε*, ver. 13.—*λόγοι*] denotes nothing more than *words*. Erroneously Aretius, Flatt, Pelt, Olshausen, and others: principles or doctrines (of faith). And *ἐν τοῖς λόγοις τούτοις* denotes *on the ground* of these or the above words.

<sup>1</sup>Theodoret: Ἐδεῖξε τὸ μέγεθος τῆς τιμῆς· ὡς περ γὰρ αὐτὸς ὁ δεσπότης ἐπὶ νεφέλῃς φωτεινῇ ἀνελήφθη, οὕτω καὶ οἱ εἰς αὐτὸν πεπιστευκότες κ.τ.λ.

<sup>2</sup>Also on this account Paul cannot have thought on a permanent residence on the glorified earth (Georgii in Zeller's *theol. Jahrb.* 1846, I. p. 6, and Hilgenfeld in the *Zeitsch. f. weiss. Theol.*, Halle 1862, p. 240).

<sup>3</sup>For the same reason also the silence con-

cerning the change of believers who happened to be alive at the advent is justified. Against Schrader, who thinks on account of this silence that the author must have conceived the circumstances of the advent "in an entirely sensible manner;" "the incongruities of this representation, if it is understood sensibly," cannot be Pauline, because with Paul the doctrine of the last things has a "purely (?) spiritual character."



## NOTES BY AMERICAN EDITOR.

## LIII. Vv. 1—12.

(a) In the second division of the Epistle, which begins with ver. 1 of this chapter, and extends as far as ver. 25 of chap. v., the Apostle gives certain directions and exhortations respecting the Christian life of the readers, and meets, at length, certain questionings or difficulties which occupied their minds. These exhortations and questionings, however, indicate the early stages of development and thought, and belong in the line of friendly suggestion—answering, thus, to the preceding chapters. The word *λοιπόν* is suggestive of the same thing. The writer turns from his friendly review of the past, and his expressions of hope for the future, to the brief counsels which he has to give, as if these were only the accidental closing remarks in a letter, which had been begun for the purpose of simply assuring them of his deep interest in their welfare and warm affection for themselves. The character of the first exhortation (vv. 1, 2), which, both in its general form and through the *οὖν* pointing backward to iii. 13, is closely connected with what has been already set forth in the earlier section, is also indicative of this plan and design as in the Apostle's mind.—(b) The exhortation of vv. 1, 2 evidently follows immediately upon the thought of iii. 11–13. In the former passage, he prays that God would cause them to abound in love to the end of confirming them in holiness, etc., and here he asks them, in the way of reaching this result, to abound yet more in obeying and following the instructions which he had himself given them, as he had been taught by Christ. These verses, accordingly, form a most natural transition from iii. 12, 13 to iv. 3 ff., where he enters into some particular details. We may observe the closely connecting link, also, which is found in the words *τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ* of ver. 3.

(c) The principal questions in vv. 3–6 are connected with the meaning of *σκεός* and the construction and reference of *τὸ ὑπερβαίνειν κ.τ.λ.* As to the former of these two points, the arguments presented by Lünem., in his note, may be regarded as satisfactorily establishing his view. As to the latter, the following suggestions may be offered: (1) The designation of adultery by the verbs used in ver. 6 is antecedently improbable; while, as referring to covetousness, etc., they are most appropriately used. (2) The close connection of the sin of covetousness with that of unchastity elsewhere in Paul's writings, makes it very natural that he should refer to both of the two here. (3) As these two sins were chief outgrowths of idolatry, according to his view, the combination of the two affords the most satisfactory contrast to that sanctification which he presents as the will of God for the Christian. (4) The idea of *κτᾶσθαι*, modified by the words which follow, finds its full and complete contrast in *ἀπέχεσθαι*. To refrain from *πορνεία* is the opposite of "acquiring for oneself one's own vessel in sanctification and honor, not in the passion of lust." To introduce a further expression, relating indeed to adultery, but viewing it prominently in the light of overreaching or defrauding a brother, involves an addition to a contrast already fully presented, and an addition which would scarcely seem necessary in the connection. On the other hand, the connection of *τὸ ὑπερβαίνειν* with what precedes without any separating particle; the difficulty of accounting for *τῷ πράγματι* as referring to business (*the business or matter on hand at any time*); and the use of *ἀκαθαρσία* in ver. 7,—are points

of importance as bearing in favor of the application of the words to adultery. It must be observed, however, that the absence of any particle before τὸ μὴ ὑπερβαίνειν and the use of τῷ πράγματι are not altogether easy of explanation, if the reference to adultery is accepted. The peculiarity of the language is such that no confident affirmation can be made, as between the two views. Not improbably, however, the reference of πλεονέκτειν to covetousness is in accordance with the meaning of the Apostle. It does not seem necessary, if we adopt this view, to make τὸ μὴ ὑπερβ. parallel to ὁ ἀγιασμός, as Lünem. does—thus giving to ἀγ. the sense of holiness in the special line of chastity. More probably, the view of de W., Koch and others, is correct—that the parallelism is with ἀπέχεσθαι, and that ἀγιασμός is a general word covering the two particulars.—(d) In respect to ver. 11, the simplest explanation is, that περισσείνειν refers backward to the idea of ἀγαπᾶν and φιλαδελφία, yet only in a passing way and by a single word (comp. οὐ χρεῖαν ἔχετε), and that then the exhortation immediately turns to a new point. The section (vv. 1-12) accordingly contains, (1) a general exhortation to walk in a way pleasing to God, vv. 1, 2; (2) an exhortation to lay aside the two great sins of their past idolatrous lives—unchastity and covetousness, vv. 3-8; (3) a reminding them of the virtue of brotherly love, vv. 9, 10; (4) an exhortation to live, in their individual lives, quietly, in the way of attending to their own affairs and working for their own support—that is, in a way opposite to that of persons who might think the new life upon which they had entered, or possibly the supposed nearness of the end, released them from the ordinary duties of their old life, (vv. 11, 12). The directions belong, all of them, near the beginnings of Christian development, or are such as might naturally be given to a church recently founded.—(e) The objection made by Lünem. against regarding μηδέως of ver. 12 as masculine—that it is an impossibility for man to stand in need of no man—is of no force in a sentence of this sort, when understood correctly. The writer is not speaking of need in every possible sense, but of dependence for support on the exertions of others, rather than our own. But, although this objection is not well taken, μηδέως is quite probably neuter. So R. V.

#### LIV. Vv. 13 ff.

(a) The following points with regard to these verses may be especially observed:—(1) The deceased persons who are here particularly alluded to had been friends of the readers and fellow-members of their church. This is evident from the fact that Paul desires to prevent the readers' grief, and to enable them to comfort one another. (2) These persons must have died since the founding of the church in Thessalonica, and probably since the Apostle had left that city. They must have been persons, therefore, who had died within a few months. (3) This being the case, the number of these persons must have been small. The church itself could not have been, at this time, a large one, and the number in the membership of such a church, who had died within such a period, could not have been large. (4) These first deaths in the little community occasioned to the survivors not merely grief, but grief of a peculiar sort. It was feared that, by dying so early, they had lost the future blessedness which the Christian believers hoped for at the Lord's coming. They had died too soon. (5) The Thessalonians, who had this distress at the supposed fate of their friends, expected the Lord's coming at an

early time. They thought that they should live to see it—otherwise their peculiar grief respecting these deceased persons, and their views as indicated in the 2d Ep., cannot be explained. (6) It is to persons under these circumstances, in this state of feeling, and with these views, that the Apostle is writing. He writes for the purpose of correcting their misapprehension (ὃν θέλομεν ὑμᾶς ἀγνοεῖν, ver. 13), and in order that, by this means, he might keep them from losing hope for those who had died. These points must be borne in mind in considering the questions connected with the passage.

(b) In his attempt thus to comfort their hearts and correct their mistake, he classes himself and his readers, by the use of the emphatic *ἡμεῖς* and the contrast of the *ἡμεῖς* (as “the living,” “the survivors to the coming of the Lord”) with the dead (τοὺς κοιμηθέντας, ver. 15, οἱ νεκροί, ver. 16), among those who will be alive at the end. The question necessarily arises whether he does this because he thought that the Parousia was so near that the readers and himself might, not improbably, live to see it, or whether, on the other hand, he merely unites himself by what is sometimes called the “communicative *we*” with the persons, who may be alive at the end, whenever in the indefinite and distant future (after many centuries, as it has proved) the end shall come. With respect to this question, the following points must be noticed:—(1) Paul nowhere else uses the communicative *we* in the way of uniting himself with persons who belong exclusively, or may belong exclusively, to a remote future. The passages which are sometimes cited, and in which he thus associates himself with other Christians, or with a certain party of whom he does not altogether approve, or in which he places himself with those of Jewish views or with sinful men, are not in point; for, in all these cases, a possibility of common experience can easily be thought of, since the persons alluded to, or representatives of the classes to which they belong, are contemporaries with himself. (2) The proper limits of this communicative “*we*” seem to be passed, when the persons referred to, other than the writer or speaker, belong to a future age. There must be some *probability* of a participation by the person using this *we* in the experience of those whom he has to associate with himself in using it, or it does not occur to the mind to adopt this form of expression. (3) It would seem especially difficult for the Apostle to have made this use of *we* in the present case for three reasons, namely (*x*) because the readers, inasmuch as they believed that they would live to the Parousia, would almost necessarily understand *ἡμεῖς* as referring to the writer and themselves; (*y*) because the contrast which they made between themselves and the *κοιμηθέντες*, in this regard, would seem to them to be confirmed by the contrast which they found him making; (*z*) because there was nothing to suggest the use of *ἡμεῖς*, if there was no expectation in his mind that the readers and himself might be among the *περιλειπόμενοι*.—(4) The correction which Paul makes of their error indicates his state of mind. He does not declare their error to consist in the fact that they were expecting the Parousia in the *near future*, whereas that event was to be looked for only in the *remote future*; he does not say to them, that they need not be troubled with reference to the dying of these friends so early, for death had come to them only a little earlier than it would come to themselves; and that they had fallen into a mistake as to the whole matter. On the other hand, he says, in substance, They have not lost the future blessedness by dying before the Lord comes. When He comes, they will rise, and we who survive, (you, who are grieving for them, and I), shall be caught up to meet them. As he says to the Corinthians five years later, *The dead will be*



raised, and *we* shall be changed (1 Cor. xv. 52).—(5) It is doubtful whether any preacher of the present day—whether believing that the Parousia is at an indefinite remove in the distant future, or that, though wholly uncertain as to its date, it may possibly come within a few years—would use this form of expression to persons having the views on the subject which the Thessalonians had, and being in just the state of mind, in which they were, respecting those of their number who had recently died. The language seems to be adapted to a state of expectation which borders more nearly on confidence, than that which is in the minds of either of the classes alluded to.

(c) The following facts are to be remarked in connection with the passages in Paul's writings which bear upon this subject:—(1) None of them are in their expressions inconsistent with the expectation of the coming of the Lord at an early period. (2) Some of them (as e.g. Rom. xiii. 11 ff., 1 Cor. i. 7, 8), although not necessarily carrying with them this idea, gain a special force and emphasis, if they are interpreted as involving it. Others (as 1 Cor. xv. 51, 52 and the present verses) indicate, by the peculiar language employed, such an expectation, if the language is to be interpreted naturally and strictly. (3) If, however, the Apostle had such an expectation, he did not have it in such a way as to involve necessarily a belief that none of his readers would die before the Parousia, or a feeling that it was absolutely certain that he should not himself die. Writers who affirm, that, if *ἡμεῖς* refers to the Apostle and his readers, the verse must be understood as involving a declaration that not a single one of them would die, affirm what this reference of *ἡμεῖς* does not, by any means, necessitate.—(4) We find statements in his writings which show that he thought that certain things were to take place before the end—the filling up of the times of the Gentiles, the conversion of the Jews, the manifestation of the man of sin, Rom. xi. 25 ff.; 2 Thess. ii. 2 ff. The date of the Parousia, accordingly, must have been, to his view, so far removed from the date of the writing of these Epistles as to allow time for the accomplishment of these things before it should arrive.—(5) As the time of the end is expressly excluded by Christ (Acts i. 7) from the subjects on which Divine revelation is made, the apostles may naturally not have been enlightened in regard to this matter, as they were with reference to other subjects.

#### LV. Vv. 13–18.

As to the individual words and phrases of this passage, we may notice the following points:—(a) That *τῶν κεκοιμημένων* refers to the Christians who had died in Thessalonica, and not to deceased Christians generally, is evident from the use of the aorist *κοιμηθέντας*, which is substituted for it in vv. 14, 15; from the verb *ζήτησθε*; from the 18th verse; and from the general character and impression of the passage. The same reference to the Thess. church is probably to be understood, for the reasons mentioned, if the reading *τῶν κοιμημένων* is adopted.—(b) The exact state of mind of the survivors with regard to these persons is indicated by the reference to the heathen, who have no hope, and by the 14th verse. They were in grief because they feared that these friends, whom they had known as fellow-members of their church, would not be with Jesus in the kingdom.—(c) The objection made by many writers against connecting *διὰ τοῦ Ἰησοῦ* (ver. 14) with *ἀξίω*—that this verb would, thus, have two modifying phrases (through Jesus—with Him), can hardly be regarded as of weight, for the former

connects the resurrection of the dead with Jesus, as by means of Him (1 Cor. xv. 22), and the latter unites itself closely with the verb, as expressing, by the compound phrase, the thought which was designed to meet the need of the readers. The somewhat "dragging" character of the expression, if this construction is adopted,—which is urged as an objection by Alf. and others,—is worthy of consideration. R. V. reads as above in the margin, but connects with *κοιμηθέντας* (are fallen asleep in Jesus) in the text.—(d) Alf., who agrees with Lünem. in supposing that Paul expected to live to the time of the Parousia, says of ver. 15, "It must be borne in mind, that this inclusion of himself and his hearers among the *ζῶντες* does not in any way enter into the fact revealed and here announced—which is respecting that class of persons only as they are, and must be, *one portion* of the faithful at the Lord's coming; not respecting the question, *who shall* and *who shall not* be among them in that day." The word *ἡμεῖς*, that is, is not a part of the *λόγος κυρίου*. Comp. Lünem.'s remark, that the context shows that the *λόγος κυρίου* is to be thus limited and explained.—(e) *φθάσωμεν* seems to imply such a "getting before" them as involves the idea of their losing the blessedness. This is the suggestion of the preceding context, so that the verb is not merely equivalent to being first, in contrast to the dead being first (in ver. 16).—(f) As compared with 1 Cor. xv. 51, 52, the order of the facts is the same—the rising of the dead first, afterwards the translation of the living. In 1 Cor., however, the bodily change which comes to the living is made prominent; here, on the other hand, it is the removal from the earth to meet the Lord. In 1 Cor., also, the appearance of the Lord is not set forth, as it does not come within the sphere of the thought. The trumpet sound is there alluded to only as an indication of time, and as connected with the other expressions (a moment, the twinkling of an eye) which refer to the instantaneousness of the change.—(g) The passage does not, in its statements, go beyond the fact of the meeting with the Lord and the subsequent union with Him. This was all that the Thessalonians needed in order to meet their error and consequent grief. This was the word by which they might comfort one another. But—so far as the passage offers any suggestion at all on the subject—the intimation of what is here said is unfavorable to the idea of a personal reign of Christ as physically present on earth, and favorable to that of an abiding of His people with Him elsewhere. They go to Him, and are to be ever with Him.

## CHAPTER V

IN ver. 2 Lachm. Tisch. and Ellicott, after B D E F G  $\Sigma$ , 17, 67\*\* *et al.*, read only *ἡμέρα*. But the *Receptus ἡμέρα* is to be retained. The article was omitted in consequence of the similar letter at the beginning of the following word.—Ver. 3. Ὅταν λέγωσιν] Elz. Matth. read Ὅταν γὰρ λέγωσιν. But γὰρ is wanting in A F G  $\Sigma$ \* 17, 44, *al.*, m. Syr. It. Tert. Cyp. Ambrosiaster, ed., and instead of it B D E  $\Sigma$ \*\*\*\* Copt. Syr. p. Chrys. Theodoret have δέ (bracketed by Lachm.). This diversity of authorities makes it highly probable that Paul wrote only Ὅταν (received by Griesb. Scholz, Tisch., Alford and Ellicott), but that at a later period, after the relation of ideas was defined, a γὰρ or a δέ was inserted for explanation.—Ver. 4. Elz. has ἡ ἡμέρα ἡμᾶς. Instead of this Lachm. Tisch. 1 and Ellicott have ἡμᾶς ἡ ἡμέρα. Correctly; for this position is not only required by predominant attestation (A D E F G, *al.*, Vulg. It. Chrys. in comm.), but also by the internal design of the discourse.—Elz. has ὡς κλέπτῃς. ὡς κλέπτας, accepted by Lachm. (not Tisch.), is not sufficiently attested by A B, Copt., and unsuitable by the change of the image without any reason.—Ver. 5. πάντες γὰρ] Elz. Matth. read πάντες. Against A B D E F G L  $\Sigma$  17, 23, *al.*, perm. edd. Syr. utr. Arr. Copt. Aeth. Arm. Slav. ed. Vulg. It. Clem. Chrys. Theodoret, Theoph. Ambrosiast. Aug. Pel.—Elz. has οὐκ ἐσμέν. οὐκ ἐστέ, found in D\* F G, Syr. It. Harl.\*\* Marian, Ambrosiast., is a correction for the sake of conformity with the preceding.—Ver. 6 Elz. has ὡς καὶ οἱ λοιποί. Lachm. and Tisch. 1 and 8 read ὡς οἱ λοιποί. But the omission of καὶ is not sufficiently attested by A (B?)  $\Sigma$ \* 17, *al.*, Syr. Arr. Aeth. Vulg. ms. Clem. (bis) Antioch. According to Schott, καὶ is a gloss from iv. 13 (?).—Ver. 13. Instead of the *Receptus ὑπερεκπερισσοῦ*, B D\* F G, *al.* have *ὑπερεκπερισσῶς*. Preferred by Lachm. Tisch., Alford and Ellicott. Probably original: *ὑπερεκπερισσῶς*, not occurring elsewhere, being corrected according to iii. 10 and Eph. iii. 20.—Instead of ἐν αὐτοῖς, which D\* F G  $\Sigma$ , 47, *al.*, pl. edd. Syr. Erp. Aeth. Slav. ms. Vulg. It. Chrys. Theodoret, Codd. ap. Theophl. Ambrosiast. ed. Pelag. require, Tisch. 8 has received, and Griesb. has commended to special consideration, ἐν ἑαυτοῖς of the *Receptus* is to be retained, with Matth. Lachm. Scholz, Tisch. 7 Bloomfield, Alford, Ellicott and Reiche. Ἐν αὐτοῖς arose because εἰρηνεύετε ἐν ἑαυτοῖς was not considered an independent exhortation (on which account a καὶ is inserted by  $\Sigma$ \* before εἰρηνεύετε), since these few words are found inserted between two exhortations, of which the first was introduced by the formula ἔρωτῶμεν δὲ ἡμᾶς, and the second by παρακαλοῦμεν δὲ ἡμᾶς.—Ver. 15. καὶ εἰς ἀλλήλους] so Elz. Matth. Tisch. 2 and 7, and Alford. καὶ is disputed by Griesb. Correctly erased by Lachm. Scholz, Tisch. 1 and 8, and Ellicott after A B E F G  $\Sigma$ \* min. perm. Syr. Arr. Copt. Vulg. ed. It. Ambrosiast. ed. Pelag.—Ver. 18. Elz. has Τοῦτο γὰρ θῆλημα Θεοῦ. Lachm. reads Τοῦτο γὰρ ἐστὶν θῆλημα Θεοῦ. Although ἐστὶν is found in D\* E\* F G, 37, *al.*, Vulg. It. Slav. Ambrosiast. Pel., yet the change of its position (sometimes after γὰρ, sometimes after θῆλημα, sometimes after Θεοῦ)



betrays it to be an insertion.—Ver. 21. πάντα δέ] Elz. Tisch. 2, Bloomfield read πάντα. But δέ (B D E F G K L N\*\*\*\* min. plur. edd. Aeth. Slav. Vulg. It. Clem. [bis] Bas. Chrys. [in textu] Damasc. Theoph. Ambrosiast. ed. Pel., recommended by Griesb., received by Matth. Scholz, Lachm. Tisch. 1, 7 and 8, Alford and Ellicott also preferred by Reiche) was easily absorbed by the first syllable of the following word, δοκιμάσετε.—Ver. 27. Instead of the *Receptus* ὁρκίζω, Lachm. Tisch. Alford and Ellicott have correctly accepted ἐνορκίζω, after A B D\* E, 71, 80, *al.*, Auct. Synops. Euthal. (in hypoth.) Damasc. τοῖς ἀδελφοῖς] Elz. Matth. Scholz, Bloomfield, Ellicott, Reiche, Tisch. 7, read τοῖς ἀγίοις ἀδελφοῖς. But ἀγίοις is wanting in B D E F G N\* min. Aeth. It. Damasc. Ambrosiast. Cassiod. Suspected by Griesb. Correctly erased by Lachm. Tisch. 1, 2, 8, and Alford.

CONTENTS.—Concerning the period of the commencement of the advent the readers require no instruction. They themselves well knew that the day of the Lord will suddenly break in, as a thief in the night. Therefore as children of the light they are to be watchful, and to arm themselves with the spiritual armor of faith, love, and hope, comforted with the assurance that God has not appointed them to destruction, but to eternal salvation through Jesus Christ who died for us, that we, whether living or dead, may receive a share in His glory. Therefore they are to comfort and edify one another (vv. 1-11). They are to esteem those who had the rule over them, to be peaceful among themselves, to admonish the unruly, to encourage the faint-hearted, to assist the weak, and to be forbearing toward all men. No one is to repay evil with evil. They are always to retain Christian joyfulness, to pray continually, to thank God for all things. They are not to quench the Spirit, nor to despise prophecy, but to prove all things, and to preserve the good. May God sanctify them thoroughly, in order that they may be blameless at the coming of Christ (vv. 12-24). After an exhortation to the readers to pray for him, to salute all the brethren, and to read the Epistle to the whole assembled congregation (vv. 25-27), the apostle concludes with a Christian benediction (ver. 28).

(2) Vv. 1-3. A reminder of the sudden and unexpected entrance of the advent.

Ver. 1. [On vv. 1-11, see Note LVI. pages 560-561.] Περί δὲ τῶν χρόνων καὶ τῶν καιρῶν] but concerning the times and periods, *i. e. concerning the time and hour*, sc. of the advent. [LVI b.] The conjunction of these two words frequently occurs; comp. *e. g.* Acts i. 7; Dan. ii. 21; Eccles. iii. 1. χρόνος denotes time in general; καιρός, the definite point of time (therefore usually the favorable moment for a transaction). See Tittmann, *de synonym.* I. p. 39 ff. Paul puts the *plural*, because he thinks on a plurality of acts or incidents, in which partly preparation is made for the advent (2 Thess. ii. 3 ff.), and partly it is accomplished. That, moreover, the apostle, although he has not treated of the advent in itself, but only of an *entirely special* objection regarding it, feels necessitated also to make the commencement of the advent a subject of explanation, is an evident intimation that this point also formed the subject of frequent discussion

among the Thessalonians. Yet on account of the relation of the second Epistle to the first, the opinion that the return of Christ was *immediately* to be expected was not yet diffused—οὐ χρεῖαν ἔχετε] a *præteritio*, as in iv. 9. The reason why the readers did not require instruction on the time and hour of the advent, is neither because instruction concerning it would not be useful to them (Oecumenius: ὡς ἀσύμφορον ὁ δὲ γε Παῦλος ἵσως ᾔδει αὐτό, ἐκ τῶν ἀρρήτων καὶ τοῦτο καθὼν, Theophylact, and others), nor also because no instruction *can be given* concerning it (Zwingli, Hunnius, Estius, Fromond., Flatt, Pelt, Baumg.-Crusius, Koch, and many others), but because the Thessalonians were already sufficiently *acquainted* with it from the oral instruction of the apostle. Accordingly the apostle adds—

Ver. 2. Αὐτοὶ γάρ] *For ye yourselves*, emphatically contrasted with the person of the writer, as in iv. 9.—ἀκριβῶς] exactly, *i. e. very well*.—By the *ἡμέρα κυρίου*, Hammond, Schoettgen, and Harduin arbitrarily understand the time of the destruction of Jerusalem; Nicolas de Lyra, Bloomfield, and others, the day of each man's death; Oecumenius, Theophylact, and Zwingli, the death of the individual and the end of everything earthly. *ἡμέρα κυρίου* can only be another expression for *παρουσία τοῦ κυρίου*, iv. 15, and denotes, as everywhere else, the near impending period, when the present order of the world will come to an end, and Christ in His glory will return to the earth for the resurrection of the dead, the general judgment, and the completion of the kingdom of God; comp. 2 Thess. ii. 2; 1 Cor. i. 8, v. 5; 2 Cor. i. 14; Phil. i. 6, 10, ii. 16. Besides, the corresponding expression *יְהוָה יוֹם* is used in the Old Testament to denote a time in which God will manifest in a conspicuous manner His penal justice, or also His power and goodness; comp. Joel i. 15, ii. 11; Ezek. xiii. 5; Isa. ii. 12.—ὡς κλέπτης ἐν νυκτὶ] *as a thief in the night*, *sc. ἔρχεται*; comp. 2 Pet. iii. 10. The figure is designed to depict the suddenness and unexpectedness of the coming; comp. Matt. xxiv. 43; Luke xii. 39. Others, as Flatt, Schott, and Alford (similarly also Hofmann and Riegenbach), find expressed therein the further reference that the day of the Lord will also be terrible to all those who are not properly prepared for it. But this further idea is not contained in ver. 2, but only meets us in what follows. The comparison ὡς κλέπτης ἐν νυκτὶ was undoubtedly the chief reason of the opinion in the ancient church, that the advent is to be expected at night (more specifically, on an Easter-eve), which gave rise to the vigils, as one wished to be overtaken in a waking condition by the return of Christ.<sup>1</sup>—οὕτως] *even so*, a strong resumption of the preceding ὡς.—The present *ἔρχετε* is not here used instead of the future *ἐλεύσεται* (Vorstius, Koppe, Flatt, Pelt), but

<sup>1</sup> Comp. Lactantius, *Institt.* vii. 19: "Haec est nox, quae a nobis propter adventum regis ac Dei nostri pervigilio celebratur; cuius noctis duplex ratio est, quod in ea et vitam tuum recepit, quum passus est, et postea orbis terrae regnum recepturus est." Jerome on Matt. xxv. 6 (vol. vii. p. 203): "Traditio Judaeorum est, Christum media nocte venturum in

similitudinem Aegyptii temporis, quando pascha celebratum est et exterminator venit, et dominus super tabernacula transiit. . . Unde reor et traditionem apostolicam permansisse, ut in die vigiliarum paschae ante noctis dimidium populos dimittere non liceat, expectantes adventum Christi."

is designed to characterize the coming thus taking place as an absolute and certain truth. See Bernhardt, *Syntax*, p. 371; Winer, p. 249 [E. T. 265].

Ver. 3. Paul carries on in a vivid manner (therefore *asymdetically*) the description of the sudden and unexpected nature in which the advent is to break in, whilst he indicates that precisely at the time when man fancies himself in the greatest security, the advent will occur. But with this thought is the wider and more special thought blended, that they who dream of security and serve earthly things will reap the fruit of their carelessness, namely, destruction.—*ὅταν λέγωσιν*] *when they shall say, when it is said*. As the subject of the verb, the apostle naturally thinks not on the inhabitants of Jerusalem (Harduin), but, as is evident from the nature of the expression of opinion added, and from the apodosis, unbelievers and merely nominal Christians, the children of this world; comp. Matt. xxiv. 38 ff.; Luke xvii. 26 ff. For the pious and true Christian never abandons himself to the feeling of security, but is always mindful of his salvation with fear and trembling; comp. Phil. ii. 12.—*εἰρήνῃ καὶ ἀσφάλεια*] *sc. ἐστίν*; comp. Ezek. xiii. 10.—*ἐφίσταται*] *imminet, or it surprises them*.—*ἐκφύγωσιν*] stands absolutely. Camerarius and others unnecessarily supply *τὸν ὄλεθρον*. Moreover, de Wette justly remarks, that in the comparison of the pangs of a pregnant woman, the supposition is contained that the advent is close at hand; for although the day and the hour, indeed, is not known to her, yet the period of her bearing is proximately known.<sup>1</sup>

REMARK.—If *ὅταν δέ* (see critical remark) is read, we might, with Schott, whom Koch follows, find the following contrast with *αὐτοί* in ver. 2 expressed: *ye* indeed know certainly that the day of the Lord will infallibly and suddenly arrive; but the day of the Lord, bringing destruction, will surprise *the unbelieving and ungodly*, who live in carelessness and security. But were such an emphatic opposition of *persons* the intention of the apostle, he would have attached to the simple verb *ὅταν δέ λέγωσιν* a particular personal designation. Besides, *αὐτοί*, ver. 2, already forms a contrast with the person of the writer, ver. 1; accordingly, it is improbable that *αὐτοί*, ver. 2, should be so emphatically placed first, in order at the same time to introduce a contrast to third persons who are not mentioned until ver. 3. Lastly, it is evident from the context that it is by no means the design of the apostle to explain that the day of the Lord will befall *Christians prepared*, but *unbelievers unprepared*; but he purposes to remind them only of the sudden and unexpected entrance of the advent itself.

(3) Vv. 4–11. Exhortation to be ready and prepared for the coming of the advent, occasioned and also softened by the previous indication of their character as “of the light,” which the readers by reason of their peculiarity as Christians possessed.

<sup>1</sup> Comp. Theodoret: σφόδρα πρόσφορον τὸ παράδειγμα· καὶ γὰρ ἡ κύνοσσα οἶδεν ὅτι φέρει τὸ ἐμβρυον, ἀγνοεῖ δὲ τὸν τῶν ὀδίνων καιρὸν. οὕτω καὶ ἡμεῖς, ὅτι μὲν ἐπιφανήσεται τῶν ὅλων ὁ κύριος, ἴσμεν, σαφῶς δὲ αὐτὸν τὸν καιρὸν οὐδα-

μῶς ἐδιδάχθημεν. Oecumenius: καλῶς δὲ τὸ ὑπόδειγμα τέθεικε τῆς ἐν γαστρὶ ἐχούσης· καὶ γὰρ καὶ αὕτη σημεῖα μὲν ἔχει τοῦ τόκου πολλὰ, αὐτῆς δὲ τῆς ὥρας ἢ τῆς ἡμέρας οὐκ ἐτι.



Ver. 4. Ὑμεῖς δέ] *but ye*, in contrast to the unbelieving and worldly-minded described in ver. 3.—ἐστέ] indicative, not imperative; for otherwise μὴ ἐστέ would require to be written instead of οὐκ ἐστέ (see Schmalfeld, *Syntax des Griech. Verb.* p. 143), not to mention that, according to the Pauline view, *Christians as such*, i. e. in their *ideas* and *principles*, are no more σκότος, but φῶς ἐν κυρίῳ; comp. Eph. v. 8; 2 Cor. vi. 14; Col. i. 12. The expression σκότος, *darkness*, [LVI d.] here occasioned by the comparison ὡς κλέπτῃς ἐν νυκτί, ver. 2, is a designation of the ruined condition of the sinful and unredeemed world, which in its estrangement from God is neither enlightened concerning the divine will, nor possesses power to fulfill it.—ἵνα ὑμᾶς ἡ ἡμέρα κ.τ.λ.] By ὑμᾶς placed first the readers are fittingly and emphatically brought forward in opposition to those described in ver. 3.—ἵνα is not ἐκβατικῶς in the sense of *so that* (Flatt, Pelt, Olshausen, Baumgarten-Crusius, Bisping, and others), but τελικῶς: *that*, or *in order that*. But the design contained in ἵνα is to be referred to *God*. Paul intends to say: *Ye* are not among the unbelieving world alienated from God, and thus the design which God has in view *in reference* to that unbelieving and alienated world, namely, to surprise them by the day of the Lord, can have no application to *you*. Why this design of God can have no application to the readers, the apostle accordingly states.—

Ver. 5, first positively, and then negatively with a general reference to all Christians.—οἱ φωτὸς] *sons of the light*, and οἱ ἡμέρας, *sons of the day*, are Hebraisms: being a concrete mode of expression, in order to represent “belonging to.” Comp. Eph. ii. 2, 3, v. 8; Luke xvi. 8; 1 Pet. i. 14, and other passages. See Winer, p. 223 [E. T. 238]. ἡμέρα is here used as a synonym for φῶς. The transition from the notion of the day of the Lord to the notion of day generally, in contrast to the darkness, was so much the more natural, inasmuch as the day of the Lord is according to its nature *light*, before which no darkness can exist, or rather by which every impurity of the darkness will be discovered and judged. An entirely similar transition from the ἡμέρα τοῦ κυρίου to ἡμέρα generally is found in Rom. xiii. 12, 13.—Το οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους, Estius, Pelt, Schott, and others incorrectly again supply οἱ; for εἶναι, with the simple genitive, is the genuine Greek mode of expressing the idea of a possessive relation. See Kühner, II. p. 167; Bernhardt, *Syntax*, p. 165.

Ver. 6 infers from the Christians' character as children of the light, the duty to behave conformably to it, i. e. to be *watchful and sober*, that they might not be taken unprepared by the day of the Lord.—καθεῖδεν] denotes, under the image of sleep, carelessness about the eternal salvation of the soul. In Eph. v. 14 it is of the sleep of sin.—οἱ λοιποὶ] *the others* (comp. iv. 13; Eph. ii. 3), i. e. the unbelievers.—γρηγορεῖν and νήφειν are also conjoined in 1 Pet. v. 8. νήφειν is the opposite of μεθύσκεσθαι, ver. 7.<sup>1</sup>

Ver. 7. A reason for the exhortation in ver. 6 by a reference to the practice of the outward life.—νυκτὸς μεθύουσιν] refers to the known custom

<sup>1</sup>Occumenius: ἐπίτασις ἐγρηγόρσεως τὸ νήφειν ἐνὶ γὰρ καὶ ἐγρηγορεῖν καὶ μηδὲν διαφέρειν καθεύδοντας.

of devoting the evening and the night for debauchery.—*μεθύσκεσθαι* is entirely synonymous with *μεθύειν*. It is not to be assumed that the change of the verb is intentional, in order to denote with the first “the act of getting drunk,” and with the second “the state of being so” (Macknight); since, as also the analogy of the first half of the sentence proves, the progress of the discourse is contained in the addition of *νυκτός*, and accordingly only the idea already expressed in *μεθυσκόμενοι* is again taken up by *μεθύουσιν*. The view of Baumgarten-Crusius, repeated by Koch and Hofmann, that ver. 7 is to be understood in a figurative sense (comp. already Chrysostom and Oecumenius), and that Paul intends to say: “A want of spiritual life (*καθείδειν*) and immorality (*μεθύσκεσθαι*) belong to the state of darkness (*νυκτός*), thus not to you,” is logically and grammatically impossible, since *νυκτός*, on account of the same verbs as subjects and predicates, can only contain a designation of *time*. In order to justify the above interpretation, *οἱ γὰρ καθεύδοντες καὶ (οἱ) μεθυσκόμενοι νυκτός εἰσιν* would require to have been written.

Ver. 8. [LVI *e, f.*] The apostle passes over to a new image, whilst he, as the proper *preparation* for watchfulness and sobriety, requires the putting on of the Christians’ spiritual armor, with the help of which they are in a condition victoriously to repel all the assaults of internal and external enemies.<sup>1</sup> The apostle delights to represent the Christian under the image of a warrior; comp. 2 Cor. x. 4 ff.; Rom. vi. 13, xiii. 12; and especially Eph. vi. 11 ff. Here the transition to this new image was very easily occasioned either by the expression *ἡμέρα*, ver. 5, inasmuch as in the day one is not only watchful, but also completely clothed; or by the idea of *γρηγορεῖν*, ver. 6, inasmuch as whoever watches must also be provided with weapons. Whilst in Eph. vi. 11 ff. not only weapons of defence, but also of offence are mentioned, the apostle here names only weapons of the first description. He designates as weapons the three principal parts of the Christian life—faith, love, and hope; comp. i. 3 and 1 Cor. xiii. 13.—*πίστεως καὶ ἀγάπης*] are genitives of apposition. *πίστις* and *ἀγάπη* do not import “trust in *God and Christ*, and in connection with it love to *Him and to our fellow-men and to our fellow-Christians*” (Flatt); but the first is faith in *Christ* as the Redeemer, and the latter love to our neighbor. The *πίστις* and the *ἀγάπη* are a *θώραξ*, a coat of mail (comp. Isa. lix. 17; Wisd. v. 19), *i. e.* they protect the Christian’s heart against the influences of evil, even as a coat of mail protects the breast of the earthly warrior.—*καὶ περικεφαλαίαν ἐλπίδα σωτηρίας*] and as a helmet the hope of salvation. This hope of eternal salvation is so much the more a powerful protection against all the attacks and allurements to evil, as it by means of a reference to a future better world sustains our courage amidst trial and tribulation, and communicates strength to steadfast endurance.—The helmet is already in Isa. lix. 17 represented as a symbol of victory.

<sup>1</sup>This design of the armor is evident from the context. Schrader’s objection to the words, that “Paul elsewhere only speaks of

an arming against evil in order to overcome it,” is therefore without meaning.

Ver. 9. In this verse does not follow a new reason for the duty of watchfulness and sobriety (Musculus), but a confirmation of the concluding words of ver. 8: ἐλπίδα σωτηρίας. Hofmann strangely perverts the passage: ὅτι is to be translated by *that* (not by *for*), and depends on ἐλπίδα,—a construction which is plainly impossible by the addition of σωτηρίας to ἐλπίδα, on account of which the passage Rom. viii. 21, which Hofmann insists on as an alleged analogy, cannot be compared.—The construction τιθέναι or τίνεσθαι τὰ εἰς τι, to appoint one for a purpose, to *destine* one to something, is conformable with the Hebrew שם, שיה, or נתן with ל following; comp. Acts xiii. 47; 1 Pet. ii. 8; 1 Tim. i. 12.—εἰς ὀργήν] *to wrath*, i. e., to be subject to it, to become its prey; comp. i. 10.—ἀλλ' εἰς περιποίησιν σωτηρίας] *but to the acquisition of salvation*. περιποιεῖν means to cause something to remain, to save, to acquire. The middle περιποιεσθαι signifies to save for oneself. Therefore περιποίησις denotes the acquisition, and particularly the possession of a people; comp. Eph. i. 14; 1 Pet. ii. 9; Acts xx. 28, corresponding to the Hebrew הָלַךְ, by which the people of Israel were denominated God's holy property; comp. Ex. xix. 5; Deut. vii. 6, etc. Here as in 2 Thess. ii. 14 περιποίησις has the meaning of *acquisition generally*.—διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ] belongs to περιποιεσθαι, not to ἔδετο (Estius). Even by this grammatical relation of the words, Hofmann's opinion, that by διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ the *pledge* of salvation is prominently brought forward, is refuted. But the meaning is not: per doctrinam eam, quam Christus nobis attulit, non rabbini, non philosophi (Grotius), and also not: through the atoning death of our Lord Jesus Christ (Ellicott), by which what is contained in ver. 10 would be anticipated, but: by faith on Him.

Ver. 10. That by which the acquisition of salvation is rendered objectively possible is the death of Christ for our redemption. However, this objective reason of περιποίησις σωτηρίας appears, according to the verbal expression, here not in causal connection with the preceding; for otherwise ver. 10 would have been attached with the simple participle ἀποθανόντος without the article. Rather Paul adds in ver. 10 simply the fact of the death of Christ for our redemption as an independent expression, in order, by the addition of the final end of His death, to return to the chief reason which led him to this whole explanation concerning the advent, namely, to the comforting assurance that Christians who have already fallen asleep at the entrance of the advent will, as well as those who are alive, be partakers in Christ's glory.—ἐπὶ ἡμῶν] *for our benefit*, not in our stead (Baumgarten-Crusius). See Meyer on Rom. v. 6.—γρηγορεῖν and καθεύδειν cannot here, as formerly, be taken in an *ethical* sense; for in what precedes καθεύδειν was represented as a mark of the unbelieving, of the children of this world, something incompatible with Christians in their character as children of the light. But to understand the words in their *literal* sense, with Musculus, Aretius, and Whitby, that is, to interpret them of day and night: "whether the advent happens in the day-time or at night," would be feeble and trifling. It only remains that waking and sleeping here is to be regarded as a *figurative designation*



of life and death, whether we are yet alive at the advent, or whether we are already dead. [LVI g.] Accordingly the same thought is expressed in the sentence with *iva*, generally considered, which is contained in the concluding words of Rom. xiv. 8 (ἐάν τε ὄν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν).<sup>1</sup>—On καθείδειν of death, comp. LXX. Dan. xii. 2; 2 Sam. vii. 12; Ps. lxxxviii. 5.—On εἶτε . . . εἶτε, with the conjunctive, see Winer, p. 276 [E. T. 294] Buttm. p. 191 [E. T. 221].—ἀμα does not belong to σὺν αὐτῷ (Hofmann, Riggenbach), but to ζήσωμεν. It here corresponds to the Hebrew וְיָחַד, *altogether* (Rom. iii. 12), so that it emphatically brings forward the *similar* share in the ζῆν σὺν Χριστῷ for all Christians, whether living or dead.—ζήσωμεν] more specific than ἐσόμεθα, iv. 17; for being united with the Lord is a partaking of His glory. According to Hofmann (comp. also Möller on de Wette), ζήσωμεν is designed to denote only a state of life-fellowship with Christ, so that there is indicated by it not something future but the present condition of Christians. But this weakening of the verbal idea militates against the context of our passage, as it has for its contents questions respecting the advent, and we are reminded of the period of the advent by εἰς ὀργήν and εἰς περιποίησιν σωτηρίας directly preceding. Besides, Paul, if he would have expressed nothing more than “a fellowship of life with Christ, for which the distinction of corporeal life and death is indifferent,” would much more naturally have written αὐτοῦ ὦμεν (comp. Rom. xiv. 8) instead of σὺν αὐτῷ ζήσωμεν.

Ver. 11. Διό] *therefore*, *sc.* because we will undoubtedly be made partakers of the glory of Christ, brings the preceding explanation to a conclusion; comp. ὥστε, iv. 18.—παρακαλεῖν] [LVI h.] Grotius, Turretin, Platt, Pelt, de Wette, Koch, Hofmann, and others interpret it as “to exhort.” More correctly, it is to be taken, as in iv. 18, “to comfort.” For (1) the exhortation begun in ver. 6 has already, in vv. 9, 10, been changed into words of *comfort* and *consolation*; (2) vv. 10, 11 stand in evident parallelism with chap. iv. 17, 18.—καὶ οἰκοδομεῖτε εἰς τὸν ἕνα] *and edify one the other*. Paul considers the Christian church, as also the individual Christian, as a holy building, a holy temple of God which is in the course of construction; comp. Eph. ii. 20 ff.; 1 Cor. iii. 16; 2 Cor. vi. 16. Accordingly οἰκοδομεῖν is a figurative designation of Christian progress generally; comp. 1 Cor. viii. 1, x. 23, xiv. 4.—εἰς τὸν ἕνα] equivalent to ἀλλήλους, see Kypke, *Observ. sacr.* II. p. 339. Comp. οἱ καθ' ἕνα, Eph. v. 33. Faber Stapulensis, Whitby, and Rückert (*Romerbr.* II. p. 249) read εἰς τὸν ἕνα, but differ from one another in their renderings. Faber Stapulensis finds the thought: “aedificate vos mutuo ad unum usque, h. e. nullum omittendo;” Whitby explains it: “edify yourselves into one body;” lastly, Rückert maintains οἰκοδομεῖν εἰς τὸν ἕνα is used “in order to denote the One, Christ, as the

<sup>1</sup> By this parallel with Rom. xiv. 8, 9, the objections of Schrader against our passage are settled, who thinks that “the manner in which the death of Christ and His coming again are spoken of, is not similar to what is found elsewhere in Paul, but rather to what

Mark and Luke say concerning it. We do not find here the words taught by the Holy Spirit as we are accustomed to hear from Paul, but the words from tradition, such as were at a later period prevalent among Christians!”

foundation on whom the building should be reared." But in the first case Paul would have written *ἕως ἐνός* (comp. Rom. iii. 12), in the second *εἰς ἓν* (comp. Eph. ii. 14), and in the third *ἐπὶ τῷ ἐνί* (comp. Eph. ii. 19).—*καθὼς καὶ ποιεῖτε*] a laudatory recognition, that the *οἰκοδομεῖν* had already begun with the readers; comp. iv. 1, 10.

Vv. 12-24. Miscellaneous exhortations, and the wish that God would sanctify the Thessalonians completely for the coming of Christ.

Ver. 12. [On vv. 12-24, see Note LVII. page 561.] The apostle commences with an exhortation to a dutiful conduct toward the rulers of the church.—*δε*] can only be a particle of transition to a new subject. It were possible that ver. 12 might be in the following closer connection with ver. 11: Certainly I have praised you, because you seek to edify *one another*; but this by no means excludes the duty of treating those who are appointed for the government of the church with becoming esteem and respect.<sup>1</sup> At all events, it appears from this that Paul considered this exhortation in respect to the rulers of the church *necessary*, to prevent the Thessalonians failing in any way in the respect due to them.—*εἰδέναι*] *to recognize, sc.* what they are, according to their nature and position, *i. e.* in other words, highly to value, highly to esteem. Comp. *ἐπιγινώσκειν*, 1 Cor. xvi. 18, and *ᾤδεν*, Prov. xxvii. 23; Ps. cxliv. 3; Nah. i. 7—Paul does not by *κοπιῶντας*, *προϊσταμένους*, and *νομιθετοῦντας* indicate different classes of persons (Bernard a Picon and others), for otherwise the article *τοῖς* would have been repeated before the two last predicates; but the same men, namely, the *πρεσβύτεροι*, whom the apostles were accustomed to place in newly founded churches, and who in apostolic times were not different from the *ἐπίσκοποι*; comp. Tit. i. 5, 7; Acts xx. 17, 28; Winer, *bibl. Realwörterb.* 2d ed. vol. I. p. 217 f. These presbyters are at first named *generally κοπιῶντας ἐν ὑμῖν*] *those who labor among you, i. e.* in your midst (Musculus. Zanch., Platt, Pelt, Hofm. *et al.* erroneously explain it: on you, in vobis *sc.* docendis, monendis, consolandis, aedificandis), in order to make it appear beforehand that the *εἰδέναι*, the esteeming highly, was a corresponding duty due to the presbyters on account of their *labor* for the church. The expression *κοπιῶντας* might, on account of its generality, have been understood of any member of the church they liked; therefore, in order with *κοπιῶντας* to make them think definitely on presbyters, Paul adds by way of explanation, *καὶ προϊσταμένους καὶ νομιθετοῦντας*, by which presbyters are more particularly described, according to the diversity of their official functions, namely, as such to whom it belongs, first, to direct the general and external concerns of the church; and to whom, secondly, the office of teaching and exhortation is assigned.<sup>2</sup>—*ἐν κυρίῳ*] *in the sphere of the Lord*, a limitation of *προϊσταμένους*. Theophylact: *οὐκ ἐν τοῖς κοσμικοῖς προϊσταταὶ εἰσιν, ἀλλ'*

<sup>1</sup>Already Chrysostom closely unites ver. 12 with ver. 11, but determines the connection in the following form not much to be commended: 'Ἐπειδὴ εἶπεν οἰκοδομεῖτε εἰς τὸν ἓνα, ἵνα μὴ νομισῶσιν, ὅτι εἰς τὸ τῶν διδασκάλων ἀξίωμα αὐτοὺς ἀνήγαγε, τοῦτο ἐπήγαγε, μονονουχὶ

λέγων, ὅτι καὶ ὑμῖν ἐπέτρεψα οἰκοδομεῖν ἀλλήλους· οὐ γὰρ δυνατὸν πάντα τὸν διδάσκαλον εἶπέν.

<sup>2</sup>Incorrectly Theodoret: τὸ δὲ προϊσταμένους ὑμῶν ἐν κυρίῳ ἀντὶ τοῦ ὑπερευχομένου ὑμῶν καὶ τῷ Θεῷ τὴν ὑπὲρ ὑμῶν πρεσβεῖαν προσφέροντας.

ἐν τοῖς κατὰ κίριον.—*νουθετεῖν*] to lay to heart, then generally to instruct and admonish. It refers particularly to the management of Christian discipline, yet Christian instruction generally is not excluded from it. Comp. also Kypke, *Obs.* II. p. 339 f.

Ver. 13. Καὶ ἡγεῖσθαι αὐτοῖς] is by Theodoret, Estius, Grotius, Wolf, Baumgarten, Koppe, de Wette, Koch, Bloomfield, and others, connected with ὑπερεκπερισσῶς, "and to esteem very highly, to value much," to which ἐν ἀγάπῃ is added as a supplementary statement, to express that this esteem is not to be founded on fear, but on love, or is to express itself in love. But the requirement to esteem highly is already, ver. 12, expressed by εἰδέναι. Add to this that ἡγεῖσθαι, in order to denote the idea of high esteem or regard, requires an additional clause, as περὶ πλείονος, or περὶ πλείστον; but the adverb ὑπερεκπερισσῶς cannot represent that additional clause. We must therefore, with Chrysostom, Oecumenius, Theophylact, Beza, Flatt, Pelt, Schott, Olshausen, Alford, Ellicott, Hofmann, Riggenbach, and others, unite ἡγεῖσθαι with ἐν ἀγάπῃ, by which, along with the duty of *high esteem*, ver. 12, the duty of *love* toward the rulers of the church is specially brought forward. The formula ἡγεῖσθαι τινὰ ἐν ἀγάπῃ, to hold a person in love, to cherish toward him a loving disposition, is not without harshness, but has its analogy in the genuine Greek construction, ἔχειν τινὰ ἐν ὀργῇ (Thucyd. ii. 18). Others less suitably compare ἡγεῖσθαι τι ἐν κρίσει, LXX. Job xxxv. 2.—διὰ τὸ ἔργον αὐτῶν] for their works' (office) sake, i. e. first, on account of the labor which is connected with it; but secondly and chiefly, because it is an office in the service of Christ.—εἰρηνέετε ἐν ἑαυτοῖς] preserve peace among yourselves, comp. Rom. xii. 18; 2 Cor. xiii. 11; Mark ix. 50. ἐν ἑαυτοῖς is equivalent to ἐν ἀλλήλοις, see Kühner, II. p. 325; Bernhardt, *Syntax*, p. 273. The words contain an independent exhortation to be separated from the preceding, the apostle passing from the conduct enjoined respecting rulers, to the conduct enjoined generally of the readers to one another. Chrysostom, Theodoret, Faber Stapulensis, Zwingli, Calvin, Bullinger, Balduin, Cornelius a Lapide, Ernest Schmid, Fromond., and others, adopting the reading ἐν αὐτοῖς (see critical note), have indeed explained it: "preserve peace with them, the presbyters," but without grammatical justification, because for this εἰρηνέετε μετ' αὐτῶν would be required, comp. Rom. xii. 18.

Ver. 14. Ἄτακτος] is especially said of the soldier who does not remain in his rank and file (so *inordinatus* in Livy); then of people who will not conform to civil regulations; then generally *disorderly*. Here the apostle alludes to those members of the Thessalonian church who, instead of applying themselves to the duties of their calling, had given themselves up to an unregulated and unsteady nature and to idleness, comp. iv. 11; 2 Thess. iii. 6, 11. We are not to understand, with Chrysostom, Oecumenius, Theophylact, Estius, Fromond., Turretin, Benson, Bolten, Bloomfield, and others, the presbyters as the subject of *νουθετεῖτε*, but, as is already evident from the addition of ἀδελφοί, and generally from the similarity of the introductory words of ver. 14 with those of ver. 12, the members of the church in their totality. Paul thus here puts it out of the



question that the church *as such* had fallen into ἀταξία (see on iv. 11). But it also follows from these words that the apostle was far removed from all hierarchical notions in regard to rulers (Olshausen).—Further, they were to *comfort*, to calm τοὺς ὀλιγοψύχους] *the faint-hearted, the desponding*. Paul here thinks particularly on those who, according to iv. 13 ff., were painfully agitated concerning their deceased friends. Yet this does not prevent us from extending the expression also to such who failed in endurance in persecution, or who, conscious of some great sin, despaired of the attainment of divine grace, etc.—The ἀσθενεῖς] *the weak*, whom the church is to assist, are not the bodily sick, but fellow-Christians who still cling to prejudices, and were more imperfect than others in faith, in knowledge, or in reference to a Christian life; comp. Rom. xiv. 1, 2; 1 Cor. viii. 7, 11, 12. —μακροθυμεῖν] *to be long-suffering*, denotes the disposition by which we do not fly into a passion at injuries inflicted, but bear them with patience and forbearance, comp. 1 Cor. xiii. 4; Eph. iv. 2; Col. iii. 12.—πρὸς πάντας] *to all*, is not to be limited to ἀτακτοὶ, ὀλιγοψύχοι, and ἀσθενεῖς (Koppe), nor to fellow-Christians (Riggenbach), but is to be understood of all men generally; comp. εἰς ἀλλήλους καὶ εἰς πάντας, ver. 15.

Ver. 15. Prohibition of revenge. This is easily and fitly added to the command of μακροθυμία.—ὁρᾶτε] *take care, take heed*. The apostle speaks thus, because man is only too ready to gratify his natural inclination to revenge. Watchfulness, struggle, and self-conquest are necessary to offer resistance to it.—μή τις] *se. ἑμῶν*. Erroneously Fromond: “subditorum vestrorum.” Also incorrectly de Wette: “Since revenge is entirely unworthy of the Christian, so *all* are not warned against it, but *the better disposed* are exhorted to watch that no outbreaks of it should occur (among others).” For (1) the prohibition of revenge is peculiarly Christian, corresponding neither to the spirit of heathenism (see Hermann, *ad Sophocl. Philoct.* 679; Jacobs, *ad Delect. Epigr.* p. 144; in opposition to the objections of Jowett, see Ellicott on this passage) nor to that of Judaism (comp. Matt. v. 38, 43). But de Wette’s reason makes the prohibition appear as if it were something long known, something evident of itself. (2) Also the better disposed are not free from momentary thoughts of revenge; accordingly also upon them was that prohibition to be pressed. (3) The fulfilling of that command appertains to the individual life of every one; whereas to guard against the outbreaks of revenge among *others* is only rarely possible.—κακὸν ἀντὶ κακοῦ τινα ἀποδοῦναι] *to render to any one evil for evil*, comp. Rom. xii. 17; 1 Pet. iii. 9; Matt. v. 44.—τὸ ἀγαθόν] denotes not the useful or agreeable (Koppe, Platt, Schott, Olshausen, and others), or “what is good to one” (Ell., Hofm., Möller), nor does it contain an exhortation to benevolence (Piscator, Beza, Calixt, Pelt, Baumgarten-Crusius, and others), but denotes the *moral good*; see Meyer on Gal. vi. 10.—διώκετε τι] *to pursue something, to seek to reach it in the race* (Phil. iii. 12, 14), then generally a figurative expression for striving after a thing, comp. Rom. ix. 30, 31, xii. 13, xiv. 19; 1 Cor. xiv. 1.

Ver. 16. Comp. Phil. iv. 4. Also this exhortation is closely connected with the preceding. The readers are to be always joyfully inclined, even

when the case indicated in ver. 15 occurs—that sufferings are prepared for them. The Christian *can* always feel inspired and elevated with internal joy, as he has the assured confidence that all things promote the good of the children of God; comp. Rom. viii. 28; 2 Cor. vi. 10; Rom. v. 3. In a forced manner Chrysostom, whom Theophylact and others follow, refers ver. 16 to the *disposition* required in ver. 15: "Ὅταν γὰρ τοιαύτην ἔχωμεν ψυχὴν, ὥστε μηδένα ἀμύνεσθαι, ἀλλὰ πάντας ἐνεργεῖν, πόθεν, εἰπέ μοι, τὸ τῆς λύπης κέντρον παραιρεσθῆναι δυνήσεται;—Also it deserves to be mentioned as a curiosity that Koppe and Bolten hold it possible to consider πάντοτε χαίρετε as a concluding salutation (intended, but afterwards overlooked amid further additions): "Semper bene valere vos jubeat deus!" (Koppe). "Farewell always!" (Bolten).

Ver. 17. One means of promoting Christian joyfulness is *prayer*.<sup>1</sup> Paul also exhorts to *continued* prayer in Eph. vi. 18, and to *perseverance* in prayer in Col. iv. 2; Rom. xii. 12.

Ver. 18. Christians ought not only to *pray* to God, but also to *give thanks* to Him, and that ἐν παντί] *in everything* i. e. under every circumstance, in joy as well as in sorrow; which is different only in form, but not in meaning, from περὶ παντός, *for everything*. Incorrectly Estius: in omnibus sc. bonis; and Flatt: ἐν παντί, sc. καιρῷ.—τοῦτο] sc. τὸ ἐν παντί εὐχαριστεῖν. This is the most natural meaning. Yet it were not incorrect, with Grotius, Schott, and Bloomfield, to refer τοῦτο to ver. 17, as prayer and thanksgiving form a closely connected unity; comp. Phil. iv. 6; Col. iv. 2. Also to refer it even to ver. 16 (Cornelius a Lapide, Alford) may be justified from the same reason. On the contrary, there is no reason to refer it to the whole passage from ver. 14 onwards (Museulus, Calovius, and others), as then ταῦτα would require to have been written.—θέλημα] (sc. ἐστίν) denotes *will, requirement*, as in iv. 3: the article is here wanting, because the will of God comprehends more than εὐχαριστεῖν: this is only *one* requirement among *many*. Otherwise Schott, who finds in θέλημα Θεοῦ the divine decree of salvation indicated. According to him, the meaning is: "Huc pertinet sive hoc secum fert decretum divinum (de vobis cap- tum, itemque in Christo positum), ut gratias deo pro omnibus agere debeatis. Vos enim, huic servatori addictos, latere amplius non potest, quaecunque Christianis acciderint, deo volente, eorum saluti consulere aeternae, Rom. viii. 28 ff." But (1) the ἐστίν to be supplied cannot denote: huc pertinet or hoc secum fert; (2) the article τό would not be wanting either before θέλημα or before ἐν Χριστῷ; (3) the reason alleged is introduced contrary to the context, and so much the more arbitrarily, as τοῦτο γὰρ θέλημα κ.τ.λ. is a dependent clause which is founded on the *preceding*, not an independent point which requires a reason *of its own*. Storr also takes θέλημα as the decree of redemption, but he understands τοῦτο in the sense of τοιοῦτο, which is contrary to the Greek.—ἐν Χριστῷ Ἰησοῦ] Christ

<sup>1</sup> Theophylact: Τὴν ὁδὸν ἔδειξε τοῦ αἰεὶ χαίρειν, τὴν ἀδιάλειπτον προσευχὴν καὶ εὐχαριστίαν ὁ γὰρ ἐθισθεὶς ὁμιλεῖν τῷ Θεῷ καὶ εὐχαριστεῖν

αὐτῷ ἐπὶ πᾶσιν ὡς συμφερόντως συμβαίνουσι, πρόδηλον, ὅτι χαρὰν ἔξει διηνεκῇ.

is, as it were, the vehicle of this requirement, inasmuch as it is made known through Him.

Ver. 19. Comp. Noesselt, *in locum P. ap. 1 Thess. v. 19-22 disputatio* (*Exercit.* p. 255 ff.).—Lasch, *de sententia atque ratione verborum Pauli*, πάντα δὲ δοκιμ., τὸ καλὸν κατ., 1 Thess. v. 19-22, Lips. 1834.—The prayer of the Christian is an outflow of the Holy Spirit dwelling and working in him; comp. Rom. viii. 16, 26. Accordingly the new admonition, ver. 19, is united in a natural manner to the exhortations, vv. 17, 18. Schrader's view requires no contradiction. He, indeed, finds in this admonition a *genuine Pauline reminiscence*; but also an objection against the composition of this Epistle by Paul, because "if such an admonition had been necessary for the Thessalonians, it is not elsewhere noticed in the whole Epistle."—τὸ πνεῦμα] is the *Holy Spirit*, and that as the source of extraordinary gifts—speaking with tongues, prophecy, etc., as they are more fully described in 1 Cor. xii. 7 ff. Chrysostom, Theophylact, and Oecumenius will have τὸ πνεῦμα to indicate either spiritual illumination which fits us for the exercise of Christian virtues, but may be lost by immoral living,<sup>1</sup> or specially prophecy (so also Michaelis and others). Both are erroneous on account of ver. 20.—μὴ σβέννυτε] *extinguish not, quench not*. The πνεῦμα is conceived as a flame, whilst there is particular reference to the strained and inspired speech in which those who were seized by the Spirit expressed themselves.<sup>2</sup>

Ver. 20. Paul passes from the genus to a species.—προφητεία] denotes prophetic discourse. Its nature consisted not so much in the prediction of future events, although that was not excluded, as in energetic, soul-captivating, and intelligent expression of what was directly communicated by the Holy Ghost to the speaker for the edification and moral elevation of the church. See Meyer on Acts xi. 27; Rückert on 1 Cor. p. 448 f.; Fritzsche on Rom. xii. 6. The Thessalonians were not to despise these prophetic utterances; they were rather to value them as a form of the revelation of the Holy Spirit; comp. 1 Cor. xiv. 5. The undervaluing of the gifts of the Spirit, of which some members of the church must at least have been guilty, had its reason probably in their abuse, whilst partly deceivers who pursued impure designs under the pretext of having received divine revelations, and partly self-deceivers who considered the deceptions of their own fancy as divine suggestions, appeared (see 2 Thess. ii. 2), and thus *spiritual gifts in general* might have been brought into discredit among discerning and calmer characters.

Ver. 21. The apostle therefore adds to the prescription, to prove all things, whether they have their origin from God or not, and to retain the good.—πάντα δέ] *but all things*, namely, what is brought forward in inspired

<sup>1</sup> Similarly Noesselt: πνεῦμα denotes "vim divinam, Christianis propriam, h. e. quidquid rerum divinarum, deo ita providente, cognovissent."

<sup>2</sup> On the figurative expression, comp. Galen. ad Pison. de Ther. i. 17 (Opp. T. xiii. p. 956, Lut. Par. 1639 fol.): ἐπὶ δὲ τῶν παιδιῶν παντά-

πασι δεῖ φυλάττεσθαι τὸ φάρμακον· μείζον γάρ ἐστιν αὐτῆς τῆς δυνάμεως τὸ μέγεθος τοῦ φαρμάκου καὶ διαλύει ραδίως τὸ σῶμα καὶ τὸ ἐμφύον πνεῦμα ταχέως σβέννυσιν, ὥσπερ δὴ καὶ τὴν λυχναίαν φλόγα τὸ ἐλαιον, τοῦ πυρὸς πλέον γεγόμενον, εὐκόλως ἀποσβέννυσιν.



discourse.—δοκιμάζετε] Paul expresses the same requirement of testing in 1 Cor. xiv. 29, and according to 1 Cor. xii. 10 there was a peculiar gift of testing spirits, the *διάκρισις πνευμάτων*. That, moreover, this testing can only proceed from those who are themselves illuminated by the Holy Spirit was evident to the apostle. The fundamental principle of rationalism, that the reason as such is the judge of revelation, is not contained in these words.—τὸ καλὸν] *the good*, namely, that is found in the πάντα. Hofmann arbitrarily thinks that “the good generally” is meant, which the Thessalonians “as Christians already have, and do not now merely seek or expect.”

Ver. 22. With ver. 22 the discourse again reverts to what is general, whilst the requirement to hold fast that which is *good* in the discourses of the inspired very naturally required the transition to the further requirement to keep at a distance from *every kind of evil*, accordingly also from that which was perhaps intermixed in these discourses. Usually ver. 22 is referred exclusively to the discourses of the inspired, so that πάντα δὲ δοκιμάζετε contains the chief point which is then unfolded according to its two sides, first positively (τὸ καλὸν κατέχετε), and then negatively (ver. 22). But ἀπὸ παντὸς εἶδους πονηροῦ is against this view: ἀπὸ τοῦ πονηροῦ would require to have been written. Erasmus, Luther, Calvin, Drusius, Piscator, Grotius, Calixt, Calovius, Seb. Schmid, Michaelis, and others find in ver. 22 the meaning: *avoid all evil appearance*. But (1) εἶδος never signifies appearance. (2) A distorted thought would arise. For as the apostle has required the holding fast not that which has the *appearance* of good, but that which is *actually* good; so also in ver. 22, on account of the close reference of πονηροῦ to the preceding καλόν, the discourse must also be of an abstinence from that which is *actually* evil. (3) To preserve oneself from *all* appearance of evil is not within the power of man.—Εἶδος denotes very often the particular *kind* of a class (the species of a genus).<sup>1</sup>—πονηροῦ] is not to be taken, with Bengel, Pelt, Schott, and others, as an adjective (ab omni mala specie), but as a substantive (ab omni specie mali). What Bengel, Schott and Lasch object against this meaning, that the article τοῦ would be required before πονηροῦ, would be correct if the discourse were specially of the πονηρόν contained in the πάντα, ver. 21; but is erroneous, as πονηροῦ is taken in *abstract generality*. See Kühner, II. pp. 129, 141. Comp. Heb. v. 14; Joseph. *Ant.* vii. 4. 2: πᾶν εἶδος μέλους; *ibid.* x. 3. 1: πᾶν εἶδος πονηρίας.—Ver. 22, as well as ver. 21, is peculiarly interpreted by Hänsel (*Theol. Stud. u. Krit.* 1836, Part 1, p. 170 ff.).<sup>2</sup> Vv. 21, 22 are repeatedly cited by Cyril Alexandrinus as an expression of the Apostle Paul, in such a manner that with this citation, and indeed as its contents, the words γίνεσθε δόκιμοι τραπεζίται are united. Also these words are elsewhere frequently by the Fathers united with our passage, being quoted

<sup>1</sup> Comp. Porphyry, *isagoge de quinque vocibus* 2: λέγεται δὲ εἶδος καὶ τὸ ὑπὸ τὸ ἀποδοθὲν γένος· καθ' ὃ εἰώθαμεν λέγειν τὸν μὲν ἄνθρωπον εἶδος τοῦ ζώου, γένους ὄντος τοῦ ζώου· τὸ δὲ λευκὸν τοῦ χρώματος εἶδος· τὸ δὲ τρίγωνον τοῦ

σχήματος εἶδος.

<sup>2</sup> Baumgarten-Crusius accedes to the interpretation of Hänsel; Koch strangely rejects it for ver. 22, but adopts it for ver. 23.

sometimes as a saying of Christ, sometimes generally as a saying of Scripture, and sometimes specially as a saying of the Apostle Paul.<sup>1</sup> On this Hänsel supports his opinion. He regards the words *γίνεσθε δοκιμοὶ τραπεζίται* as a saying of Christ, and thinks that this dictum ἀγραῶν of the Lord was in the mind of the Apostle Paul, and in consequence of this the expressions in vv. 21, 22 were selected by him, which were usual in the money terms employed by antiquity. So that the sense would be: "Act as experienced exchangers; everything which is presented to you as good coin, that test; preserve the good coin (what actually is divine truth), but guard against every false coin (reject all false doctrine)." But evidently only the expression *δοκιμάζετε* was the occasion for the Fathers uniting the dictum ἀγραῶν of Christ, handed down by tradition, with our passage. Paul, on the contrary, could not have thought of it, even supposing it to have been known to him. For although the verb *δοκιμάζειν* would well suit, if *otherwise* the reference was to the figure of exchangers, yet in an actual reference to the same the words *τὸ καλὸν εἶδος κατέχετε, ἀπὸ δὲ τοῦ πονηροῦ ἀπέχεσθε* would have been written. Lastly, add to this that *εἶδος* cannot import in itself a coin, νομίσματος must be added, or money must have been spoken of in what goes before.

Ver. 23. If what the apostle requires in ver. 22 is to be actually realized, God's assistance must supervene. Accordingly, this *benediction* is fitly added to the preceding.—*αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης*] *the God of peace Himself*; an emphatic contrast to the efforts of man.—*ὁ Θεὸς τῆς εἰρήνης*] *the God of peace, i. e. who communicates Christian peace*. Neither the connection with ver. 22 nor the contents of the benediction itself will permit us to understand *εἰρήνη* of *harmony*. To refer to *εἰρηνεύετε*, ver. 13, for this meaning is far-fetched.—*ὅσοτελής*] here only in the N. T. spoken of what is perfect, to which nothing belonging to its nature is wanting. Jerome, *ad Heb.* 12, Ambrosiaster, Koppe, Pelt, and others understand *ὅσοτελής* in an ethical sense, as an accusative of result: "so that ye be entire, that is, pure and blameless." But it is better, on account of what follows, to take *ὅσοτελής* as an adverb of quantity, uniting it closely with *ἑμᾶς*, and finding the *whole personality* of the Thessalonians denoted as if the simple *ὅλους* were written: "in your entire extent, through and through."—*καὶ ὅσοληρον . . . τηρηθείη*] a fuller repetition of the wish already expressed.—*καὶ*] *and indeed*.—*ὅσοληρος*] means, as *ὅσοτελής*, *perfectly*, consisting of all its parts. *ὅσοληρος* refers not only to *τὸ πνεῦμα*, although it is governed by it, as the nearest noun, in respect of its gender, but also to *ψυχὴ* and *σῶμα*. Comp. Winer, p. 490 [E. T. 527]. The totality of man is here divided into three parts: spirit, soul, and body.<sup>2</sup> We are not to assume that this trichotomy has a purely rhetorical signification, as elsewhere Paul also definitely distinguishes *πνεῦμα* and *ψυχὴ* (1 Cor. ii. 14, 15, xv. 44, 46). The

<sup>1</sup>See Suicer, *Thesaurus*, II. p. 1281 ff. (*Sacr. Observ.* p. 140 ff.); Fabricius, *Cod. Apoc. N. T.* I. p. 330 ff., III. p. 524.

<sup>2</sup>See Olshausen, *de naturae humanae trichotomia*

*N. T. scriptoribus recepta in s. Opusc. theol.*, Berol. 1834, p. 143 ff.; Messner, *die Lehre der Apostel*, Leipzig. 1850, p. 207.

twofold division, which elsewhere occurs with Paul (1 Cor. vii. 34; 2 Cor. vii. 1), is a popular form of representation. The origin of the *trichotomy* is Platonic; but Paul has it not from the writings of Plato and his scholars, but from the current language of society, into which it had passed from the narrow circle of the schools.—*πνεῦμα* denotes the higher and purely spiritual side of the inner life, what is elsewhere called by Paul *νοῦς* (reason); *ψυχή* is the lower side, which comes in contact with the region of the senses. The *spirit* is preserved blameless in its totality at the advent, *i. e.* so that it approves itself blameless at the advent (*ἀμέμπτως* is a more exact definition of *ὁλόκληρον τηρηθεῖν*), when the voice of truth always rules in it; the *soul*, when it strives against all the charms of the senses; and, lastly, the *body*, when it is not abused as the instrument of shameful actions.<sup>1</sup>

Ver. 24. Paul knows that he does not implore God in vain. For God is faithful; He keeps what He promises; if He has called the Thessalonians to a participation in His kingdom, He will preserve them pure and faultless even to its commencement.—*πιστός*] comp. 2 Thess. iii. 3; 1 Cor. i. 9, x. 13. *τὸ πιστὸς ἀντὶ τοῦ ἀληθούς*, Theodoret.—*ὁ καλῶν ὑμᾶς*] not equivalent to *ὁ καλέσας ὑμᾶς* (Koppe and others), but the present participle used as a substantive, and therefore without regard to time: *your Caller*. See Winer, p. 331 [E. T. 353].—*ὅς καὶ ποιήσει*] *who also will perform it, sc. τὸ ἀμέμπτως ὑμᾶς τηρηθῆναι*.

Vv. 25–27. Concluding exhortations of the Epistle.

Ver. 25. Comp. Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 2 Thess. iii. 1.—*περὶ ὑμῶν*] *for us*, namely, that our apostolic work may be successful.

Ver. 26. *Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας*] That here *individuals*<sup>2</sup> are exhorted to salute *the other members* of the church, whilst in the parallel passages, Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, it is *ἀσπάσασθε ἀλλήλους*, is a proof that this Epistle was to be *received* by the rulers of the church. (So also Phil. iv. 21.) By them it was to be read to the assembled church (ver. 27). Erroneously, because in contradiction with the entire character of the Epistle, Schrader infers from *τοὺς ἀδελφοὺς πάντας* that “the writer of the Epistle wished to impart to it a general destination.”—*ἐν φίληματι ἀγίῳ*] *with a holy kiss*. Comp. 1 Cor. xvi. 20; 2 Cor. xiii. 12; Rom. xvi. 16; also 1 Pet. v. 14 (*φίλημα ἀγάπης*); *Constit. ap.* ii. 57 (*τὸ ἐν κυρίῳ φίλημα*); Tertullian, *de orat.* 14 (*osculum pacis*). The brotherly kiss, the usual salutation of Christians, proceeded from the custom of antiquity, particularly in the East, to unite a salutation with a kiss. But Paul calls it *ἅγιον*, as a symbol of the holy Christian fellowship. In the Greek church it is still used at Easter.

<sup>1</sup> According to Schrader, ver. 23 contains an un-Pauline thought, because when Paul distinguishes the *ψυχή* from the spirit, the latter is considered as something “divine,” as “unutterably good,” as “eternally opposed to every perversity.” Paul, accordingly, could not have assumed, “besides the soul in man, a mutable spirit which must be preserved from

blemish.” But the discourse is not of the *holy Divine Spirit* which rules in man, but of a part of man, himself, of the *νοῦς*; but the *νοῦς* may fall into *ματαιότης* (Eph. iv. 17), may be *ἀδόκιμος* (Rom. i. 28), *μεμασμένος* (Tit. i. 15), *κατεφθαρμένος* (2 Tim. iii. 8), etc.

<sup>2</sup> Contrary to the sense, Hofmann, whom Rigenbach follows, makes the whole church,



Ver. 27. This command has not its reason in any distrust of the rulers of the church; nor, as Chrysostom, Occumenius, and Theophylact think, in the yearning love of the apostle, who, in compensation of his bodily absence, wished this letter read to all; nor, as Hofmann supposes, in the anxiety of the apostle lest they should not properly value a mere epistle which he sent, instead of coming in person to Thessalonica: but simply because Paul regarded the contents of his Epistle of *importance* for all without exception. How, moreover, Schrader can infer from ver. 27 that the composition of the Epistle belongs to a time when already a *clerus* presided in the churches, surpasses comprehension. Completely groundless and untenable is also Baur's opinion (p. 491), that "the admonition so emphatically given in 1 Thess. v. 27 was written from the opinions of a time which no longer saw in the apostolic Epistles the natural means of spiritual communication, but regarded them as sacred objects, to which due reverence was to be shown by making their contents known as accurately as possible, particularly by public reading. How could *the apostle himself* have judged it necessary so solemnly to adjure the churches, to which his Epistles were directed, not to leave them unread? An author could only say this who did not write from the natural pressure of existing circumstances, but in writing placed himself in an imagined situation, and sought to vindicate for his pretended apostolic Epistle the consideration which the apostolic Epistles received in the practice of a later age." But does the author adjure the church to leave his Epistle *not unread*? What a mighty difference is there between such a command and his urgent desire that the contents of the Epistle should be *made known to all* the members of the church! If the former were objectionable, the latter is natural and unobjectionable. And further, how is it possible that ver. 27 is the reflex of a time in which the apostolic Epistles were valued as sacred objects, and to which due honor must be paid by public reading, since ἀναγνώσθηναι is in the *aorist*, and accordingly a *single* and exclusive act of reading is referred to! And what a wrong method would the post-apostolic author have employed to secure for his letter the consideration of an apostolic Epistle, when he did not select the infinitive of the *present*, and did not *fail* to add πᾶσιν!—τὸν κύριον] Comp. Mark v. 7: Acts xix. 13; LXX. Gen. xxiv. 3.<sup>1</sup>—ἀναγνώσθηναι] *that it be read to* (Luke iv. 16; 2 Cor. iii. 15; Col. iv. 16), not *that it be read by*. Incorrectly also Michaelis, appealing to 2 Thess. ii. 2 (!): there is here intended the *recognition* of the Epistle as a genuine Pauline Epistle, by means of a conclusion added by his own hand.—τῇ ἐπιστολῇ] comp. Rom. xvi. 22; Col. iv. 16.—πᾶσιν τοῖς ἀδελφοῖς] *to the whole of the brethren*, *sc.* in Thessalonica; not also in all Macedonia (Bengel, Platt); still less also in neighboring Asia (Grotius), or even the churches of all Christendom (Seb. Schmid).

Ver. 28. Paul concludes with the usual benediction.—ὡ χάρις τοῦ κυρίου ἡμ. 'Ι. Χρ.] See Meyer on Gal. i. 6.—μεθ' ὑμῶν] *sc.* *ειη*.

the ἀδελφοὶ πάντες, be addressed in ἀσπασασθε; thus the church is to salute itself.

<sup>1</sup>See Matthiae, p. 756. On the Greek idiom ἐνορκίζω, see Lobeck, *ad Phryn.* p. 360 ff.

## NOTES BY AMERICAN EDITOR.

## LVI. Vv. 1-11.

(a) These verses are evidently connected with iv. 13-18, but they form a new paragraph, and, as they move forward, the thought turns more and more away from the direct line of the former passage, and towards exhortation to that moral life which is in accordance with their eternal hopes.—(b) The words *χρόνοι καὶ καιροί* (ver. 1) are the same with those found in Acts i. 7, where Jesus declares that the time of the end is reserved by God the Father within His own knowledge. They have, doubtless, a similar reference here. Two points may here be noticed: (1) that, in iv. 13-18, not the time, but only certain circumstances connected with the Parousia, are set forth; and (2) that in this passage, not the time, but the suddenness of the coming of the day, is mentioned. The reason why they did not need to have him write to them on this matter of the time, was not because they already knew it, but because they knew that, when it should come, the day would come as a thief in the night. The suggestions and exhortations which follow, however, seem to imply that both he and they looked for it as near at hand, though uncertain as to its exact date.—(c) Ver. 3 stands in a causal relation to ver. 2, explaining and justifying the expression *as a thief in the night*. It is introduced, however, abruptly and without any causal particle. *γάρ* of T. R. is undoubtedly to be rejected.—(d) The word *σκότει* (ver. 4) is a transitional word in the development of the thought of the passage. Its connection with what goes before seems to be this:—that they are not in that darkness of the night season, when the thief surprises the sleeper. The connection with what follows is in the figurative use of darkness as applied to the evil moral condition. The full meaning of *οὐκ ἐστὲ ἐν σκότει* is, therefore: you are not in that evil moral condition in which the day can come upon you with terrible surprise. The positive side of this idea is then presented in ver. 5, with a repeated setting forth of the negative also—*ἐσμέν* being in the latter substituted for *ἐστε* of the former, and thus including with the readers the Apostle himself. By this means, the hortatory verses 6 ff. are easily introduced.—(e) The turn of the thought to the new figure of armor belongs to the hortatory part of the passage, but the limitation to the breastplate and helmet (i. e. defensive armor) is probably connected with the idea of guarding against sudden surprise, and of watching.—(f) The only two places in the N. T. where the word *περικεφαλαία* is used are ver. 8 and Eph. vi. 17. In the latter verse, the helmet is spoken of as salvation; here, as the hope of salvation. The expression here used seems to be the more exact one.—(g) The reference of *γρηγορώμεν* and *καθεύδωμεν*, of ver. 10, to life and death is undoubtedly correct. Whether the words are intended simply to express an idea similar to that of Rom. xiv. 8—that we may be the Lord's, whether we live or die; or whether the reference is to the day of the Lord—that, whether we are among the living or the dead at that time, we may thereafter live with Him, is somewhat doubtful. It does not appear necessary to understand the words in the latter way. That view is favored, however, by the prominence in the passage of the day of the Lord; by the correspondence of *ζήσωμεν σὺν αὐτῷ*, with *ἐσόμεθα σὺν αὐτῷ* of iv. 17; and perhaps by the use of *ἅμα*, in both verses, in the sense of "all together." This sense of *ἅμα* seems probable in v. 10, but somewhat more doubtful in iv. 17.—(h) If *παρακαλεῖτε* is taken as meaning *comfort* (as Lünem. takes it), this word

would favor the understanding of the 10th verse as referring to the time of the Parousia. This sense of the verb gives an appropriate close to the whole passage iv. 13-v. 11, and, as it corresponds with the meaning in iv. 18, it is quite probably to be adopted.

#### LVII. Vv. 12-24.

(a) The miscellaneous exhortations which are now introduced and with which the Epistle closes are, like all that precedes, of a character adapted to a friendly letter and to a church in its earliest history. The exhortations are also, as we might naturally anticipate in such a letter, given very briefly. In connection with them we may observe: (1) That they move in the first section, vv. 12-15, in a natural order,—to esteem and love their church leaders and teachers; to be at peace among themselves; in order to this end, to treat each class according to their needs; to have no spirit of revenge, but seek moral good for all. (2) That the second section (vv. 16-18) corresponds with Phil. iv. 4, 6. The earliest exhortation addressed to the churches by the Apostle was, thus, the same with the latest—to rejoice always, to pray always, to give thanks always and in everything. (3) That the third section (vv. 19-22) opens with an apparent reference to the remarkable spiritual gifts (comp. 1 Cor. xiv.), but closes with what is more general—the transition being possibly through *πάντα δοκιμάζετε, τ. καλ. κατέχ.* which may take hold upon both what precedes and what follows.—(b) *εἶδος* (ver. 22) undoubtedly means *form*, not *appearance*, and the latter meaning should hardly have been recognized in the margin of R. V. The points mentioned by Lünem. are decisive with respect to this word.—(c) The allusion to the Parousia in ver. 23—in the closing prayer of the Epistle, and almost its closing sentence—is very striking, in connection with what has been already noticed in earlier parts of the letter, as showing how prominent this subject was in the thoughts of the readers and the writer at this time. It was the subject which, as a matter of inquiry and discussion, most interested the mind of the church.






# THE SECOND EPISTLE TO THE THESSALONIANS.

## INTRODUCTION.

### SEC. 1.—OCCASION. DESIGN, CONTENTS.

AUL, after having sent away his first Epistle, received further information concerning the state of the Thessalonian church. The church had actively progressed on the path of Christianity; their faith had been confirmed; their brotherly love had gained in extent and intensity; and their enduring steadfastness under persecution, which had broken out afresh, had been anew gloriously displayed (i. 3, 4). But along with this the thought of the advent had given rise to new disquietude and perplexity. The question concerning this Christian article of faith had advanced another stage. The former anxiety concerning the fate of their Christian friends who were already asleep at the time of the commencement of the advent had disappeared; on *this* point the instructions of the apostle had imparted complete consolation. But the opinion now prevailed, that the advent of the Lord was immediately at hand, that it might daily, hourly be expected. Accordingly, on the one hand fear and consternation, and on the other hand an impatient and fanatical longing for the instant when by the coming of the Lord the kingdom of God would be completed, had taken possession of their spirits; and it was no wonder that in consequence of this the unsteadiness and excitement, which at an earlier period had afflicted the church, and its result, the neglect of their worldly business, had increased to an alarming extent. This opinion, that the commencement of the advent was close at hand, had seized upon them the more readily, as men had arisen among them who maintained that they had received divine revelations concerning it, and they had even proceeded so far as to forge an epistle in the name of the apostle, in order by its contents to establish the truth of that doctrine (ii. 2). An appeal was also made to the alleged oral state-

ment of the apostle (ii. 2), and it is not inconceivable that even the explanations which the *genuine* Epistle of the apostle contained concerning the advent may have promoted that view. It is true that there nothing is expressly said concerning the immediateness of the advent, but on the one hand it is described as sudden and unexpected (1 Thess. v. 2, 4), and on the other hand it is so characterized as if Paul himself, and his contemporaries, might hope still to survive (1 Thess. iv. 15, 17).

Such was the state of matters which gave *occasion* for the composition of the second Epistle. Its *design* is threefold. *First*, The apostle wished—and this is the chief point—to oppose the disturbing and exciting error as if the advent of Christ was even at the door, by further instructions. *Secondly*, He wished strongly and emphatically to dissuade from that unsettled, disorderly, and idle disposition into which the church had fallen. *Thirdly*, He wished by a laudatory recognition of their progressive goodness to encourage them to steadfast perseverance.

The Epistle is divided, according to its *contents*, after a salutation (i. 1, 2) and introduction (i. 3–12), into a dogmatic (ii. 1–12) and a hortative portion (ii. 13–iii. 15). In the *introduction* the apostle thanks God for the great increase of the church in faith and love, praises their endurance under fresh persecutions, comforts them with the recompense to be expected at the coming of Christ, and testifies that the progress and completion of the Thessalonians in Christianity was the constant object of his prayer. In the *dogmatic* portion, for the refutation of the fancy that the day of the Lord already dawns, the apostle directs attention to the historical pre-conditions of its commencement. Christ cannot return until the power of evil, which certainly already begins to develop itself, is consolidated and has attained to its maximum by the appearance of Antichrist. *Lastly*, In the *hortative* portion Paul exhorts his readers to hold fast to the Christianity delivered to them (ii. 13–17), claims their prayers for his apostolic work (iii. 1 ff.), earnestly and decidedly warns them against unsteadiness and idleness (iii. 6–15), and then the Epistle is closed with a salutation by his own hand, and a twofold benediction (iii. 16–18).

## SEC. 2.—TIME AND PLACE OF COMPOSITION.

Interpreters and chronologists agree that this so-called Second Epistle was composed shortly after the First, with the exceptions of Grotius, Ewald (*Jahrb. d. bibl. Wissenschaft*, Gött. 1851, p. 250; *Die Sendschreiben des Ap. Paulus*, Gött. 1857, p. 17; *Geschichte des apost. Zeitalters*, Gött. 1858, p. 455; *Jahrb. d. bibl. Wiss.*, Gött. 1860, p. 241), Baur (*Theol. Jahrb.*, Tüb.



1855, 2, p. 165), Laurent (*Theol. Stud. u. Krit.* 1864, 3, p. 497 ff.; *Neutest. Stud.*, Gotha 1866, p. 49 ff.), A. B. van der Vriess (*De beide brieven aan de Thessalonicensen, historisch-kritisch onderzoek naar hunnen vorsprung*, Leyden, 1865), and Davidson (*An introduction to the study of the New Testament*, London, 1868, vol. I. p. 30 ff.), who hold that the Second Epistle was the first composed. This view has nothing for it, but much against it. Grotius relies chiefly on the following reason: that in iii. 17 a mark is given by which the genuineness of the Epistles of Paul may be recognized, but such a mark belongs properly to the first Epistle, not to a second; and that ii. 1-12 is to be referred to the Emperor Caius Caligula. But there is not the slightest reason for the reference of ii. 1-12 to Caligula (see on passage), entirely apart from the fact that on such an assumption, as Caligula was already dead in the beginning of the year 41 after Christ, the Epistle must have been composed more than ten years before Paul, according to the narrative of the Acts, arrived at Thessalonica! The mark of authenticity in 2 Thess. iii. 17 was not required until, as we learn from ii. 2, attempts had occurred to forge epistles in the name of the apostle. According to Ewald,<sup>1</sup> the Second Epistle to the Thessalonians was placed after the First "on account of its brevity." He thinks that it is manifestly a first Epistle written to a church which Paul had shortly before founded. It has indeed been attempted to show that, according to ii. 2, Paul had previously written an epistle to the church; but this might easily have been possible in the number of letters which the apostle had indisputably already then written; on the other hand, however, Paul for the first time directs them in this Epistle to give heed to his actually genuine letters to them as to his living word (ii. 15, iii. 17). Further, with regard to the advent, the error as if it were close at hand—and this, according to the existing state of matters and of doctrine generally, would be the first error which would have arisen—had then broken out in the church, which was the chief occasion of this Epistle. The very correction of it might easily have given rise to a second error, that the fate of the many who had died previously was sad, which the following Epistle corrects (1 Thess. iv. 13 ff.). Also it would not at that time have been necessary to send Timotheus to the church, in order to

<sup>1</sup> Baur has not entered upon the reasons of his subsequent opinion. He judged differently in his *Paulus der Ap. Jesu Christi*, p. 188. He only remarks that there is no difficulty (!) in considering those passages in which the Second Epistle is regarded as

dependent on the First, as marks of an opposite relationship. Laurent in all essentials agrees with Ewald. The peculiarity of his view is so manifestly erroneous, that it does not need a special refutation.

correct the increasing disorders within it; this would only happen in the interval between this and the larger Epistle, which might be about four or six months.<sup>1</sup> Lastly, 1 Thess. iv. 10, 11 contains a reference to 2 Thess. iii. 6-11. Accordingly Ewald makes the Second Epistle to the Thessalonians to have been composed during the residence of Paul at Berea, succeeding his residence at Thessalonica.

But that in the smaller compass of the Second Epistle a definite reason is to be sought for its position after the First, is historically completely undemonstrable, and not even probable, because—just as with the Second Epistle to the Corinthians—the internal relation of the lesser Epistle to the greater necessarily required that position. Ewald's assertion, that our Second Epistle manifestly declares itself to be a *first* Epistle written by Paul to a church recently founded, is thoroughly erroneous. On the contrary, our Second Epistle undoubtedly and evidently refers back to the First, serves for its completion, and makes known a progress from an earlier condition to one partially more advanced. If the First Epistle describes the eager desire of salvation with which the Thessalonians *received* the publication of the gospel, and dwells in vivid and detailed recollection of the facts of their conversion belonging to the immediate past,—contents which are suitable only for the Epistle composed first according to time; in the Second Epistle, i. 3 ff., mention is made of a blessed *progress* in their Christian life. If in the First Epistle the *proximity* of the advent is presupposed without anticipation of a possible misunderstanding, in the Second Epistle *the* correction and the further explanation in respect of this truth was necessary, namely, that the advent was not to be expected in the *immediate present*. So also the exhortation to a quiet and industrious life, which was already contained in the First Epistle, was more strongly and categorically expressed in the Second. Add to this, that the words καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, 2 Thess. ii. 1, are apparently to be referred to 1 Thess. iv. 17; whereas to obtain, with Ewald, a reference in 1 Thess. iv. 10, 11, to 2 Thess. iii. 6-16, you must first have recourse to an ungrammatical and in the highest degree unnatural construction (see commentary on 1 Thess. iv. 10, p. 119).

<sup>1</sup> Otherwise Baur. According to him, the larger Epistle was not written shortly after the lesser. On the supposition of the authenticity of the Epistle, taking into consideration the church of Thessalonica scarcely founded, and the Epistle of the apostle written only a few months after its founding,

how many κεκοιμημένους—already deceased members of the church—could there be? The question as regards the deceased Christians was naturally only then (?) an object of lively interest the greater the number of the dead, perhaps after a whole generation had passed away from the midst of Christendom.

Lastly, over and above, it follows from ii. 15 that Paul before our Second Epistle had already sent another letter to the Thessalonians; and thus to maintain that the Second Epistle to the Thessalonians manifestly shows itself as a *first* epistle of Paul to a church recently founded, is in contradiction with the apostle's own testimony. To explain the epistle to the Thessalonians preceding our Second Epistle as not identical with our First Epistle, but as having been lost, would be in the controverted circumstances of the case a mere shift justified by nothing. Moreover, it is not even correct that the apostle in 2 Thess. ii. 15 "for the first time directed the church to give heed to his genuine letters written to them as to his living word." For only the exhortation is there given to hold fast the instructions in Christianity, which Paul had already at an earlier period given to his readers both orally and in an epistle. A direction how to recognize the genuineness of epistles written at a later period to the Thessalonians only follows from iii. 17. But this notice has in the fact recorded in 2 Thess. ii. 2 its sufficient explanation. Further, as regards the eschatological explanations in both Epistles, the *possibility* of such a development as Ewald assumes is not to be denied, but its *necessity* is by no means to be proved. The actual fact that individual instances of death—for there is no mention "of many dying before the advent"—had occurred within the church might very well form the point of departure for the eschatological discussions of the apostle; and then to it the refutation of the error, that the advent was in the immediate present, might be added, as the later form of error, especially as the apostle's own expressions in 1 Thess. v. 2, 3 were so framed that they might have contributed to the origin of that error. Lastly, "increasing disorders" within the church are by no means supposed in the First Epistle to the Thessalonians. Timotheus was not sent to Thessalonica "to correct increasing disorders," but to exhort the Thessalonians to steadfastness in persecution. Comp. 1 Thess. iii. 1 ff. But even supposing that the "correction of increasing disorders" was the reason for the mission of Timotheus, yet nothing can be inferred from this regarding the priority of the one Epistle to the other. For with the same truth with which it might be said it was *not yet* necessary to send Timotheus to the church, it might be affirmed that it was *no longer* necessary to send him thither.

The following reasons prove that the Second Epistle was composed not long after the sending away of the First. Silas and Timotheus are still in the company of the apostle (i. 1), but the Acts of the Apostles at least never inform us that after Paul left Corinth (Acts xviii. 18) these two



apostolic assistants were again *together* with him. We find Timotheus again in the apostle's company, first at Ephesus (Acts xix. 22), whilst there is no further mention of Silas in the Acts of the Apostles after his Corinthian residence. Besides, the relations and wants of the church are throughout analogous to those which are presupposed in the First Epistle. The same circle of thought occupies the apostle; similar instructions, similar praises, similar exhortations, warnings, and wishes are found throughout in both Epistles. It is accordingly to be assumed that also the Second Epistle was composed during *the first residence of the apostle at Corinth*, but, according to iii. 2, at a time when he had already suffered hostility on the part of the Jews, and, according to i. 4 (ταῖς ἐκκλησίαις, comp. 1 Cor. i. 2;<sup>1</sup> 2 Cor. ii. 1; Rom. xvi. 1), when branch churches had already been founded from Corinth—probably at the commencement of the year 54.

### SEC. 3.—GENUINENESS.

With respect to the *external* attestation of Christian antiquity, the authenticity of the Epistle is completely unassailable. Polyc. *ad Phil.* 11 fin.; Just. Mart. *dial. c. Tryph.* Col. 1686, p. 336 E, p. 250 A; Iren. *adv. Hær.* iii. 7. 2; Clem. Alex. *Strom.* v. p. 554, ed. Sylb.; Tertull. *de resurr. carn.* c. xxiv.; *Can. Murat.*, Peschito, Marcion, etc. Doubts from *internal* grounds did not arise until the beginning of the nineteenth century. The first who objected to the Epistle was Christian Schmidt. In his *Bibliothek f. Kritik und Exegese des N. T.*, Hadamar 1801, vol. II. p. 380 ff., he contests the genuineness of 2 Thess. ii. 1-12, and then in his *Einleit in's N. T.*, Giess. 1804, Part 2, p. 256 f., he proceeds to call in question the authenticity of the *whole* Epistle. De Wette, in the earlier editions of his Introduction to the New Testament, assented to the adduced objections; but latterly, in the first edition of his Commentary to the Thessalonian Epistles, in the year 1841, and in the fourth edition of his Introduction to the New Testament (1842), he withdrew them. See against these objections, Heydenreich in the *Neuen krit. Journal der theol. Literatur*, by Winer and

<sup>1</sup>The words σὺν πᾶσιν τοῖς ἐπικαλουμένοις κ.τ.λ., 1 Cor. i. 2, I take as a continuation of the address of the Epistle, αὐτῶν τε καὶ ἡμῶν as dependent on ἐν παντὶ τόπῳ, and ἐν παντὶ τόπῳ as closely connected with τοῦ κυρίου ἡμῶν Ἰησοῦ Χρ., "Jesus Christ who is our (sc. Christians') Lord in every place, both in theirs and ours." Only with this explanation—which is in itself so simple and unforced that

it is marvellous that it is not to be found in any interpretation—the addition, otherwise entirely inexplicable, ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν, receives its full import and propriety, whilst the words obtain a suitable reference to the Corinthian factions, by means of which Christ, who is everywhere the only and the same Lord of Christianity, is divided; comp. 1 Cor. i. 13.

Engelhardt, Sulzb. 1828, vol. viii. p. 129 ff.; Guerike, *Beitr. zur historisch krit. Einl. in's N. T.*, Halle 1828, p. 92 ff.; Hensen, *der Ap. Paulus*, Gött. 1830, p. 175 ff.; and especially Reiche, *authenticæ posterioris ad Thess. epistolæ vindiciæ*, Gött. 1829.

The following reasons are chiefly insisted on:—1. The Second Epistle contradicts the First, inasmuch as it disputes the opinion of the nearness of the advent which is presupposed in the First Epistle. But the Second Epistle does not dispute that opinion,—it rather presupposes it,—whilst only the view of the directly *immediate* nearness of the advent is contested as erroneous. 2. When the author lays down, in iii. 17, a mark of authenticity for the Pauline Epistles in general, which yet is found neither in the First Epistle to the Thessalonians nor elsewhere, he seems thereby to wish to cast suspicions on the First Epistle as un-Pauline. But it is entirely a mistake to find in iii. 17 a mark which Paul would affix to *all* his Epistles *generally*; the meaning of these words can only be, that in all those epistles which he would afterwards write *to the Thessalonians* he would add a salutation by his own hand as an attestation of genuineness. 3. The doctrine of Antichrist, ii. 3 ff., is un-Pauline; it points to a Montanist as the author. But this idea is by no means peculiar to the Montanists. It has its root already in Jewish Christology (see Bertholdt, *christologia Judæorum Jesu apostolorumque ætate*, p. 69 ff.; Gesenius in Ersch and Gruber's *allg. Encyclop.* vol. iv. p. 292 ff.), and is elsewhere not foreign to the N. T.; comp. 1 John ii. 18, 22, iv. 3; 2 John 7; Rev. xii. 13. Accordingly we are not entitled, because this view does not occur elsewhere with Paul, to maintain that it is un-Pauline, the less so as it neither contradicts the other statements of the apostle concerning the advent, nor did an occasion occur to Paul in his other Epistles, as in this, to describe it more minutely. 4. The Epistle is defective in peculiar historical references. But, according to sections 1, 2, the state of matters which the Second Epistle supposes was throughout a more developed state, and consequently, of course, a peculiar one. 5. The author carefully seeks to represent himself as the Apostle Paul. But the personal references which are contained in the Second Epistle do not make this impression, as they are analogous to those in the First Epistle, and the words, ii. 2, 15, iii. 17, are fully explained by the actual abuse which occurred of the apostle's name.

In more recent times the authenticity of the Epistle has again been disputed, first by Schrader in scattered remarks in his paraphrase to the Epistle (see the exposition), then by Kern in the *Tüb. Zeitschr. f. Theol.*

1829, Part 2, p. 145 ff.; further, by Baur in his *Paulus der Ap. Jesu Christi*, Stuttg. 1845, p. 480 ff., and in his and Zeller's *Theol. Jahrbücher*, 1855, Part 2, p. 141 ff.; likewise by Hilgenfeld in his *Ztschr. für wiss. Theol.*, 5th year, Halle 1862, p. 242 ff., also 1866, p. 299 ff., as well as in his *Einleitung in das N. Test.* Leipzig. 1875, p. 642 ff.; by van der Vries, l. c.; and lastly, by W. C. van Manen, *Onderzoek naar de echtheid van Paulus' tweeden brief aan de Thessalonicensen (De echtheid van Paulus' brieven aan de Thess. onderzocht, II.)*, Utrecht 1865, whose chief argument, however, that the opinion contested in 2 Thess. ii. 2, namely, that the advent was to be expected in the immediate present, was the opinion of the Apostle Paul himself, evidently rests on an error.<sup>1</sup> Against Kern, see Pelt in the *Theolog. Mitarbeiten*, 4th year, Kiel 1841, Part 2, p. 74 ff.; against Baur, in the place first mentioned, see Wilibald Grimm in the *Theol. Stud. u. Krit.* 1850, Part 4, p. 780 ff.; J. P. Lange, *das apost. Zeital.* vol. i., Braunsch. 1853, p. 111 ff.

The reasons on which Kern relies are the following:—

1. From the section 2 Thess. ii. 1–12 it follows that the Epistle could not have been composed until after the death of Paul. For even if it be not granted, what yet is most probable, that Paul perished in the Neronian persecution, during the imprisonment recorded in the Acts, in the year 64,—even if a second Roman imprisonment be maintained,—yet all the traditions of antiquity agree on this point, that Paul suffered martyrdom under Nero (p. 207). But the author of the Epistle makes his announcement of Antichrist and its adjuncts from the state of the world as it was immediately after the overthrow of Nero, when Nero was believed to be still alive, and a speedy return of him to the throne was expected, and that from the East, or more precisely from Jerusalem (Tacit. *Hist.* ii. 8; Sueton. *Nero*, c. 57, compared with c. 40). The Antichrist whose appearance is described as impending, is Nero; that which withholdeth him are the existing circumstances of the world; the withholder is *Vespasian* with his son *Titus*, who then besieged Jerusalem; and what is said of the apostasy is a reflection of the horrid wickedness which broke out among the Jewish people in their war against the Romans (p. 200). Accordingly the Epistle could not have been composed about the year 53 or 54, but only between the years 68–70 (p. 270). Moreover, Kern thinks that “the Epistle might

<sup>1</sup> Also Weiss (*Philosophische Dogmatik oder Philosophie des Christenthums*, vol. I., Leipz. 1855, p. 146) has declared that the Second Epistle to the Thessalonians, with perhaps

the exception of the conclusion, is throughout “unapostolic in its verbal construction,” without, however, entering into a justification of this judgment.



be called Pauline in the wider sense"—that a Paulinist was its author. For in general the Epistle agrees with the Pauline mode of thought. A Paulinist, affected with a view of the present, that is, of the circumstances of the times between the years 68-70, saw in spirit the apocalyptic picture which he describes in ii. 1-12. In order to impart it to his Christian brethren, he has drawn it up in a letter to which he has given the form of a Pauline Epistle. As the already existing Epistle to the Thessalonians was of such a nature that to carry out that purpose a second could be attached to it, the author of the second Epistle has presupposed the first. He has surrounded his apocalyptic picture, ii. 1-12, the proper germ of the whole, with a border which he has formed from what he has sketched from the genuine Pauline Epistle, so that he has made the first part serve as an introduction to the section chiefly intended by him (ii. 1-12), and the second part as a continuation of his thoughts passing over into the hortative (ii. p. 214).

This view of Kern, which is certainly carried out with acuteness, falls into pieces of itself, as it proceeds on an entirely mistaken interpretation of ii. 1-12. It is entirely erroneous to seek the Antichrist, who belongs to the purely *religious* sphere, in the *political*—among the number of the Roman emperors. Accordingly ii. 1-12 contains nothing which in any way transcended the circle of the Apostle Paul's vision (see the interpretation).

The additional arguments, which Kern insists on as marks of the spuriousness of the Epistle, are sought by him only in consequence of the result which to him followed from the passage ii. 1-12; they would even to himself, were it not for that first argument, have been of hardly any weight. They are the following:—

2. The suspicion resulting from 2 Thess. iii. 17, as if by the addition of *ὁ ἐστὶ σημεῖον* a safer reception was designed to be procured for the spurious Epistle, arises from the fact that *Paul* could not possibly have appealed to *πᾶσαν ἐπιστολήν*, especially if we consider the Second Epistle to the Thessalonians as one of the earliest of his Epistles. But we have already adverted to the correct meaning of *ἐν πάσῃ ἐπιστολῇ* and the addition *ὁ ἐστὶ σημεῖον* is, moreover, sufficiently occasioned by the notice in ii. 2, which Kern, without right, denies, understanding the *ἐπιστολήν* ὡς δι' ἡμῶν, ii. 2, entirely arbitrarily, not of a forged epistle, but of the First Epistle of Paul to the Thessalonians, which was only falsely interpreted.

3. The Second Epistle betrays an intentional imitation of the First. The whole first chapter of the Second Epistle rests on the groundwork of

the First Epistle; its beginning corresponds to the beginning of the First Epistle; what is said concerning the *θλίψεις* for the sake of the gospel, has many parallels in 1 Thess. ii. and iii.; ver. 6 ff. entirely depends on 1 Thess. iv. 13 ff. (!); lastly, vv. 11, 12 are similar to 1 Thess. iii. 12 f., v. 23 ff. Also what follows the section ii. 1-12 (which is peculiar to the Second Epistle) is also dependent on the First Epistle. Thus ii. 13-17 is dependent on 1 Thess. i. 4, 5, iii. 11 ff. The address: *ἀδελφοὶ ἡγαπημένοι ὑπὸ κυρίου*, ver. 13, is borrowed from 1 Thess. i. 4. Further, 2 Thess. iii. 1, 2 is an extension of 1 Thess. v. 25, but where in ver. 2 an additional clause is added, which neither as regards *ἵνα ῥυσθῶμεν κ.τ.λ.*, nor as regards *οὐ γὰρ πάντων ἡ πίστις*, can properly be explained from the condition which Paul was supposed *at that time* to be in, when he was thought to have written the second Epistle *soon* after the first (!). Vv. 3-5 point back to 1 Thess. v. 24, iii. 11-13; vv. 6-12 rest entirely on 1 Thess. ii. 6-12, iv. 11, 12, v. 14; and ver. 16 is borrowed from 1 Thess. v. 23. However, on a more exact examination, a great diversity will be seen in many of those compared passages; and the resemblance and similarity remaining—which, moreover, is not greater than that between the Epistles to the Colossians and Ephesians, and between many passages in the Epistles to the Galatians and the Romans—has its complete explanation in the analogous circumstances of the church which occasioned both Epistles, and in the short interval which intervened between their composition.

4. Lastly, much that is un-Pauline is seen in the Epistle. To this belongs *εὐχαριστεῖν ὀφείλομεν*, i. 3, which is repeated in ii. 13, and in the first passage, moreover, is the more prominently brought forward by *καθὼς ἄξιόν ἐστιν*; whilst Paul elsewhere, out of the fullness of his Christian consciousness, simply says: "we thank God." Directly following it *ὑπερανξάνει ἡ πίστις ὑμῶν* is surprising, which does not rightly agree with 1 Thess. iii. 10 (*καταρτίσαι τὰ ὑστερήματα τῆς πίστεως*); and *ἐνὸς ἐκάστου πάντων ὑμῶν*, which agrees not with what they are reminded of in the second Epistle itself (iii. 11) (!). Ver. 6 reminds us not so much of Paul as of Rev. vi. 9, 10. In ver. 10 the expression *ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς* is un-Pauline; in ver. 11 the phrase *πᾶσα εὐδοκία ἀγαθωσύνης*, and still more *ἔργον πίστεως*, is remarkable. In the section ii. 1-12, *καὶ διὰ τοῦτο*, which never elsewhere occurs, is placed instead of *διὰ τοῦτο*, elsewhere constantly used by Paul. In the same section, ver. 8, *ἐπιφάνεια τῆς παρουσίας*, and ver. 10, *δέχεσθαι τὴν ἀγάπην τῆς ἀληθείας*, instead of the simple *δέχεσθαι τὸν λόγον, τὴν ἀλήθειαν*, are peculiar. The idea of election is entirely Pauline, but it is never (?) otherwise expressed than by *ἐκλογή*,

ἐκλέγεσθαι; but in ii. 13 αἰρεῖσθαι is found for it. In chap. iii. 13, καλοποιεῖν, not found elsewhere in the N. T., is a transformation of the Pauline τὸ καλὸν ποιεῖν, Gal. vi. 9. Lastly, the addition διὰ τῆς ἐπιστολῆς, in ver. 14, is remarkable, as it purposely directs attention to the present Epistle.—But these expressions partly have their analogies elsewhere with Paul, partly they belong to those peculiarities which are found in *every* Pauline Epistle blended with the general fundamental type of Pauline diction, which this Epistle also possesses; and lastly, partly they are deviations so unimportant, that the reproach of being un-Pauline can in no way be proved by them.

Further, as regards Baur's objections to this Epistle, these, in the first-mentioned place (*Apostel Paulus*), consist essentially only in a repetition of those already made by Kern. Only the assertion (p. 487) is peculiar to him, that the representation of Antichrist given in 2 Thess. ii. directly conflicts with the expectation of the apostle in 1 Cor. xv. For in 1 Cor. xv. 52 the apostle supposes that he himself will be alive at the advent, and will be changed with the living. In 2 Thess. ii., on the contrary, it is attempted by means of a certain theory to give the reason why the advent cannot so soon take place. Christ, according to that passage, cannot appear until Antichrist has come, and Antichrist cannot come so long as that continued which must precede the commencement of the last epoch. How far is one thereby removed, not only beyond the standpoint, but also beyond the time of the apostle!

The wantonness and superficiality of such an opinion is evident. Even ἐνέστηκεν (ii. 2) suffices to show its worthlessness. For that by means of this expression "the day of the Lord is only removed from the most immediate present, but by no means from being near at hand; and that accordingly he also could have thus expressed himself who expected the day of the Lord as near, as *very* near, only not precisely as in the present," Baur, already from the treatise of Kern (p. 151), which he indeed elsewhere so carefully follows, might have learned. Indeed, it inevitably follows from the *emphatic position* of ἐνέστηκεν, that not only *also* he, but rather *only* he, who considered the advent as near could thus express himself as to how it should take place. If the author had wished to refute the error that the day of the Lord has dawned, whereas he himself considered the circumstances preceding it, instead of occurring in a *short space of time and rapidly succeeding one another*, only developing themselves in *long periods*, he would not have put the chief stress of the sentence on ἐνέστηκεν, and would have required to have written ὥς ὅτι ἡ ἡμέρα τῶν κριῶν



ἐρίστηκεν instead of ὥς ὅτι ἐρίστηκεν ἡ ἡμέρα τοῦ κυρίου. And, only to mention one other particular, might not one with the same argument of Baur call in question the authenticity of the *Epistle to the Romans*? For, according to the Romans, the return of Christ was not to be expected until the completion of the kingdom of God, until all Israel will be converted (Rom. xi. 26); but all Israel cannot be converted until the fullness of the Gentiles be come in (Rom. xi. 25). "How far is one thereby removed, not only from the standpoint, but also from the time of the apostle!"

Moreover, whilst Baur in the first-mentioned place (*Apostel Paulus*, p. 485), differing from Kern, had assumed that the representation of Antichrist given in 2 Thess. ii. rested entirely on Jewish ground, and contained only a repetition of the thoughts which were already expressed in their chief points, particularly according to the type of the prophecies of Daniel, and that accordingly the author moved only in the sphere of Jewish eschatology, and that even the Apostle Paul might have shared these views; in the last-mentioned place (Baur and Zeller's *Tüb. Jahrbüch.* p. 151 ff.) he maintains, in agreement with Kern, that in the section 2 Thess. ii. such a representation of Antichrist occurs as could only have been formed on the soil of Christian ideas, and also on the ground of events which belong to a later period than that of the Apostle Paul. According to Baur's subsequent opinion, the author borrowed the colors for his picture of Antichrist from the Apocalypse, and accordingly has imparted to the image of Antichrist features which are evidently borrowed from the history and person of Nero. But to think of the dependence of the author on the Apocalypse is so much the more erroneous, as the description in the Second Epistle to the Thessalonians, compared with that in the Apocalypse, is one very simple and slightly developed. The Apocalypse, therefore, can only have been written at a period later than the Second Epistle to the Thessalonians. So also Baur's argument from 2 Thess. ii. 2 is destitute of any foundation. For it is manifestly an exegetical impossibility to find, with Baur, in the expression εἰς τὸ μὴ ταχέως σαλευθῆναι an indication "of an historical circumstance," such as that which most naturally presents itself, the "pseudo-Nero disturbances" mentioned by Tacitus, *Hist.* ii. 8. For the author himself expressly tells us, by the three clauses commencing with μήτε, by what this σαλευθῆναι and θροεῖσθαι of the readers was historically occasioned. Therefore no place remains in the context for such a historical reason of σαλευθῆναι and θροεῖσθαι as Baur demands.

Lastly, Hilgenfeld removes the origin of the Epistle still farther than Kern and Baur. According to Hilgenfeld—who, however, holds fast to the genuineness of the First Epistle—it was not composed until the time of Trajan. The Epistle is a clear monument of the progress of the primitive Christian eschatology at the beginning of the second century. But his reasons for this view are extremely weak. Exactly taken, they are only the following:—(1) The first rise of the Gnostic heresies falls to the time of Trajan; (2) The continued persecution mentioned in 2 Thess. i. 4 ff. suits the time of Trajan; (3) Also to this time the prophetic announcement in 2 Thess. ii. 2, that the day of the Lord had already commenced, agrees. But the opinion, that by the already working mystery of iniquity, 2 Thess. ii. 7, the rise of the Gnostic heresies is meant, is entirely untenable, as it has elsewhere no support in the Epistle; it is as arbitrary as is the further assertion of Hilgenfeld, that the expression: *ὁ ἀνθρώπος τῆς ἀμαρτίας*, 2 Thess. ii. 3, refers back to the blood-stained life of the matricide Nero, as Antichrist who had already existed. The two additional arguments can only lay claim to respect, provided the new outbreak of persecution presupposed in chap. i., and the opinion discussed in chap. ii. 2, that the advent was in the immediate present, were not sufficiently explicable from the natural development of the historical situation of the First Epistle, or provided it could otherwise have been proved that Paul could not be the author of the Epistle. But neither of these is the case. Also the notion, preserved to us in Hippolytus, *refut. omn. haeres.* ix. 13, p. 292, ix. 16, p. 296, that the Elxai-book, in the third year of Trajan, proclaimed the eschatological catastrophe as occurring after other three years of this emperor, is, in reference to *ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου*, 2 Thess. ii. 2, wholly without value.

Παύλου πρὸς Θεσσαλονικεῖς ἐπιστολή δευτέρα.

A B K 8, Copt. 80, 87 have only: Πρὸς Θεσσαλονικεῖς β'. The simplest and apparently oldest title.

CHAPTER I.

VER. 2. Elz. Tisch. 8, have πατὴρ ἡμῶν. But ἡμῶν is wanting in B D E, 17, 49, 71, *al.*, Clar. Germ. Theophyl. Ambrosiast, ed. Pel. Bracketed by Lachm. Rightly erased by Tischendorf 2, 7, and Alford. An addition from the usual epistolary commencements of the apostle.—Ver. 4. καυχᾶσθαι] So Elz. Griesb. Matt. and Scholz, after D E K L, *min. vers.* But in the diversity of testimonies (F G have καυχίσσασθαι, ἐγκαυχᾶσθαι, after A B 8, 17 *al.*, received by Lachm. Tisch. 1, 2, Alford and Ellicott (in the 7th and 8th edd. Tisch. writes ἐγκαυχᾶσθαι), merits the preference as the best accredited and the rarer form.—Ver. 8. Instead of the *Receptus* περὶ φλογός (approved by Tisch. 2, 7 and 8, Bloomfield, Alford, and Reiche), Scholz, Lachm., Tisch. 1 and Ellicott read φλογὶ περὶ. For the latter overwhelming authorities decide (B D\* E F G, 71, Syr. utr. Copt. Aeth. Arm. Vulg. It. Sen. ap. Iren. Macar. Theodoret [in comm.], Theophyl. [in comm.] Oec. Tert. Aug. Pel.).—[Ἰησοῦ] Elz. Matth. Scholz read Ἰησοῦ Χριστοῦ. Against B D E K L, *min. plur.* Copt. Aeth. Syr. p. Ar. pol. Theodoret, Damasc. Theophyl. Oec. Χριστοῦ is impugned by Griesb., bracketed by Lachm., and rejected by Tischendorf, Alford and Ellicott.—Ver. 9. Instead of the *Receptus* ὁλεθρον, Lachm., after A, 17, 73, *al.*, Slav. ms. Chrys. ms. Ephr. Tert., reads ὁλέθριον. But ὁλέθριον is simply an error of the scribe, occasioned by the following αἰῶμιον.—τοῦ of the *Receptus* before κυρίου is wanting in D E F G, 3, 39, *al.*, Chrys. (in textu) Theoph. It was absorbed in the last syllable of προσώπων.—Ver. 10. ἐνθανυμασθῆναι, found in D\* E\* F G, instead of the *Receptus* θαναμασθῆναι, is an error of the scribe, occasioned by the two preceding and the following ἐν.—πιστεῖσασιν] Elz. reads πιστεύουσιν, against A B D E F Ggr. L 8, 31, *al.*, *plur. edd.* Syr. p. Slav. Vulg. It. Sen. ap. Iren. Ephr. Chrys. Theodoret, Damasc. Theoph. Oec. Ambrosiast. Pel.—Ver. 12. τοῦ κυρίου ἡμῶν Ἰησοῦ] Elz. Matth. have τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. But Χριστοῦ is wanting in B D E K L 8, 37, *al.*, *plur.* Copt. Sahid. Aeth. Clar. Germ. Theodoret, ms. Oec. Doubted by Griesb., bracketed by Lachm., and rightly erased by Tisch., Alford and Ellicott.

Vv. 1, 2. Address and salutation. See on 1 Thess. i. 1.—ἀπὸ Θεοῦ πατρὸς καὶ κυρίου I. Χρ.] from God the Father and from the Lord Jesus Christ; not: from God who is the Father and Lord of Jesus Christ. For, according to the Pauline custom, the fullness of Christian blessings is derived in common from God and Christ. The absolute πατὴρ (comp. Gal. i. 3; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4) is equivalent to πατὴρ ἡμῶν, more frequently used elsewhere in similar places; comp. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2; Philem. 3.



Vv. 3-12. [On vv. 1-12, see Note LIV. pages 588-590.] *Introduction of the Epistle.* Commendatory recognition of the progress of the church in faith and love, as well as in the steadfastness which proved itself anew under persecution (vv. 3, 4), a comforting and encouraging reference to the recompense commencing at the advent of Christ (vv. 5-10), and an assurance that the progress and completion of the Thessalonians in Christianity was continually the subject of the apostle's prayer (vv. 11, 12).

Ver. 3. Ὁφείλομεν] namely, I Paul, together with Silvanus and Timotheus.—καθὼς ἄξιόν ἐστιν] *as it is meet, as it is right and proper*, is usually considered as a mere parenthesis, resuming ὁφείλομεν, so that ὅτι is considered in the sense of *that* dependent on εὐχαριστεῖν. However, as the discourse afterwards follows quickly on ὅτι, so καθὼς ἄξιόν ἐστιν would sink into a mere entirely meaningless interjection and parenthesis; but as such, on account of the preceding ὁφείλομεν, it would be aimless and superfluous. In direct contrast to this view, Schott places the *chief* emphasis on καθὼς ἄξιόν ἐστιν, which he rightly refers back to εὐχαριστεῖν instead of to ὁφείλομεν. According to Schott, καθὼς is designed to denote "*modum eximium, quo animus gratus declarari debeat*," and the thought to be expressed is "*oportet nos deo gratias agere, quales convenient praestantiae beneficii, i. e. eximias.*"<sup>1</sup> But neither can this interpretation be the correct one. For (1) καθὼς is *never* used as a statement of gradation; (2) it is hardly conceivable that Paul should have concentrated the emphasis of the sentence on καθὼς ἄξιόν ἐστιν. If he had wished to do so, he would at least have written Εὐχαριστεῖν ὁφείλομεν τῷ Θεῷ περὶ ὑμῶν, καθὼς ἄξιόν ἐστιν, but would not have inserted πάντοτε and ἀδελφοί. Taking this insertion into consideration, we are obliged to decide that after ἀδελφοί a certain pause in the discourse commences, so that Εὐχαριστεῖν . . . ἀδελφοί is placed first as an independent general expression, to which καθὼς ἄξιόν ἐστιν is added as a connecting clause, for the explanation and development of the preceding by what follows. But from this it follows that ὅτι belongs not to εὐχαριστεῖν, but to καθὼς ἄξιόν ἐστιν, and denotes not *that*, but *because*. The meaning is: We ought to thank God *always* on your behalf, as it (*sc.* the εὐχαριστεῖν) is right and proper, because, etc. As by this interpretation καθὼς ἄξιόν ἐστιν is neither unduly brought forward nor unduly placed in the shade, so also every appearance of pleonasm vanishes. For ὁφείλομεν expresses the duty of thanksgiving from its *subjective* side, as an internal conviction; καθὼς ἄξιόν ἐστιν, on the other hand, from the *objective* side, as something answering to the state of circumstances, since it is meet, since it is fit and proper, to give thanks to God for the divine proof of His grace.—ὑπερβαίνει] *grows above measure, exceedingly*. The compound verb is an ἀπαξ λεγόμενον in the N. T. But Paul loves such intensifying compounds with ὑπερ. They are an involuntary expression of his over-

<sup>1</sup> Comp. already Ambrosiaster: ut non qualemque esse debitum ostenderet, sicut dignum est, ait, ut pro tam infinito dono magnas gratias referendas deo testarentur.—Oecumenius: ἡ, ὅτι φησὶ δίκαιόν ἐστι, νοήσεις· ἡ τὸ

μεγάλως ἑξακουστίον, ἵνα ἡ μεγάλως καθὼς ἄξιον τῷ μεγάλῳ παρέχοντι.—Theophylact: ἡ ὅτι καὶ διὰ λόγων καὶ δι' ἔργων· αὕτη γὰρ ἡ ἔξια εὐχαριστία. Comp. also Erasmus' paraphrase, and Fromond.

flowing feelings. Comp. Fritzsche, *ad Rom.* I. p. 351. Olshausen certainly represents it otherwise. He finds in the compound verb a forbearing allusion to the fact that the Thessalonians were guilty of *extravagance* in their religious zeal,—an allusion which, as at all events it would contain a certain degree of irony, it is impossible to assume *here*, where Paul speaks of the reasons of his *thanksgiving to God*. Such an interpretation is not *ingenious*, as Baumgarten-Crusius judges, but meaningless.—ἐνὸς ἐκάστου πάντων ὑμῶν] instead of the simple ὑμῶν, emphatically strengthens the praise bestowed. Fromond. : non tam totius ecclesiastici corporis, sed unuscujusque membri, quod mirum est et rarissimae laudis. But Hofmann, in a strangely erroneous manner, thinks that πάντων ὑμῶν does not depend on ἐνὸς ἐκάστου, but is in apposition to it.—εἰς ἀλλήλους] does not belong to πλεονάζει. It is the further *objective* specification of ἀγάπη, as ἐνὸς ἐκ. πάντ. ὑμ. is the subjective. ἀλλήλους denotes the fellow-Christians in Thessalonica. Therefore erroneously, Pelt : Nec vero sine causa Paulus tam multus est in commendanda eorum caritate in *omnes* effusa; quum enim sciret, quam facile tum temporis accideret, ut Christiani se invicem diligerent, *exteros* vero aspernarentur, hac potissimum laude ad omnium hominum amorem eos excitare studuit.<sup>1</sup>

Ver. 4. The progress of the Thessalonians in Christianity so rejoiced the heart of the apostle, that he expresses this joy not only in thanksgiving before God, but also in praises before men.—ὥστε] refers back to ὑπερανξάνει . . . ἀλλήλους.—ἡμᾶς αὐτοίς]. This *emphatic* designation of the subject might be thus explained, that otherwise such praise was not the usual custom of the speakers, but that the glorious success of the gospel in Thessalonica caused them to forget the usual limits of moderation and reserve. This opinion is, however, to be rejected, because it would then without any reason be supposed that Paul had inaccurately written ἡμᾶς αὐτοίς (*we ourselves*) instead of αὐτοὺς ἡμᾶς (*even we*).<sup>2</sup> It is therefore more correct to see in ἡμᾶς αὐτοίς, that although it was true that the praise of the Thessalonians was already sufficiently spread abroad by others, yet that *they themselves*, the writers of the Epistle, in the fullness of their joy could not forbear to glory in their spiritual offspring. A reference to 1 Thess. i. 8 (de Wette, Baumgarten-Crusius) is not to be assumed. Schott erroneously attempts to justify the emphasis on ἡμᾶς αὐτοίς, by understanding the same of *Paul only* in contrast to Silvanus and Timotheus, the subjects along with Paul of the verb ὀφείλομεν, ver. 3; for to maintain such a change of subject between ver. 3 and ver. 4 is impossible. Equally incorrect is also the notion of Hofmann, that αὐτοίς added to ἡμᾶς denotes “of ourselves” “unprompted.” For it is absurd to attempt to deny that ἡμᾶς αὐτοίς must at all events contain a contrast to others.—ἐν ὑμῖν ἐγκανχᾶσθαι] *boast of you*. ἐν ὑμῖν is a preliminary object to ἐγκανχᾶσθαι, which is then more completely unfolded in ὑπὲρ τῆς ὑπομονῆς

<sup>1</sup>So also arbitrarily Schrader: from the limitation of love to *Christians* is to be inferred an abhorrence of *Gentiles*.

<sup>2</sup>The latter, however, is actually found in B and some min.

κ.τ.λ.—ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ] in Corinth and its filiated churches. The *cause* which gave occasion to Paul's boasting of his readers is more specially expressed, being what was formerly represented as the motive of the apostolic thanksgiving; whilst formerly faith in Christ and brotherly love were mentioned (ver. 4), the latter is here left entirely unmentioned, whilst the first is named in its special operation as Christian steadfastness under persecution.—ἐπερ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως] [LIV c.] is not, with Grotius, Pelt, and others, to be understood as a ἐν διὰ δεοῖρ, in the sense of ἐπερ τῆς ὑπομονῆς ὑμῶν ἐν πίστει, or ἐπερ τῆς πίστεως ὑμῶν ὑπομενούσης. Nor is steadfastness, as Calvin, Hemming, de Wette, Baumgarten-Crusius, Bouman, *Charlue theol. Lib. I. p. 83 ff.*,<sup>1</sup> Alford, and others think, particularly brought forward by the πίστις mentioned in ver. 3; and then, in addition, πίστις is once more insisted on as the foundation on which ὑπομονή rests, which would indeed be a strange proceeding, and would greatly interfere with the clearness of thought. But πίστις is here used in a *different* sense from that in ver. 3. Whilst πίστις in ver. 3 denoted faith in Christ, the expression here, as the article τῆς only placed once proves, is of a similar nature with ὑπομονή; whilst the reference to Christ as the object of faith steps into the background, and the idea of "*faith*" is transformed into the idea of "*fidelity*." This rendering is the less objectionable as Paul elsewhere undoubtedly uses πίστις in the sense of *fidelity* (comp. Gal. v. 22; Rom. iii. 3; Tit. ii. 10; comp. also the adjective πιστός, 1 Thess. v. 24; 2 Thess. iii. 3; 1 Cor. i. 9, x. 13; 2 Cor. i. 18; 2 Tim. ii. 13); and, besides, the notion of *fidelity* in this passage implies the more general notion of *faith in Christ*; πίστις here denoting nothing else than faith in Christ standing in a special and concrete relation, *i. e. proving itself* under persecutions and trials.—πᾶσιν] belongs only to διωγμοῖς ὑμῶν. This is shown by the article repeated before θλίψεις, and by the additional clause αἷς ἀνέχεσθε, which is parallel with ὑμῶν.—Clearer distinctions between διωγμοί and θλίψεις (as "pericula, quae totum coetum concernunt" and "singulorum privata infortunia," Aretius; or "open and hidden distress," Baumgarten-Crusius) are precarious. Only so much is certain that διωγμοί is *speciale nomen*, θλίψεις *generalius* (Zanchius).—αἷς ἀνέχεσθε] an attraction for ὧν ἀνέχεσθε (so, correctly, also Buttman, *Gramm. des neutst. Sprachgebr.* p. 140 [E. T. 161]),—not, as Schott, Olshausen, de Wette, and Hofmann maintain, instead of ἧς ἀνέχεσθε; for ἀνέχονται always governs the genitive in the N. T., never the accusative; comp. Matt. xvii. 17; Mark ix. 19; Luke ix. 41; Acts xviii. 14; 2 Cor. xi. 1, 19; Eph. iv. 2; Col. iii. 13; 2 Tim. iv. 3; Heb. xiii. 22. Fritzsche's opinion (on 2 Cor. *diss.* II. p. 53 ff.), that there is no attraction at all, and that ἀνέχεσθαι is here (as in

<sup>1</sup>But Bouman ultimately adds (p. 85): "Cujus (sc. dicti Paulini) intacta vulgari utriusque substantivi significatione, explicandi alia etiam in promptu est, ab illa, quam memoravimus, paulo diversa via ac ratio. Etenim optimis quibusque scriptoribus non raro placuisse novimus, ut a singularibus ad generaliora nuncupanda progredierentur.

Quidni igitur primum singularem ὑπομονῆς constantiae, virtutem celebrare potuit apostolus, atque hinc ad universae vitae Christianae moderatricem fidem, Domino habitam, praedicandam gressum facere? But also against this the non-repetition of the article before πίστει decides.



Eurip. *Androm.* 981, συμφοραῖς ἡνεχόμην) construed with the dative, and denotes "sustinendo premi calamitatus h. e. perferre mala," is contradicted by the above N. T. usage.—The present ἀνέχεσθε represents the persecutions and the trials as belonging to the present. Accordingly a *new* outbreak of persecution must be meant, as the First Epistle describes the persecutions as past.<sup>1</sup>

Ver. 5. Judgment of the apostle concerning the conduct of his readers described in ver. 4. Their stedfastness in the sufferings of the present is a guarantee of future glory. Ver. 5 is a sentence in apposition, which is united to the preceding in the nominative, not in the accusative, to which Buttman, *Gramm. des neutest. Sprachgebr.* p. 134 [E. T. 153], is inclined. See Winer, p. 496 [E. T. 533]. But ἐνδειγμα refers not to the subject of ἀνέχεσθε, that is, to the Thessalonians, as if αἱς ἀνέχεσθε, ὅντες ἐνδειγμα were written (comp. Erasmus, *Annot.*, Camerarius, *Estius*); for however simple and easy such a connection might be grammatically, yet logically it is objectionable. Besides, Paul would hardly have put καταξιοθῆναι ὑμᾶς instead of the simple infinitive, if he thought on no difference of subject in ἐνδειγμα and καταξιοθῆναι. But also ἐνδειγμα is not to be referred to πᾶσιν τοῖς διωγοῖς . . . ἀνέχεσθε (Ambrosiaster, Zwingli, Calvin, Bullinger, Aretius, Wolf, Koppe, Pelt, Schrader, Ewald, Bising, and others), but to the whole preceding *principal* and *collective* idea ὑπὲρ τῆς ὑπομονῆς . . . ἀνέχεσθε. Accordingly it is to be analyzed as follows: ὁ (that is to say, καὶ τοῦτο, ὅτι ἐν ὑπομονῇ καὶ πίστει πάντων τῶν διωγμῶν ὑμῶν καὶ τῶν θλίψεων ἀνέχεσθε) ἐστὶν ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ.—ἐνδειγμα] is found here only in the N. T. It denotes a sign, guarantee, proof (comp. the active ἐνδειξίς, Phil. i. 28); here, according to the context, a *prognostic*. —τῆς δικαίας κρίσεως τοῦ Θεοῦ] cannot, with Olshausen and Riggenbach, (in opposition to them: Linder in *d. Theol. Stud. u. Krit.* 1867, 3, p. 522 ff.), be understood of the present judgments executed on the earth, and which befall believers in order to perfect them and to make them worthy of the kingdom of God. Not only the article τῆς, pointing to the judgment κατ' ἐξοχὴν, but also the explanation in ver. 6 ff., decides against this view. The *future* judgment is meant which God will execute by Christ at the advent.—εἰς τὸ καταξιοθῆναι ὑμᾶς κ.τ.λ.] whose result will be that ye will be esteemed worthy of the kingdom of God, depends not on αἱς ἀνέχεσθε, so that ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ would become a parenthetical exclamation (Bengel, *Zachariae*, Bising, Hofmann 1st ed., and others), nor does it also belong to the whole sentence ἐνδειγμα . . . Θεοῦ: in refer-

<sup>1</sup> That a critic such as Baur knows how to convert this deviation from the First Epistle into a dependence upon it is not strange (see *Apostel. Paulus*, p. 488). "This present tense evidently shows how the author transfers what had been said in 1 Thess. to his own time." Also Schrader draws from ver. 4 an objection against the authenticity of the Epistle, but for this reason: "because later in the course of the Epistle the writer appears

to have forgotten that at that instant the Thessalonians were in great tribulation." But Paul dwells on this subject throughout the whole of the first chapter. Why should he tarry longer on it, or recur to it anew, since it referred to a virtue of the Thessalonians already *proved*, whereas the *chief* object of his Epistle consisted in supplying the actual and considerable *wants* of the church in knowledge and conduct?

ence to which ye, etc., but only to τῆς δικαίας κρίσεως. Accordingly εἰς τὸ καταξίωθ. κ.τ.λ. is not a statement of purpose (thus Alford, Ewald, Linder, as above, Hofmann 2d ed.), but, for which view Ellicott has recently decided, an exegetical statement of result. εἰς τὸ, with the infinitive, also stands for the result in 2 Cor. viii. 6, etc. Comp. Winer, p. 309 [E. T. 328].—The infinitive αορίστ καταξίωθῆναι expresses the verbal idea simply, without any regard to time. See Kühner, II. p. 80.—ἐνίπρ ἧς καὶ πάσχετε] *for striving to obtain which ye suffer*, an additional statement of the cause whose corresponding result will be καταξίωθῆναι. The Thessalonians, by their enduring steadfastness, the motive of which was striving after the kingdom of God, made themselves worthy of participation in this kingdom, for they thereby showed how precious and dear Christ is to them; it is thus certain that the judgment of God to be expected at the return of Christ will recognize this worthiness, and will exalt the Thessalonians to be fellow-citizens of His kingdom. Comp. Phil. i. 28; Rom. viii. 17; 2 Tim. ii. 12.

Ver 6. The suitableness and naturalness of this result to be expected from the righteousness of God, the mention of which was to *comfort* the Thessalonians and *encourage* them to continued endurance, is further carried out by an intimation of the retribution to be expected at the return of Christ. To assume a parenthesis from ver. 6 to μεθ' ἡμῶν, ver. 7 (Grotius), or to ver. 10 inclusive (Moldenhauer), is unnecessary arbitrariness. —εἴπερ] *provided*, does not express any doubt, but introduces by means of an elegant expression, under the form of suspense, a saying whose truth is fully acknowledged. Comp. viii. 9, 17. See Hermann, *ad Viger.* p. 834; Hartung, *Partikellehre*, I. p. 343; Klotz, *ad Devar.* p. 528.—δικαίον] *righteous*, joined to δικαίας κρίσεως, ver. 5. The apostle here places himself upon the standpoint of the strict righteousness of God, which is conceived according to the analogy of human *jus talionis*, and is also so asserted in Rom. ii. 5 ff.; 2 Cor. v. 10; Eph. vi. 8, 9; Col. iii. 24, 25. It is accordingly inadmissible to interpret δικαίον, with Pelt and others, of the manifestation of divine *grace*. The idea that one may obtain eternal salvation by his own *merits*, which recently Bisping finds here expressed, is removed from the Pauline mode of thought generally, and also from this passage. Certainly, as *all* men are subject to sin as a ruling power, the possibility of obtaining salvation can only be contained in Christ; and *that* God revealed this possibility of salvation, *and* by the mission of Christ invited us into His kingdom, is a pure contrivance of His free *grace*; but with this grace His *holiness* and *righteousness* are not abolished. There remains room for the exercise of the strict *righteousness* of God, as only he can enter into His eternal kingdom who, with the desire of salvation, accepts the call; whereas whoever closes himself against it, or rises up in enmity against it, must incur righteous punishment at the last day.

Ver. 7. Θύβομίνους is passive. Bengel erroneously considers it as middle.—ἀνιπαι] from ἀνίπμι, denotes the relaxing which follows exertion, the ἐπίτσεις,<sup>1</sup> passing over to the idea: comfort, refreshment, rest. Comp. 2 Cor.

<sup>1</sup> Plat. *Rep.* i. p. 349 E: ἐν τῇ ἐπιτάσει καὶ ἀνέσει τῶν χορδῶν. Plutarch, *Lyc.* 29: οὐκ ἀνεσις ἦν ἀλλ' ἐπίτσεις τῆς πολιτείας.

ii. 13, vii. 5, viii. 13, and the analogous expression *ἀνάψυξις*, Acts iii. 19. Here *ἀνεσις* characterizes the glory of the kingdom of God according to its negative side as freedom from earthly affliction and trouble.—*μεθ' ἡμῶν*] *along with us*. From this it follows that the apostle and his companions belonged to the *θλιβόμενοι*. *μεθ' ἡμῶν* accordingly contains a confirmation of the notice contained in iii. 2. Others (as Turretin, comp. also de Wette) understand *μεθ' ἡμῶν* entirely generally: *with us Christians* in general. But the *ἀνεσις* which will likewise be imparted to the *ἡμεῖς* presupposes a preceding *θλίψις*, that is, according to the context, persecution by those who are not Christians. But such persecutions do not befall Christians everywhere. Strangely, Bengel (and also Macknight), *μεθ' ἡμῶν* denotes: “nobiscum i. e. cum sanctis Israelitis.” Ewald: “with us, i. e. with the apostles and other converted genuine Jews of the Holy Land, so that they shall have no preference.”—*ἐν τῇ ἀποκαλίψει τοῦ κυρίου Ἰησοῦ*] a statement of the time when *ἀνταποδοῦναι* will take place, equivalent to *ὅταν ἀποκαλυφθῇ ὁ κύριος Ἰησοῦς*. *ἀποκάλυψις* (1 Cor. i. 7) is a more definite expression for *παρουσία*. The return of Christ is the period at which He, so long hitherto concealed, will as Ruler and Judge be manifested, will publicly appear.<sup>1</sup>—*ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ*] a specification of the mode of the *ἀποκαλίψει*.—*ἀπ' οὐρανοῦ*] see on 1 Thess. iv. 16.—*μετ' ἀγγέλων δυνάμεως αὐτοῦ*] *with the angels of His power*, i. e. through whom His power manifests itself, inasmuch as the angels are the executors of His commands, by their instrumentality *e.g.* the resurrection-call to the dead is issued (1 Thess. iv. 16). Calvin: *Angelos potentiae* vocat, in quibus suam potentiam exeret. Angelos enim secum adducet ad illustrandam regni sui gloriam. Occumenius, Theophylact, Piscator, Benson, Flatt, and others erroneously explain it: “with His mighty angels;” still more erroneously Drusus, Michaelis, Krause, Hofmann, and others: “with His angelic host.” For this the Hebrew *אֲנָשִׁים* is appealed to. But *δύναμις* never occurs in this sense in the N. T.; the proofs to the contrary, which Hofmann finds in Luke x. 19, Matt. xxiv. 29, Mark xiii. 35, Luke xxi. 26, are entirely inappropriate. It would then require to have been written *μετὰ δυνάμεως ἀγγέλων αὐτοῦ*. It is a wanton error, proceeding from a want of philological tact, when Hofmann separates *αὐτοῦ* from the words *μετ' ἀγγέλων δυνάμεως*, refers this pronoun to God, and joins it with *διδόντος ἐκδίκησιν* into a participial clause, of which *ἐν τῇ ἀποκαλίψει κ.τ.λ.* forms the commencement. Granted that *μετ' ἀγγέλων δυνάμεως*, without the additional *αὐτοῦ*, might denote *with an angelic host*, yet Paul, in order to express the thought assigned to him by Hofmann, if he would be at all understood, would at least have entirely omitted *αὐτοῦ*, and would have put the dative *διδόντι* instead of the genitive *διδόντος*.

Ver. 8. *Ἐν ὁλοῇ πυράς*] is not, as Estius, Cornelius a Lapide, Seb. Schmid, Harduin, Moldenhauer, Macknight, Hilgenfeld (*Zeitsch. f. wissensch. Theol.* 1862, Part 3, p. 245), Hofmann, and others<sup>2</sup> assume, a statement declaring

<sup>1</sup>That also we are not here to think, with Hammond, on the destruction of Jerusalem is evident.

<sup>2</sup>Thus also Theodoret must have united the words. For although he does not clearly express himself concerning this union, yet



the instrument of *διδόντος ἐκδίκησιν*, but is a further specification of the mode of *ἀποκαλέψει*, ver. 7 : in *flaming fire* (עֶשֶׂה בָּלֶהב, Isa. xxix. 6, xxx. 30, etc.). In the O. T. God is described as appearing in flames of fire, and especially His coming to judgment is described as a coming in fire ; comp. Ex. iii. 2 ff., xix. 18 ; Dan. vii. 9, 10, etc. What is there asserted of God is here transferred to Christ. (Comp. also 1 Cor. iii. 13, where of the *day* of Christ, i. e. of His advent, it is said : ἐν πυρὶ ἀποκαλέσεται.) The additional clause accordingly serves for a further exaltation of the *majesty* and *glory* in which Christ will return. More special statements, that Paul thought on thunder and lightning (Zachariae, Koppe, Bolten), on a fire *consuming* the ungodly, or the world, or both together (Zwingli, Hemming, Aretius, Cornelius a Lapide, Fromond, Sebastian Schmid, and others), are to be discarded, from want of data to decide on.—*διδόντος*] is joined, not to *πυρός*, but to *τοῦ κυρίου Ἰησοῦ*, ver. 7. The formula *διδόναι ἐκδίκησιν τινι*, to impart vengeance, that is, punishment, to any one, is only found here in the N. T. But comp. the LXX. Ezek. xxv. 14 ; Num. xxxi. 3 (נָתַן נִקְמָה). Paul does not mention only *one* class of persons who are to be punished (Calvin, Hemming, Turretin, Pelt, Schott, de Wette, Riggenbach), but *two* classes of persons. This is required by the article repeated before *μη ὑπακούουσιν*. These were the *two* classes of persons from whom the church of Thessalonica had to suffer persecution—*Gentiles* and *Jews*. By *τοῖς μη εἰδόσιν Θεόν* Paul means the former, and by *τοῖς μη ὑπακούουσιν τῷ εὐαγγ.* κ.τ.λ. the latter, so that the general *τοῖς ὀλιγοῦσιν ὑμᾶς*, ver. 6, is now specialized. The correctness of this interpretation is further evident from the fact that elsewhere *μη εἰδότες Θεόν* is with Paul a characteristic designation of the Gentiles (1 Thess. iv. 5 ; Gal. iv. 8 ; comp. Rom. i. 28 ; Eph. ii. 12) ; whereas the characteristic of the *theocratic* nation of the Jews, as shown by experience, was *disobedience* to God and His plan of salvation ; comp. Rom. x. 3, 16, 21, etc. This reference to Gentiles and Jews is already found in Ambrosiaster, Grotius, Quistorp, Benson, Bengel, Koppe, Baumgarten-Crusius ; and also recently, in Alford, Ewald, Ellicott, and Bisping. On the other hand, Harduin and Hofmann interpret the first clause of Gentiles, and the second of Jews and Gentiles ; Schrader, the first of Gentiles, and the second of Christians : Aretius, the first of “ manifesti Christi hostes, sive Judaei sint sive ethnici,” and the second of “ pestes in sinu ecclesiae latitantes.” But with the first view the division, which the article repeated requires, becomes illusory ; and the context decides against the last two views. For when, as here, Christians are comforted on account of the afflictions which they suffer from those who are not Christians by an intimation of a future retribution, the discourse cannot possibly have reference to a punishment which is impending on *Christians*.—*τοῦ κυρίου ἡμῶν Ἰησοῦ*] a repetition of the subject already contained in *διδόντος* in a fuller form, on account of the preceding *Θεόν*.

Ver. 9. Paul names eternal destruction as the punishment which those ungodly ones will have to endure. [LIV c].—*οὕτως*] *nimirum qui*, refers

he finds in *φλογὶ πυρός* expressed : τῆς τιμωρίας τὸ εἶδος, and adds : φλογὶ γὰρ πυρός παραδίδονται.

back to the *characteristics* of the two classes named in ver. 8, and accordingly recapitulates the *reason* for *δίκην τίссουσιν*.<sup>1</sup>—*ἀπὸ προσώπου τοῦ κυρίου κ.τ.λ.*] has received a threefold interpretation. Chrysostom, Oecumenius, Theophylact, Erasmus, Vatablus, Estius, Fromond., and others interpret *ἀπὸ* of *time*: immediately after the appearance of the *πρόσωπον τοῦ κυρίου* and of the *δόξα τῆς ἰσχύος αὐτοῦ*. The *swiftness* and *facility* of the punishment are thereby described, inasmuch as it required Christ merely to *become visible*. The artificialness of this interpretation is evident. For however often *ἀπὸ* denotes the point of commencement of a period, yet the bare *ἀπὸ προσώπου* cannot possibly be considered as parallel with such constructions as *ἀπὸ κτίσεως κόσμου*, Rom. i. 20; *ἀπὸ τῆς πρώτης ἡμέρας*, Phil. i. 5, and the like. At least *ἀπ' ἀποκαλύψεως τοῦ προσώπου* or something similar would require to have been written. Add to this that *ἀπὸ προσώπου κ.τ.λ.*, on account of its position at the *end* of the sentence, cannot have such an emphasis, that the idea of the *swiftness* and *facility* of the punishment can be derived from it. *ἀπὸ* is understood as a statement of the *operating cause* by Grotius, Harduin, Benson, Bengel, Moldenhauer, Flatt, Pelt, de Wette, Baumgarten-Crusius, Ewald, and Hofmann: “*from* the presence of the Lord, and from the glory of His power” (comp. Acts iii. 19). Pelt (and so also Castalio, Koppe, Bolten, and others) arbitrarily considers *ἀπὸ προσώπου τοῦ κυρίου* as equivalent to the simple *ἀπὸ τοῦ κυρίου*; and equally arbitrarily Harduin, Benson, and Moldenhauer (comp. also Hofmann) understand *πρόσωπον* of a *wrathful* or *gloomy* countenance. But there is an essential inconvenience to this second mode of interpretation, inasmuch as by its assumption without the introduction of a *new* idea there is only a repetition in other words of what has already been said in vv. 7, 8 from *ἐν τῇ ἀποκαλύψει τοῦ διδόντος ἐκδίκησιν*; the whole of the 9th verse would only contain *αἰώνιον* as a new point. Accordingly the third mode of explanation, adopted by Piscator, Ernest Schmid, Beza, Calixt, Koppe, Krause, Schott, Bloomfield, Alford, Bisping, Ellicott, and Riegenbach, is decidedly to be preferred, according to which *ἀπὸ* expresses the idea of *separation*, of *severance from something*. Comp. ii. 2; Rom. ix. 3; Gal. v. 4. According to Flatt and de Wette, the expression *ἰσχύος* is opposed to this explanation, which directly points to an operating cause. But *τῆς ἰσχύος* is to be rendered the genitive of origin, and the *δόξα* is to be understood, not of the glory of Christ, but of the glory which is to be imparted to *believers*. The meaning is: *apart or separated from the face of the Lord, and apart from the glory which is a creation of His power*. By this explanation *πρόσωπον* receives its full import; “to see the face of the Lord” is a well-known biblical expression to denote blessedness (comp. Ps. xi. 7, xvii. 5; Matt. v. 8, xviii. 10; Heb. xii. 14; Rev. xxii. 4), whereas distance from it is an expression of misery.

Ver. 10. Further, with this explanation ver. 10 agrees best, since in it, as the counterpart to ver. 9, the discourse is not so much of a glorification of *Christ* as of a glorification of *Christians*—a glorification certainly which

<sup>1</sup>See Hermann, *ad Soph. Oed. R.* 688.

necessarily reflects on Christ Himself as its producer.—ὅταν ἔλθῃ] *when He shall have come*, a statement of the time of δίκην τίσουσαι, ver. 9. Schott less simply unites it with δίδοντας ἐκδικῆσαι, ver. 8.—ἐνδοξασθῆναι] the infinitive of design. See Winer, p. 298 [E. T. 318]. The ἄγγελοι are not the attending angels (Macknight, Schrader), but *Christians*. ἐν τοῖς ἁγίοις αὐτοῦ does not, however, import *through* His saints (Chrysostom, Oecumenius, Theophylact, Kypke, II. p. 341, Vater, Pelt, Schott, and others), nor *among* them, but *in* them, so that the glorification of Christians becomes a glorification of Christ Himself. So also Christ is admired *in* all believers, because the admiration of the blessedness to which believers have been exalted has as its consequence an admiration of Christ as the Creator of that blessedness.—ὅτι ἐπιστεύθη . . . ἐφ' ὑμᾶς] is a parenthesis:<sup>1</sup> *for our testimony brought to you has been believed*. This is occasioned by πιστεύσασιν. It is designed to bring forward the certainty that also the Thessalonians belong to the πιστεύσαντες. In a peculiar—intermixing much that is strange—and unnatural manner Ewald: "As the subject particularly treats of the truth of the apostolic testimony concerning divine things (?), or whether the gospel, as the apostles and first witnesses proclaimed it, will or will not one day be confirmed in its entire contents and promises by God Himself at the last judgment (?), so Paul summarizes the chief contents (?) of that glory and admiration in a lively reference to his immediate readers directly in words in which one might almost then exclaim: 'Our testimony among you was verified (?).' And it is as if the apostle had put here this somewhat strange short expression, the rather because he has said directly before that God (?) will be admired *in those who believed*, as if a *verification* or *complete confirmation* (?) of the contents of faith must at last justly correspond to the human faith regarding them."—τὸ μαρτύριον ἡμῶν] *our testimony*, i. e. the testimony proclaimed by us. Really different, neither from μαρτύριον τοῦ Χριστοῦ, 1 Cor. i. 6: the testimony whose subject is Christ; nor from μαρτύριον τοῦ Θεοῦ, 1 Cor. ii. 1: the testimony which God published through the apostles concerning Christ. To limit, with Bretschneider, μαρτύριον to the instructions of the apostle concerning the advent of Christ contained in the First Epistle, instead of taking it entirely generally in the sense of κήρυγμα or εὐαγγέλιον, is rendered impossible by the relation of ὅτι ἐπιστεύθη to πιστεύσασιν.—ἐφ' ὑμᾶς] is connected with τὸ μαρτύριον ἡμῶν into one idea; and hence the article τὸ, whose repetition before ἐφ' ὑμᾶς might have been expected, is omitted. See Winer, p. 128 [E. T. 135]. Comp. on ἐπί with μαρτύριον, Luke ix. 5. Ingenious, but erroneous, Bengel: ἐφ' ὑμᾶς denotes: *ad vos usque*, in *occidente*.—ἐν τῇ ἡμέρᾳ ἐκείνῃ] [LVIII c.] belongs not to ἔλθῃ (Zeger, Pelt, Olshausen), but to

<sup>1</sup>Certainly otherwise Hofmann. According to him, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς is to be added as a reason to ἀνταποδοῦναι ὑμῖν ἀνεσιν μεθ' ἡμῶν, ver. 6 f. (l). But this is not yet enough. Besides the statement of design, ἵνα ὑμᾶς ἀξιώσῃ κ.τ.λ., ver. 11, is made also to depend on ἐπιστεύθη τὸ μαρτύριον ἡμῶν

ἐφ' ὑμᾶς; to this statement of design also ἐν τῇ ἡμέρᾳ ἐκείνῃ belongs; this is placed before ἵνα for the sake of emphasis, and εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν forms a mere parenthesis—suppositions which are certainly worthy of an exegesis like that of Hofmann, but are only possible to it.



θανυμασθῆναι, whilst by it the indication of time, ὅταν ἐλθῇ, is resumed. The Peshito, likewise Pelagius, John Damascenus, Estius, Lucius Osiander, Menochius, Cornelius a Lapide, Grotius, Harduin, Storr, Koppe, Krause, Rosenmüller, Nösselt, Flatt, Baumgarten-Crusius, and others, not assuming a parenthesis, unite ἐν τῇ ἡμέρᾳ ἐκείνῃ with the directly preceding, either with μαρτύριον or with ἐπιστεῖνθῃ. The interpretations resulting from this mode of connection vary much from each other; but are all arbitrary, inasmuch as, on the one hand, in order to preserve the statement of time in ἐν τῇ ἡμέρᾳ ἐκείνῃ, one feels himself constrained to consider the aorist ἐπιστεῖνθῃ as placed for the future, and thus to alter the import of the verb (will be authenticated); or, on the other hand, in order to preserve ἐπιστεῖνθῃ in the sense of the aorist, one has recourse to the expedient of construing ἐν τῇ ἡμέρᾳ ἐκείνῃ as the objective statement belonging to μαρτύριον, in the sense of περὶ τῆς ἡμέρας ἐκείνης.—But wherefore did Paul add ἐν τῇ ἡμέρᾳ ἐκείνῃ, after the sentence beginning with ὅτι? Perhaps only for the sake of parallelism. But possibly also Calvin is correct when he says: “repetit in die illa . . . Ideo autem repetit, ut fidelium vota cohibeat, ne ultra modum festinent.”

Ver. 11. Εἰς ὃ] in reference to which, namely, that such a glorification of Christ in His people is to be expected. Comp. Bernhardt, *Syntax*, p. 220; Kühner, II. p. 279. Philologically incorrect, Grotius, Flatt, Pelt, Baumgarten-Crusius take εἰς ὃ as equivalent with *quapropter*, and Koppe as “mera particula transeundi,” equivalent with *itaque*. Logically incorrect, de Wette, Bloomfield, Hofmann, and Riggenbach: “to which end.” For, since εἰς ὃ must refer to the chief thought in ver. 10, this could only be analyzed by: “in order that the ἐνδοξασθῆναι and the θανυμασθῆναι of Christ may be realized in believers.” But this fact in itself is clear to the apostle as a settled truth; he cannot think on it as dependent on his prayer; he can only have it in view in his prayers, that the Thessalonians also may find themselves in the number of those among whom Christ will be glorified.—καί] belongs not to εἰς ὃ, so that the suitability of this (supposed) design was denoted (de Wette), but to προσευχόμεθα. It imports that the prayer of the apostle was added on behalf of the Thessalonians to the fact of the ἐνδοξασθῆναι.—ἵνα] The contents of the prayer in the form of a purpose. ἀξιούν τῆς κλήσεως is that to which Paul would attain through his prayer. Comp. Meyer on Phil. i. 9.—ἀξιούν] means to judge worthy; comp. 1 Tim. v. 17; Heb. iii. 3, x. 29. It never has the meaning to make worthy, which Luther, Grotius, Flatt, Olshausen, Ewald attribute to it. From this it follows that κλήσις cannot express the act<sup>1</sup> of the divine calling, already belonging to the past, but must denote something future. κλήσις is accordingly to be understood, as in Phil. iii. 14, in a passive sense, as the good thing to which we are called, i. e. the

<sup>1</sup>So also Meyer on Phil. iii. 14; likewise Grimm in the *Theol. Stud. u. Krit.* 1850, Part 4, p. 806 f.: “The Christians are declared worthy of the call already promulgated to them, or the κλήσις τοῦ Θεοῦ may be in refer-

ence to them ἀμεταμέλητος (Rom. xi. 29), because the Christian can again make himself unworthy of the divine grace which he has received (Rom. xi. 20 ff.; 2 Cor. vi. 1; Gal. v. 4).”

future heavenly blessedness of the children of God.<sup>1</sup> Col. i. 5 (see Meyer on that passage) is entirely analogous, where *ἐλπίς*, elsewhere active, is used in a passive or objective sense.—With *καὶ πληρώσῃ κ.τ.λ.*, which is grammatically subordinate to *ἀξιώσῃ*, Paul adds, *logically* considered, the *means* which is to lead to the result of being judged worthy. [LVIII c.]—*πληροῦν*] *to bring to completion or perfection*.—*πᾶσαν εὐδοκίαν ἀγαθωσύνης*] cannot be referred to *God*, as if it meant all His good pleasure, and denoted the divine decree of election (Oecumenius, Zwingli, Calvin, Estius, Justinian, Beza, Calixt, Wolf, Benson, Bengel, Macknight, Koppe, Flatt, Pelt, Bisping, and others). It is against this that *ἐργον πίστεως*, which forms an additional accusative to *πληρώσῃ*, is undoubtedly to be referred to the Thessalonians; that *ἀγαθωσύνη* is never used by Paul of God; and lastly, that *πᾶσαν τὴν εὐδοκίαν* would require to have been written instead of *πᾶσαν εὐδοκίαν*. Others refer *πᾶσαν εὐδοκίαν* partly to God and partly to the Thessalonians.<sup>2</sup> This second explanation is even more inadmissible than the first. It is not even supported by the *appearance* of justification, as at least *πᾶσαν ἀγαθωσύνην εὐδοκίας* must be put, in order to afford a *point of connection* for it. The exclusively correct meaning is to understand both *εὐδοκίαν* and *ἀγαθωσύνης* of the Thessalonians. But *ἀγαθωσύνη* does not denote benevolence (Chandler, Moldenhauer, Nösselt, Schott), but *moral goodness* generally. Comp. Rom. xv. 14; Gal. v. 22; Eph. v. 9. Accordingly, with *πᾶσα εὐδοκία ἀγαθωσύνης* is expressed *every satisfaction in moral goodness*.—*ἐργον πίστεως*] here, as in 1 Thess. i. 3, represents faith as an *ἐργον*, *i. e.* as something begun with energy, and persevered in amid persecution.—*ἐν δυνάμει*] belongs to *πληρώσῃ*, and takes the place of an adverb. See Bernhardy, *Syntax*, p. 209. Comp. Rom. i. 4; Col. i. 29. Thus *powerfully*.

Ver. 12. *Τὸ ὄνομα τοῦ κυρίου ἡμ. Ἰησοῦ*] The name of our Lord Jesus, *i. e.* so far as He is the *κύριος*, the *Lord*; comp. Phil. ii. 9 ff. Arbitrarily, de Wette: Christ, so far as He is recognized and known. Still more arbitrarily Turretin, Moldenhauer, Koppe, and others: *ὄνομα κυρίου* is a mere circumlocution for *κύριος*.—*ἐν αὐτῷ*] refers not to *Ἰησοῦ* (so Alford and Ellicott), but to *τὸ ὄνομα*; and the giving prominence to the *mutual reciprocity*, *ἐν ἑμὶν καὶ ὑμεῖς ἐν αὐτῷ*, is an *exhaustive* representation. Comp. Gal. vi. 14; 1 Cor. vi. 13.—*κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ*] [LVIII c.] according to the grace of our God and of the (see Winer, p. 118 [E. T. 124]) Lord Jesus. According to Hofmann and Riggenbach, Christ is here

<sup>1</sup>Alford incorrectly objects to the passive interpretation adopted by me, that the position of the words would require to be *τῆς κλήσεως ἀξιώσῃ*. For the emphasis rests on *ἀξιώσῃ* placed first, whilst with *τῆς κλήσεως* the idea, already supposed as well known by *καταξιώθῃναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ*, ver. 5, as well as by the contents of ver. 10, is only resumed, although under a different form. Alford, appealing to 1 Cor. vii. 20, understands *κλήσις* “not merely as the first act of God, but as the enduring state produced by that act, the normal termination of which is *glory*.”

<sup>2</sup>Thus Theophylact: *ἵνα πᾶσα εὐδοκία τοῦ Θεοῦ, τούτῃσι πᾶσα ἀρέσκεια, πληρωθῇ ἐν ὑμῖν καὶ πᾶν ἀγαθὸν διαπράττησθε, καὶ οὕτως ἦτε ὡς βούλεται ὁ Θεός, μηδενὸς ὑμῖν λείποντος*. Grotius: *Omnem bonitatem sibi gratam . . . ἀγαθωσύνην, ἣ ἐστὶν αὐτοῦ εὐδοκία*. Olshausen, with whom Bloomfield agrees: *May God fill you with all the good which is pleasing to Him*. In an excess of arbitrariness, Olshausen besides takes *εὐδοκίαν* and *ἐργον* as absolute accusatives, whilst he unites *ὑμᾶς* not only with *ἀξιώσῃ*, but likewise with *πληρώσῃ*.

named both our God and our Lord,—an interpretation which, indeed, grammatically is no less allowable than the interpretation of the doxology, *ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας*, Rom. ix. 5, as an apposition to *ὁ Χριστός*, but is equally inadmissible, as it would contain an un-Pauline thought; on account of which also Hilgenfeld, *Ztschr. f. d. wiss. Theol.*, Halle 1862, p. 264, in the interest of the supposed spuriousness of the Epistle, has forthwith appropriated to himself this discovery of Hofmann.

#### NOTES BY AMERICAN EDITOR.

#### LVIII. Vv. 1-12.

(a) The Second Epistle has the same general character as the First, both in respect to the fact that it is a letter of friendly feeling and suggestion, and in respect to the main subject which is treated of. It differs from the former Epistle, however, in that it was apparently written for the purpose of correcting a single error, into which the Thessalonians had been led since Paul had written to them, and perhaps in connection with some misapprehension as to the meaning of what he had written. It is thus a letter of explanation and correction on a single point, to which, both at the beginning and end, certain exhortations or expressions of friendly sentiment are added. The centre and substance of the Epistle are, thus, in the second chapter, and the other parts are united with this in a subordinate way.

(b) In the expression of thankfulness, with which the letter opens, we find evidence of progress in the church, even since the date of the former epistle. This is indicated by the stronger words used (as compared with 1 Thess. i. 2 ff.): *ὑπερανξάνει, πλεονάζει, ἐγκανχᾶσθαι*. We also find evidence that the church had met with still further persecutions, as seen in the addition to *ὑπομονῆς ἡμῶν καὶ πίστεως* (ver. 4) of the words *ἐν παῖσι. . . ἀνέχεσθε*,—and in the long passage relating to the subject (vv. 5-10). A careful comparison of the expressions in the two letters, however, will show that there is only such a progress indicated as might easily have been seen within a brief period. Indeed, the movement of the thought, in chap. i., in the line of faith, love and steadfastness; in chap. ii., in the line of the Parousia; and in chap. iii. in the line of similar exhortations, makes it clear that the two letters could not have been widely separated in time.

(c) As to individual words and phrases, the following points may be noticed:—  
(1) While the possibility of using *πίστις* in the sense of *fidelity* may be allowed, it seems altogether improbable that it is to be understood in this sense in ver. 4 (as Lünem. takes it), because of the natural and easy connection of the ideas of *steadfastness* and *faith*, and because *πίστις* of ver. 3 undoubtedly means *faith*.—  
(2) With *ἐνδεῖγμα* of ver. 5 we may compare *ἐνδείξις* of Phil. i. 28. The suggestion of the passage in Phil. points to the active, not the mere passive element, contained in *ὑπομονή* as that which constituted the *ἐνδεῖγμα*. The fact that the Christians endured persecutions, etc., not terrified or overpowered by any thing which their adversaries could do, was a token or proof (*prognostic*, Lünem.) of the righteous judgment of God. The idea of *justice* in God, as thus recompensing, seems to be connected with two ideas, which we find *presented* in the New Testam



ment:—the legal principle of reward according to works, which belongs to the legal system, and that justice or righteousness which consists in the fulfillment of promises and covenants—God has promised His people a blessed reward (comp. Heb. vi. 10).—(3) The connection of the idea of suffering with that of being counted worthy of the kingdom, which we find here and elsewhere in Paul's writings (comp. Rom. viii. 17 and other passages), seems to show, not only how inseparable from the Christian life such suffering (which was then largely in the line of persecution, etc.) appeared to the apostolic mind, but also how the mind of that age turned to the recompenses of the future as a sustaining and encouraging fact.—(4) This Epistle opens, as also 1 Thess., with the thought of the Parousia, as seen in the word *ἀποκάλυψις* of ver. 7.—(5) The words added to *ἀπακαθίστημι ἀπ' οἰρανῶν* here, as compared with those added in 1 Thess. iv. 16. are apparently determined by the particular thought which the writer has in mind. There, it is the summoning of the Christians at the end, whether living or dead, to meet Him in their new life. Here, it is the execution of His purposes of judgment with regard to enemies and friends. The words here employed (*ἐν πυνῇ φλογός, μετ' ἀγγέλων δυνάμεως αὐτοῦ*) do not, however, apparently refer to the idea of punishment. They set forth majesty and power, which may secure either glory to obedient subjects or destruction to enemies.—(6) Ver. 9 is the only passage in Paul's writings in which the phrase *ὁ αἰώνιος αἰώνιος* occurs, and the only one in which the word *αἰώνιος* occurs as applied to the future of unbelieving men. This particular phrase is not found elsewhere in the N. T., but the adjective *αἰώνιος* is connected with *πῦρ* Matt. xviii. 8, xxv. 41, Jude 7, with *κόλασις* Matt. xxv. 46, with *κρίσις* (T. R.) or *ἀμάρτημα* Mark iii. 29, and with *κρίμα* Heb. vi. 2. The adjective is found forty-four times in the N. T. qualifying the word *life*, and twenty times (including those just mentioned) with other words—generally, as connected either with the idea of salvation, or with God, His Spirit, purpose, etc. That the adjective carries with it the idea of duration, and is not a mere qualitative word, is indicated by its use in many cases. The argument in proof that it has this idea of duration in the phrases which refer to the penalty of the future life, is a strong one, and one not easily set aside. The declaration here given by Paul in respect to this penalty is the most definite one which he makes, in his Epistles, in a positive form; but there are statements in a negative form (as e. g. 1 Cor. vi. 9, 10), which may be regarded as conveying the same idea.—(7) The preposition *ἀπό* (ver. 9), for the reasons given by Lünem., contains the idea of *separation from*; and, this being the case, *δοξα* is to be interpreted as meaning that glory which is connected with the manifestation of His person when he accomplishes the complete triumph of His kingdom. This is indicated as the meaning, also, by the following words, *ὅταν κ.τ.λ.*—(8) *ἐν τῇ ἡμέρᾳ ἐκείνῃ* (ver. 10), which is to be connected with *θανάτωσθηναι* and the words which precede it, refers to the *ἀποκάλυψις*, and thus to the Parousia. There is, apparently, nothing either here, or in any statement of either of the two Epistles, to indicate that Paul had in mind an Advent which was to be separated by a long interval from the day of Final Judgment, or that the idea of Farrar (Life of St. Paul, Vol. I., p. 607)—that this “æonian exclusion” takes place at the time of the former, and not of the latter, is to be found in the passage.—(9) The explanation of *εἰς ὃ* of ver. 11, which is given by Lünem., is the most satisfactory one—these words referring to the fact that the glorification of Christ in His people is to be expected, and the following part of the verse relating to the worthiness of the readers to participate in the blessedness connected with it.—(10) The rela-

tion of *πληρώση* to *ἀξιώση*, which Lünem. makes that of means leading to the result of being judged worthy, is to be thus understood, if *κλήσεως* is taken, as he takes it, in the sense of the good thing to which we are called—the future blessedness. This is probably the correct view. If, on the other hand, *κλήσεως* is referred, with Alf., to “the enduring state produced by the first act” of calling, *πληρ.* may be regarded as that which accompanies the *ἀξιώση*.—(11) Most of the recent comm. agree with Lünem. that ver. 12 is not to be interpreted as if both *θεοῦ* and *κυρίου* were intended by the writer to describe Christ—Christ receiving, thus, the name of God. As *κύριος* seems evidently to have somewhat of the character of a proper name in its N. T. use, the two words do not fall under the ordinary rule of appellative words united by *καί* under a single article. Accordingly, the phrase only unites God and Christ in a common relation to grace, and does not give to Christ the name *θεός*. The passage, however, is not parallel with Rom. ix. 5, as Lünem.’s remark might seem to imply. In that passage, all the indications of the sentence and its construction point to the connection of *ὁ ὢν κ.τ.λ.* with *Χριστός*, and the supposed “un-Pauline thought” is the only argument of weight against it. Here, on the other hand, the grammatical usage with regard to proper names favors the distinction between *θεός* and *Χριστός*.

CHAPTER II.

VER. 2. Elz. has ἀπὸ τοῦ νόου. Instead of it, D E 43, *al.*, Syr. Erp. Syr. p. c. ast. Sahid. Aeth. Vulg. Clar. Germ. Ambrosiast. Hier. Pel. have ἀπὸ τοῦ νοῦς ἐμῶν. An interpretation.—Instead of the *Receptus* μήτε θροεῖσθαι, A B D\* F G 8, Or. require μηδὲ θροεῖσθαι. Correctly preferred by Lachm. Tisch. Bloomfield, Alford and Ellicott, for θροεῖσθαι contains a new point, intensifying the discourse—κρυβόν] Elz. Matth. read Χριστοῦ. Against the preponderating authority of A B D\* E (?) F G L 8, min. plur. vers. and Fathers.—Ver. 3. Instead of the *Receptus* ἀμαρτίας, B 8 3, *al.*, perm. Copt. Sahid. Slav. ed. Or. ms. (bis et in edd. qu.) Cyr. hieros. Damasc. Nicephor. Tert. Ambrosiast. ed. Ambr. have ἀνομιᾶς. Adopted by Tisch. S. But ἀνομιᾶς is taken from ἀνομιᾶς, ver. 7, and ἀνομος, ver. 8.—Ver. 4. Instead of the *Receptus* ἐπεπαυρόμενος, F G, Or. (semel) Prosop. (ap. Niceph. semel) demand ἐπαυρόμενος. But the directly following ἐπὶ decides against its genuineness.—Before καθίσαι Elz. Matth. add ὡς Θεόν. A gloss for the sake of strengthening. Correctly erased by Griesb. Scholz, Lachm. Tisch., Alford and Ellicott, to whom also Reiche agrees, after A B D\* 8, min. perm. Erp. Copt. Sahid. Aeth. Arm. Vulg. Clar. Germ. Or. (ter.) Hippol. Cyr. utr. Severus, Chrys. ms. Theodoret (alic.) Polychronius, Methodius jun., Damasc. Ir. Tert. Cyr. Aug. Ambrosiast. Ruf. Primas. Cassiod. *al.*—Instead of the *Receptus* ἀποδεκνύοντα, A F G, 3, 23, *al.*, edd. Or. (semel) Cyr. utr. Theodoret (ter.) Damasc. (semel) have ἀποδεκνύοντα.—Ver. 8. ὁ κύριος Ἰησοῦς] Elz. Matth. Tisch. 2, Bloomfield, and Reiche read only ὁ κύριος, after B (e sil.) D\*\*\* E\*\* K L\* min. pl. Arab. in polygl. Sl. ms. Or. (semel vel bis) Macar. Cyr. hier. Theodoret (sem.) Damasc. (sem.) Oec. Vig. *al.* But ὁ κύριος Ἰησοῦς (received by Griesb. Scholz, Lachm. Tisch. 1, 7 and 8, Alford, Ellicott) is required by A D\* E\* F G L\*\* 8, 17, 31, *al.*, perm. Syr. utr. Erp. Copt. Sahid. Aeth. Arm. Slav. ed. Vulg. It. Or. (semel vel bis) Hippol. Constitut. Ath. Bas. Cyr. Ephr. Chrys. Theodoret (saepe), Damasc., Theoph. Ir. (semel) Tert. Hier (saepe) Fulgent. Hilar. Ambros. Aug. Rufin. Ambrosiast. Primas. Pelag.—Elz. has ἀναλῶσει. Lachm. and Tisch. 1 and 8 read ἀνελεί, after A B D\* 17, 23, *al.*, mult. Or. (semel) Hipp. Macar. Method. jun., Andreas caesar. Cyr. hieros. Chrys. ms. Damasc. Theophylact. But ἀναλῶσει is the more unusual form, and ἀνελεί is taken from the LXX. Isa. xi. 4.—Ver. 10. ἀδικίας] Elz. Griesb. Matth. Scholz read τῆς ἀδικίας. The article is wanting in A B F G 8\* min. Or. (sexies) Cyr. hieros. The last syllable of the preceding ἀπάτη gave occasion to this addition.—τοῖς ἀπολλυμένοις] Elz. Griesbach, Matth. Bloomfield read ἐν τοῖς ἀπολλυμένοις. Against A B D\* F G 8\* 17, 71, *al.*, Copt. Sahid. Aeth. Vulg. It. Or. (quinquies) Cyr. hieros. Damasc. (semel) Ir. Tert. Aug. Ambrosiast. *al.*—Ver. 11. Instead of the *Receptus* πῖμπι, A B D\* F G 8\* 67\*\* *al.*, Vulg. ms. Or. (bis vel ter) Bas. Cyr. hieros. Damasc. Ir. Ambrosiast. ed. require πῖμπι. Recommended by Griesb. Received by Lachm. Scholz, Tisch., Alford and Ellicott. Correctly. The present only suits ver. 7, according to which the wickedness had already begun to work.—Ver. 12. τῇ ἀδικίᾳ] Elz. Griesb. Matth. Scholz, Tisch. 2 and



7, Bloomfield, Alford, Ellicott read ἐν τῇ ἀδικίᾳ, after A D\*\*\* E K L S\*\*\*\* min. pl. Copt. Syr. utr. *al.*, m. Or. (bis) Chrys. Theodoret (semel) Damasc. (semel) *al.*, Cyp. Hier. Lachm. has bracketed ἐν. It is wanting in B D\* F G S\* min. perm. edd. Sahid. Vulg. It. Or. (bis) Hippol. Cyr. utr. Theodoret (alic.), Damasc. Ir. Tert. Aug. Ambrosiast. *al.* Erased by Tisch. 1 and 8. But the addition was most natural for a N. T. writer, on account of its agreement with the Hebrew, whilst at a later period the parallel member in the first half of the verse might easily have been the occasion of its omission.—Ver. 13. ἀπ' ἀρχῆς] B F G 35, *al.*, Didym. Damasc. (comm.) Vulg. Ambr. Pel. read ἀπαρχήν. So Lachm. and Tisch. 1. Not only do A D E K 4 S, almost all min., many vers. and Fathers attest the reading of the *Receptus* ἀπ' ἀρχῆς, but Paul could not possibly have written ἀπαρχήν, as the Thessalonians were not the first who became believers, either generally or even in Macedonia.—Ver. 17. στήριξαι] Elz. Matth. read στήριξαι ὑμᾶς. But ὑμᾶς is wanting in A B D\* E\* F G S, min. mult. Syr. utr. Arm. Vulg. It. Chrys. Oec. Ambrosiast. *al.*, and is a supplementary addition.—Instead of ἐργῶ καὶ λόγῳ, Elz. and Matth. have λόγῳ καὶ ἐργῳ. Against decisive testimony (A B D E L S, min. mult. Copt. Aeth. Syr. p. Slav. ms. Vulg. It. Chrys. Theophyl. Theodoret, Oec. Ambrosiast. Vigil. *al.*).

Vv. 1-12. [On vv. 1 ff., see Note LV. pages 541, 542.] *Dogmatic portion of the Epistle.* Information, by way of correction concerning the commencement of the advent. The day of the Lord is not yet. It will only then occur when Antichrist, whom now a preventing power hinders from appearing, will be manifested.<sup>1</sup>

Ver. 1. Ἐρωτῶμεν δέ] passing from what the apostle prays for the Thessalonians (i. 11, 12) to what he requires of them. On ἐρωτᾶν, see on 1 Thess. iv. 1. [LV *a.*]—ἀδελφοί] an affectionate and winning address.—ἐπερ] is in the Vulgate<sup>2</sup> understood as a form of adjuration (*per adventum*); and then the meaning attributed to it is either: si vobis dies ille *tremendus* est . . . obtestor vos per illum (Zwingli), or: si vobis animo *carus* est adventus domini, si *desiderabile* est vobis ad ipsum dominum

<sup>1</sup> See on vv. 1-12, Noesselt, *Opusc. ad interpretationem sacrarum scriptur.* fascic. II., Hal. 1787, p. 257 ff.; Seger, *Diss. philol. ad locum 2 Thess. ii. 1-12*, Hal. 1791; Tychsen in Henke's *Magazin f. Religionsphilos., Exeges. und Kirchengesch.* vol. VI., Helmst. 1796, p. 171 ff.; Storr, *Opusc. acad.* vol. III., Tüb. 1803, p. 323 ff.; Nitzsch, *De revelatione religionis externa eademque publica*, Lips. 1808, p. 223 ff.; Heydenreich in the *Neue Krit. Journal der theol. Literatur*, by Winer and Engelhardt, Bd. 8, Sulzb. 1828; Kern in the *Tübing. Zeitschr. f. theol.* 1839, Part 2, p. 145 ff.; Wieseler, *Chronologie des apost. Zeitalters*, Gött. 1848, p. 257 ff.; Baumgarten, *die Apostelgeschichte oder der Entwicklungsgang der Kirche von Jerusalem bis Rom.*, 2d ed. vol. i., Braunsch. 1859, p. 603 ff.; Schneckenburger on the *Lehre vom Antichrist*. Treated of by Ed. Böhmer in the *Jahrb. f. Deutsche Theol. von Liebner*, etc., Gotha 1859,

p. 420 ff.; v. Döllinger, *Christenthum u. Kirche in der Zeit der Grundlegung*, Regensb. 1860, p. 277 ff., 422 ff.; Luthardt, *die Lehre von den letzten Dingen*, Leipz. 1861, p. 145 ff.; J. Armstrong, *The Apocalypse and St. Paul's prophecy of the Man of Sin* (2 Thess. II.), critically examined and historically illustrated. Dublin, 1868; Weiss, in d. *Theol. Stud. u. Krit.*, 1869, 1, p. 20 ff.; W. Engelhardt, *der Antichrist. Eine Studie über 2 Thess. 2. 1-12*; in d. *Zeitschr. für d. gesammte luth. Theol. u. Kirche von Delitzsch und Guericke*. 1877, 1, p. 52 ff.; older literature in Wolf.

<sup>2</sup> As well as by Pelagius, Faber Stapulensis, Bugenhausen, Clarius, Erasmus, Zwingli, Calvin, Hemming, Hunnius, Justinian, Estius, Piscator, Balduin, Aretius, Cornelius a Lapide, Beza, Fromond, Calixt, Bern. a Piconius, Nat. Alexander, and many others.

colligi, etc. (Hemming), or lastly : *quam vere expectatis domini adventum*, etc. (Beza). Certainly *ἐπὶ*, as elsewhere *πρὸς*, sometimes occurs in protestations with the genitive; comp. Hom. *Il.* xxiv. 466 f.—*Καὶ μὲν ἐπὶ πατρὸς καὶ μητέρος ἡνέκμοιο Δίσσοο καὶ τέκεος, ἵνα οἱ σὺν θεῶν ὀρίνῃς*, Bernhardy, *Syntax*, p. 244. But (1) such a usage is entirely foreign to the N. T. (2) It is hardly conceivable that Paul should have chosen that as an object of adjuration, concerning which he was about to instruct them in what follows. Therefore Zeger, Vorstius, Grotius, Hammond, Wolf, Noesselt, Koppe, Storr, Heydenreich, Flatt, Pelt, Schott, de Wette, Winer (p. 359 [E. T. 383]), Baumgarten-Crusius, Wieseler, Bloomfield, Alford, Ewald, Bisping, Riggensbach, and others more correctly take *ἐπὶ* in the sense of *περί*, in respect of. Comp. Rom. ix. 27; 2 Cor. i. 8; Passow, A 3; Bernhardy, *Syntax*, p. 244; Kühner, II. p. 288. Yet this does not prevent the maintenance of the *special* import of the preposition *also here*. The meaning is *in the interest* of the advent, namely, in order to preserve it from everything that is erroneous. When, then, the apostle says: we entreat you in the interest of the advent, the meaning of this *abbreviated* form of expression is: we entreat you in the interest of the advent, namely, to guard it against all misrepresentations, not to deviate from the *correct* view concerning it.—*παρουσία τοῦ κυρίου*] here also, as everywhere with Paul, is nothing else than the personal coming (return) of Christ at the completion of the kingdom of God.—*ἐπισυναγωγή*] points back to 1 Thess. iv. 17, denoting the act by which all believers are caught up to Christ, or gathered together to Him, to be then eternally united to Him, following the resurrection and change.—*ἡμῶν*] is placed first in order to obtain a more direct contrast to *κυρίου*.—*ἐπ' αὐτόν*] *up to Him*. Incorrectly Grotius, Koppe, Heydenreich, Pelt, Alford, and others, that it is equivalent to *πρὸς αὐτόν*.

Ver. 2. A statement of the *object* of the *whole* sentence, ver. 1.—*σαλεύεσθαι*] from *σάλος*, which is especially used of the sea agitated by a storm (comp. Luke xxi. 25), denotes being placed in a state of commotion and vacillation. It is spoken both in a natural sense of circumstances in the external world (comp. Matt. xi. 7; Acts iv. 31, xvi. 26; Heb. xii. 26, etc.), and also transferred to mental conditions (comp. Acts xvii. 13). *σαλευθῆναι ἀπὸ τοῦ νοῦς* is a pregnant construction, including two ideas: to be put in a state of mental commotion away from the *νοῦς*, *i. e.* so that the *νοῦς* goes astray, does not attain to its proper function. Comp. Rom. ix. 3: *ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ*.—*νοῦς*] is to be taken quite generally. It denotes the *reasonable, sober, and considerate state of mind*, *mentis tranquillitas* (Turretin). Others, contrary to the meaning of the word, understand by *νοῦς* the more correct *view* or *conviction*, received by the personal instruction of the apostle *concerning the advent*, from which the Thessalonians were not to suffer themselves to be removed. So Hemming, Bullinger, Estius, Lucius Osiander, Piscator, Cornelius a Lapide, Grotius, Fromond., Bern. a Piconius, Nat. Alexander, Moldenhauer, Flatt, Heydenreich, and many others; whilst, in an equally erroneous manner, Wolf interprets the expression of the "*sensus verborum Pauli, de hoc argumento in superiore*

epistola traditorum.”—*μὴ ταχέως*] *not suddenly*. This does not import, “so soon after my departure” (Joachim Lange), or so shortly after the instructions received from us (Piscator, Calovius, Olshausen, and others), but: suddenly, so soon after the matter in question was spoken of.—*μηδὲ θροεῖσθαι*] *nor yet be frightened*. A new and stronger point, which is more definitely described or divided by the following *μήτε*, according to a three-fold statement of the cause. See on this distinction between *μηδέ* and *μήτε*, Winer, p. 454 [E. T. 488].—*μήτε διὰ πνεύματος*] [LV c.] *neither by inspiration*. Falsely-understood prophecies of the O. T. (Krause), or signa quasi per spiritum facta (Pelagius), or deceitful revelations by spiritual appearances (Ernest Schmid, Schrader), or by dreams (Schrader), are not meant; but inspired prophetic discourses, delivered by the members of the church in Christian assemblies, and whose contents were falsely given out as divine revelations. To understand, with Chrysostom, Bugenhagen, Vatablus, Koppe, Storr, Bolten, Heydenreich, and others (Flatt and de Wette give the alternative), *πνεῦμα* as an abstract noun, instead of the concrete *πνευματικός*, so that the persons who delivered the inspired discourses are to be understood, although not without analogy, is yet objectionable in itself, and has the want of harmony occasioned by it with the following *λόγον* and *ἐπιστολῆς* against it.—*μήτε διὰ λόγου*] is by Baumgarten-Crusius referred to a traditional (falsified) word of Jesus, more specifically by Noesselt to the prophecy of Christ in Matt. xxiv., Mark xiii., Luke xxi. But if Paul had in view a saying of *Christ*, he would have indicated it (perhaps by *μήτε διὰ λόγου ὡς κυρίου*, or something similar). Others, as Michaelis and Tychsen, translate *λόγος* by “reckoning,” and suppose that one made a reckoning of the times on the ground of the Book of Daniel, and in consequence inferred that the advent of Christ was directly at hand. But *λόγον* *by itself* certainly does not justify such an artificial hypothesis. Lastly, others, in distinction from prophecy delivered by inspiration, take *λόγος* in the sense of a calm and didactic discourse, whether aiming at conviction or seduction. So, after the example of Chrysostom, Oecumenius (*διὰ πιθανολογίας*), Theophylact (*διὰ διδασκαλίας ζώην φωνῇ γινόμενης*), Clarius (*oratione persuasoria*), Zeger (*per doctrinam viva voce prolatam*), Ewald (“by word; that is, by discourse and doctrine [*διδαχή*, 1 Cor. xiv. 26]; whilst one sought to prove the error in a learned manner by a clever discourse, perhaps from the Holy Scriptures”), Hofmann, Riggenbach, and many others. However, from the parallel arrangement in ver. 15, which opposes the true to the false expressed in ver. 2, it is evident that *διὰ λόγου* and *δὲ ἐπιστολῆς* are closely connected ideas, of which the first denotes the oral, and the second the written statement. It is accordingly most natural to construe *διὰ λόγον* not by itself, but to unite *ὡς δὲ ἡμῶν*, as *proceeding from us*, both with *διὰ λόγον* and with *δὲ ἐπιστολῆς*; and to understand the first of *oral* expressions which were imputed to the apostle,<sup>1</sup> and the latter of *written* expressions

<sup>1</sup> But not, as Macknight (comp. also Bloomfield) thinks, of a pretended oral message of the apostle to his readers; nor, as Grotius

explains it, of “*rumores de nobis, quasi aliud nunc diceremus, quam antehac diximus.*”



which were imputed to him by means of a forged epistle. On the other hand, with Erasmus, to refer *ὡς δὲ ἡμῶν* also to *διὰ πνεύματος* is impossible; as, although *λόγοι* and *ἐπιστολαὶ* may be placed in the category of those things which proceed from one absent, yet this cannot be the case with inspired prophetic discourses, as with these the personal presence of the speaker was requisite.—*ὡς δὲ ἡμῶν* simply denies that such a saying or letter, containing such an assertion, *arose from* Paul and his two companions, or *proceeded* from them. The apostle accordingly supposes, that as there were *actually* in Thessalonica prophetic announcements (*πνεῦμα*) which had the assertion which follows as their contents, so there were also *actually* present a *λόγος* and an *ἐπιστολή* containing the contents here stated. Accordingly, it is a completely arbitrary assumption when Kern, p. 149 f.; Reuss, *Gesch. der heil. Schriften N. T.*, 4th edit., Braunsch. 1864, p. 71; Bleek, *Einleit. in d. N. T.*, Ber. 1862, p. 385 f.; and Hilgenfeld, in *d. Ztschr. f. wiss. Theol.*, Halle 1862, p. 249, after the example of Beza (but he not decidedly), Hammond, and Krause, refer the *ἐπιστολή* to the apostle's First Epistle to the Thessalonians, which was wrongly understood, or, as Hilgenfeld thinks, from which an inference suggested by it was drawn.—*ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου* [LV d.] as if, or, like as if the day of the Lord is already present, or, is even on the point of commencing<sup>2</sup> (comp. Rom. viii. 38; 1 Cor. iii. 22, vii. 26; Gal. i. 4), gives the contents of the communications unsettling and terrifying them. *ὡς* placed before *ὅτι* brings into prominence the fact that this notion was completely unfounded and purely imaginary. Comp. also 2 Cor. xi. 31, and Winer, p. 574 [E. T. 618]. Completely erroneous Hofmann: *ὡς ὅτι* is equivalent to *ὡς ἰὰν*, 1 Thess. ii. 7.—When, moreover, the apostle says that these illusions unsettled and terrified the Thessalonians, this effect might be produced both on those who regarded the advent with longing desire and on those who regarded it with fear. For what is eagerly expected puts a man in a state of excitement, and if it is something decisive of his fate, into a state of fear, as soon as he believes that the moment of its realization has come.

Vv. 3, 4. [See Note LV *e-k*.] An emphatically-repeated exhortation, and the reason of it. The readers were by no means to be misled into the fancy, that the day of the Lord was now to dawn; for the apostasy and the appearance of Antichrist must precede it.—*ἐξάπασι* does not precisely convey the idea of a deceit occurring from wicked intention, whilst it may be correctly imagined that nothing evil was seen in the mode of deception mentioned in ver. 2—rather it was considered as an excusable vehicle for the diffusion of views which were believed to be recognized as true; only the idea of delusion, *i. e.* of being misled into a false and incorrect mode of contemplation, is expressed by the verb,—

<sup>1</sup>Correctly Theodoret: *παρεγγυᾷ τοίνυν ὁ θεὸς ἀπόστολος, μὴ πιστεύειν τοῖς λέγουσιν ἐνεστηκέναι τὸν τῆς συντελείας καιρὸν, καὶ παρ' αὐτίκα τὸν κύριον ἐπιφανήσεσθαι, μήτε εἰ προσποιούτο χρησιμεύειν καὶ προφητεύειν· τοῦτο γὰρ λέγει μήτε διὰ πνεύματος· μήτε εἰ πλασάμενοι*

*ὡς ἐξ αὐτοῦ γραφέισαν ἐπιστολὴν προφέροιεν, μήτε εἰ ἀγράφως αὐτὸν εἰρήκηναι λέγοιεν.*

<sup>2</sup>Incorrectly Hoelemann, *Die Stellung St. Pauli zu der Frage um die Zeit der Wiederkunft Christi*, Leipz. 1858, p. 14: "as if the day of the Lord was at hand."

When, then, the apostle says, Let *no man* befooled you, it is, similar to a form of representation usual to him, in the meaning of *suffer* yourselves to be befooled by no one. Comp. Eph. v. 6; Col. ii. 16, 18.—κατὰ μηδένα τρόπον] not only recapitulates the three modes of misleading mentioned in ver. 2 (Bengel, Baumgarten-Crusius), but is an absolute expression, so that accordingly it may be supposed that some *other* mode of deception might be employed.—The sentence vv. 3, 4 is grammatically incomplete. The finite verb to ὅτι is wanting, which Paul intended to accompany the conjunction, but easily forgot as he added to ὁ ἄνθρωπος τῆς ἁμαρτίας a longer description. It is perfectly clear from the connection that οὐκ ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου from ver. 2 is to be supplied to ὅτι. In a very forced manner Knatchbull attempts to remove the incompleteness of the construction by placing a comma after ὅτι, supplying ἐνέστηκεν to ὅτι, and uniting it with μή τις . . . τρόπον into one sentence. “Suffer yourselves to be deceived by no one that (the day of the Lord is at the door), unless first there shall have come,” etc. To maintain this meaning ἐνέστηκεν must necessarily be *added* to ὅτι. But still more arbitrary is the attempt of Storr and Flatt to remove the ellipsis by explaining εἰ μὴ as analogous (!) to the Hebrew מְאֵד מְאֵד, in the sense of *most certainly, most positively*. —ὅτι] is to be separated from the preceding by a colon, and does not denote *indeed* (Baumgarten-Crusius), but *for*.—ἀποστασία] a later Greek form for the older ἀπόστασις.<sup>1</sup> The expression is to be left in its absoluteness, not, with Chrysostom, Theodoret, Theophylact, Augustin (*de civitate dei*, xx. 21), and Bolten, to be taken as *abstractum pro concreto*, so that *Antichrist himself* is to be understood. But no apostasy in the *political* sense, but entirely *religious* apostasy—that is, a falling away from God and true religion—can have been meant by ἀποστασία. (1) What is said of the ἄνθρωπος τῆς ἁμαρτίας in direct internal connection with the apostasy, (2) the characteristic of the ἀποστασία, ver. 3, by ἀνομία, ver. 7, and (3) the constant biblical usage, constrain us to this view. Comp. LXX. 2 Chron. xxix. 19; Jer. ii. 19; 1 Macc. ii. 15, etc.; Acts xxi. 21; 1 Tim. iv. 1. Accordingly, also, Kern’s view (comp. already Aretius and Vorstius) is to be rejected as inadmissible, that we are to think of a *mixture* of political and religious apostasy.—Moreover, the apostle speaks of ἡ ἀποστασία (with the article), and also ὁ ἄνθρωπος τῆς ἁμαρτίας κ.τ.λ., either because the readers had already been orally instructed concerning it (comp. ver. 5), or because the Old Testament prophets had already foretold the apostasy and the appearance of Antichrist. But the apostasy is not the *consequence* of the appearance of Antichrist, so that Paul by καὶ ἀποκαλυφθῇ κ.τ.λ. goes backwards from a statement of its effect to a specification of its author (so Pelt and de Wette, appealing to vv. 9, 10); but it *precedes* the appearance of antichrist, so that this is the historical climax of the ἀποστασία, and serves for its completion (vv. 7–10).—The apostle considers Antichrist as a parallel to Christ; therefore he here speaks of an ἀποκάλυψις (comp. i. 7), a revelation of what was hitherto concealed, as well as, in ver. 9, of an

<sup>1</sup>See Lobeck, *ad Phryn.* p. 528.

advent of the same. [On vv. 3-12, see Note LX. page 622.]—ὁ ἄνθρωπος τῆς ἁμαρτίας] *the man of sin*, i. e. in whom sin is the *principal* matter, and is, as it were, *incorporated*—who thus forms the climax of wickedness.—ὁ υἱὸς τῆς ἀπωλείας] *the son of perdition*, i. e. who on account of his wickedness falls a prey to perdition. Comp. John xvii. 12. See Winer, p. 223 f. [E. T. 238 f.]. Schleusner and Pelt erroneously take the expression as transitive: “who will be the cause of perdition to others.” Equally erroneously Theodoret, Oecumenius, and others; also Heydenreich, Schott and Engelhardt: the transitive sense is to be *united* with the intransitive.

Ver. 4. Ὁ ἀντικείμενος] is not to be united by *zeugma* with ἱεραυρούμενος, so that out of ἐπὶ πάντα κ.τ.λ. the dative παντὶ λεγόμενῳ Θεῷ ἢ σαρμάτι is to be taken (Benson, Koppe, Krause, Rosenmüller, Flatt, Pelt, Bloomfield, Hofmann, Riggenbach), but is absolute, in the sense of a substantive—the *opposer*. It has been erroneously maintained by Pelt, that the article being only put *once* necessitates the assumption of a *zeugma*. But all that follows from the single insertion of the article is only that the two statements, ἀντικεῖσθαι and ἱεραυρούσθαι, must contain something *related to each other*, which is *summed up in a common general idea*. This general idea is extremely evident from what follows. Accordingly, the person of whom Paul speaks was designated according to his *internal nature* by ὁ ἄνθρωπος τῆς ἁμαρτίας, then characterized according to his *ultimate fate* by ὁ υἱὸς τῆς ἀπωλείας, and now—whilst Paul in his delineation takes a step backward (comp. ver. 8 and ver. 9)—*the mode and manner of his public external appearance and conduct* is described.—But if ὁ ἀντικείμενος denotes simply and absolutely *the opposer*, the question is asked, *whom* does he oppose? Baumgarten and Michaelis erroneously answer: *the human race*; for this interpretation has no point of contact in the context, and would explain away the form so definitely brought before us by Paul by a vague generality. De Wette and others more definitely answer: *God and Christ*. And certainly the description that immediately follows shows that the opposer opposes himself in the highest degree to *God*. But this fact does not justify such a *wide* meaning, if another is opposed to it in the context. Now the *context* specially points to the opposer of *Christ* (thus Heydenreich, Schott, and Kern). For the man of sin stands in the closest and strictest parallelism with Christ. He is the forerunner of *Christ's* advent, and has, as the *caricature of Christ*, like Him an advent and a manifestation: he raises the power of evil, which exalts itself in a hostile manner against *Christ* and His kingdom, to the highest point; his working is diametrically the opposite of the working of *Christ*, and it is *Christ's* appearance which destroys him. Accordingly, the opponent can be none other than the *Antichrist* (ὁ ἀντίχριστος, 1 John ii. 18). This Antichrist is not the devil himself (Pelagius and others), for he is distinguished from him (ver. 9); but according to ver. 9 he is an instrument of the devil.—In καὶ ἱεραυρούμενος κ.τ.λ. he is further described as he who, in frivolous arrogance, exalts himself above all that is called God. With this description the delineation of Antiochus Epiphanes, in Dan. xi. 36, 37, was before the mind of the apostle, where it is said: καὶ ὁ βασιλεὺς ὑψωθήσεται καὶ μεγαλυν-



θήσεται ἐπὶ πάντα Θεόν, καὶ λαλήσει ὑπερόγκᾳ . . . καὶ ἐπὶ πάντας θεοὺς τῶν πατέρων αὐτοῦ οὐ συνήσει . . . καὶ ἐπὶ πᾶν Θεὸν οὐ συνήσει, ὅτι ἐπὶ πάντας μεγαλυνθήσεται. Comp. Dan. vii. 25: καὶ λόγους πρὸς τὸν ὑψίστον λαλήσει.—ἐπὶ πάντα λεγόμενον Θεόν] includes the true God as well as the false gods worshipped by the heathen; but λεγόμενον is a natural addition from Christian caution, as πάντα Θεόν would have been a senseless and indeed blasphemous expression for a Christian —ἡ σέβασμα] serves for a generalization of the idea Θεόν. Accordingly the meaning is: *or whatever else is an object of adoration, sc. of divine adoration (= numen).*—ὥστε κ.τ.λ.] The arrogant wickedness of Antichrist proceeds so far that he claims divine adoration *for himself*.—καθίσαι] intransitive, *seats himself*; accordingly not αὐτόν (Grotius, Koppe, Pelt), but αὐτόν is to be written. αὐτόν is placed for the sake of emphasis: *he*, who has lost all reverence for the divine, in whose form he wishes to appear.—ὁ ναὸς τοῦ Θεοῦ] is not, as Theodoret, Oecumenius, Theophylact, Calvin, Musculus, Hunnius, Estius, Lucius and Andrew Osiander, Aretius, Vorstius, Calixt, Calovius, Wolf, Benson, Moldenhauer, Bolten, and others, also Heydenreich, Pelt, Olshausen, Bloomfield, Alford, Bispington, and Hilgenfeld (*l.c.* p. 253) assume, a figurative representation of the *Christian church*, but, on account of the definite expression καθίσαι, cannot be otherwise understood than in its *proper* sense. But on account of the repetition of the article can only *one definite* temple of *one definite true God*—that is, the temple of Jerusalem—be meant (Grotius, Clericus, Schöttgen, Whitby, Kern, de Wette, Wieseler, v. Döllinger, *l.c.* p. 282, Davidson, Introduction to the study of the N. Test. vol. I., p. 13).<sup>1</sup>—ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν Θεός] exhibiting himself that he is a god, *i. e.* whilst he not only *actually* takes possession of the temple of the only true God as *his own*, as a dwelling-place belonging to *him*, but also *publicly predicates of himself* divine dignity, and accordingly requires to be adored. The interpretation of Chrysostom, Oecumenius, Theophylact, and others, also Heydenreich, Schott, Olshausen, de Wette, Bispington, and Riggenbach: “who shows himself or seeks to show himself as a god by deceitful miracles” (ver. 9), agrees not with the preceding καθίσαι.

Ver. 5. Estius: “Est . . . tacita objurgatio, quasi dicat: quum haec vobis praesens dixerim, non debetis commoveri rumoribus aliquorum dictum instare diem domini.”—On πρὸς ὑμᾶς] see on 1 Thess. iii. 4.—ταῦτα] namely, the contents of vv. 3, 4. To assume, however, a *parenthesis* from ver. 5 to οἰδατε in ver. 6 (so Heinsius) is arbitrary.

Ver. 6. Τὸ κατέχον] is that *which keeps back*, that *which hinders* (τὸ κωλύον, Chrysostom). But it does not denote, as Heinsius thinks (here and in ver. 7), that which hinders the *apostle* from speaking freely of Antichrist;<sup>2</sup> also not that which hinders the commencement of the advent of *Christ* (Noack, *der Ursprung des Christenthums*, Bd. 2, Leipz. 1857, p. 315), but

<sup>1</sup>Schrader certainly finds in ὁ ναὸς *a heathen temple*; and by the addition τοῦ Θεοῦ *its interior* is denoted, the place where the god had its seat!

<sup>2</sup>“Neque ignoratis, quid sit, quod me nunc

aperte vetat loqui;” and on ver. 7: “ille, qui nunc obstat, quo minus aperte loquar.” Heinsius makes the words refer to the apostle’s fear of offending Nero!

that which hinders the appearance of *Antichrist*. This follows from the additional sentence εἰς τὸ κ.τ.λ., in which (1) αὐτὸν can only be referred to the ἀνθρώπος τῆς ἁμαρτίας, and (2) ἀποκαλυφθῆναι ἐν τῷ ἑαυτοῦ καιρῷ forms a contrast to the idea of *keeping back* contained in κατέχον. τὸ κατέχον is therefore, according to its *objective* side, to be completed by τὸ τὸν ἀνθρώπον τῆς ἁμαρτίας κατέχον. What, on the other hand, the apostle supposes to be the *subject* of this preventing power can only be explained at the conclusion of this section.—εἰς τὸ κ.τ.λ.] not *donec, usque dum*, but *in order that* (the aim of God in the κατέχειν).—ἐν τῷ ἑαυτοῦ καιρῷ] in his time, i.e. in the time appointed for him by God. More difficult than these determinations is the solution of the question, In what connection this verse is conjoined to the preceding by means of καὶ νῦν. Storr, with whom Flatt agrees, finds in νῦν a contrast to ἐτι, ver. 5. The thought would then be, that the *advent* cannot commence until Antichrist appears, *this* I have told you by word of mouth; *but now*, after my written declaration (ver. 3), you know also why the appearance of *Antichrist* is still delayed, namely, by the circumstance that the ἀποστασία must precede his appearance. But if Paul had actually wished to have expressed this contrast, he would have been obliged to write in ver. 5, ὅτι ταῦτα μὲν ἐτι ὦν πρὸς ὑμᾶς ἔλεγον ὑμῖν; and in ver. 6, νῦν δὲ καὶ τὸ κατέχον οἴδατε. Related to Storr's view is the interpretation of Kern, with whom Hilgenfeld (l.c. p. 247) agrees: "That the advent of Christ does not take place until the man of sin be revealed, is already known to you: and now, in reference to what the present presents to you, ye know also that which hinders." The same objection is decisive against this view. Further, according to Hofmann, who considers vv. 5, 6 as "two halves of one question united with καὶ" νῦν stands not, indeed, in opposition to ἐτι, ver. 5, but must express "the present in reference to that future which was known to the readers," that they know *that* in the present by which its commencement is still hindered. But the temporal νῦν can never form a contrast to ταῦτα in ver. 5; and to assume that the words in ver. 6 are still contained in the question in ver. 5 is entirely erroneous, because in this case καὶ νῦν κ.τ.λ. could only be considered as dependent on ὅτι,<sup>1</sup> but it is not necessary to recall to mind what is actually known in the present.—νῦν is also understood as a particle of *time*, by Whitby, Macknight, Heydenreich, Schrader, Olshausen, Baumgarten-Crusius, Wieseler, and Bisping, but they do not connect it with οἴδατε, but with τὸ κατέχον: "and ye know that which *at present* hinders." But only a grammatical impropriety would be expressed thereby, as καὶ τὸ νῦν κατέχον would be required. For it is inconceivable that an adverb, whose proper place is *between the article and the participle*, should by a *hyperbaton* be placed first, because it *has* already in its *natural* position the same emphasis which it would *receive* by its being placed first. The passages appealed to, as ver. 7, 1 Cor. vii. 17, Rom. xii. 3, etc., are not analogous. And as little do the temporal particles ἄρτι and ἤδη, ver. 7, decide for this

<sup>1</sup> For if in the presumed question, not οἴδατε and ἔλεγον, but οἴδατε and μνημονεύετε were to

correspond, καὶ οὐκ οἴδατε νῦν τὸ κατέχον would require to have been written.

construction. For the emphasis lies not on *ἀρτι*, but on *κατέχων*, so that *ἀρτι* might be omitted without injury to the sense; and *ἰδὴ* is not put in exchange for *νῦν*, but for *ἐν τῷ ἑαυτοῦ καιρῷ*. Likewise *νῦν* is understood by Schott as a *temporal* and *consecutive* particle, but *καί* is then taken in the sense of *also*: "For ye know *also now* (not only have ye learned it *at that time* when I was with you), why the appearance of Antichrist is still delayed." But (1) *τὸ οὖν κατέχων οἴδατε καὶ νῦν* would require to have been written; (2) *τὸ κατέχων* must refer to a point *formerly already explained*; but it is entirely a *new* point, as in what goes before what hindered the appearance of *Christ*, but not what hindered the appearance of *Antichrist*, was spoken of; (3) lastly, to what an idle, dragging, and trivial addition would ver. 6 be degraded! The only correct view is to take *καὶ νῦν* in a *logical* sense, but not, with Koppe and Krause, as an inferential particle ("and accordingly"), but with de Wette, Alford, Ewald, and Ellicott, as a *particle of transition to a new communication: and now*, comp. Acts vii. 34, x. 5, xiii. 11, xx. 25, etc.; Hartung, *Partikellehre*, II. p. 26. Accordingly, the emphasis does not lie on *νῦν*, but on *κατέχων*. The meaning is: *and now*—to pass on to a further point—*ye know what hindereth*, namely, wherein it consists, and why the appearance of Antichrist is still prevented, that it should be revealed in its *appointed* time, marked out by God. The Thessalonians *knew* this point from the apostle's oral instructions, so that they required only to be reminded of it.

Ver. 7.<sup>1</sup> An explanatory justification of *εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ*, but not a parenthesis (Hemming). The *mystery* of wickedness is certainly even now active, but *Antichrist cannot be manifest* until the power preventing him be overcome.—*μυστήριον*] is contrasted with *ἀποκαλυφθῆναι*, and *ἰδὴ* with *ἐν τῷ ἑαυτοῦ καιρῷ*. But the *chief emphasis* of the sentence lies on *μυστήριον*, which on that account is not only placed *first*, but is besides *separated* from its further definition *τῆς ἀνομίας* by the verb and adverb.<sup>2</sup> *ἀνομία*] means lawlessness, then ungodliness or wickedness generally.—The expression corresponds to *ἀποστασία*, ver. 3. For the *ἄνθρωπος τῆς ἁμαρτίας* was mentioned in ver. 3 as the historical crown of the *ἀποστασία*; whilst here, in like manner, *ἀνομία* appears as its forerunner (*ἰδὴ*). The *genitive τῆς ἀνομίας* is not a genitive of the *working cause*—wickedness, which lays its concealed snares (Theodoret), or which works under the appearance of good intentions, but uses secret unworthy means for its object (Flatt); or the *plan* of ungodliness (Baumgarten-Crusius); or the *secret counsel of the supernatural power of darkness* (*κατ' ἐνέργειαν τοῦ σατανᾶ*, ver. 9), which is placed in parallelism with *God's eternal counsel* or *μυστήριον* in reference to Christ and His kingdom (Kern); but is the *genitive of apposition*. But neither is *Antichrist himself* meant, who, as *Christ*, because God manifest in the flesh, is called in 1 Tim. iii. 16: *τὸ τῆς εὐσεβείας μυστήριον*, is likewise named *τὸ μυστήριον τῆς ἀνομίας*, because he is

<sup>1</sup> Comp. C. Th. Beyer, de *κατέχοντι τὴν ἀνομίαν*, 2 Thess. ii. 7, commentatio, Lips. 1824.—J. Grimm, the *κατέχων* of the Second Epistle to the Thessalonians (Regensburger Lyceal-

Programm), 1861.

<sup>2</sup> Comp. Gal. ii. 6, 9; Arrian, *Exp. Al.* i. 7. 16: *καὶ εὐρέσθαι συγγνώμην τῷ πλήθει τῶν Θηβαίων τῆς ἀποστάσεως*.



an incarnation of the *devil* (Olshausen); nor is *μυστήριον* a mere intensification of the idea *ἀνομία*, so that a *hitherto unheard of, unexampled* godlessness was designated (Krebs, Hofmann, comp. also Heydenreich, p. 41, and Schott, p. 22).<sup>1</sup> Rather, taking into consideration the emphatic antithesis which *μυστήριον* forms to *ἀποκαλύπτεσθαι*, the natural meaning of the words can only be *the mystery of wickedness, i. e. wickedness in so far as it is still a mystery, something concealed, not yet publicly brought to light*. Paul thinks on the detached traces of wickedness, recognizable in their true import only to a few as to himself, which already appeared, but which only at a later period will concentrate themselves, and reach their climax in Antichrist.—*ἐνεργεῖται*] is not passive, as Estius, Grotius, Kypke, Nösselt, Storr, Schott, Bloomfield, and others assume, but middle, *is active, begins to bestir itself or to develop its activity*. The subject of *ἐνεργεῖται* is τὸ *μυστήριον*, not Antichrist, as Zeger thinks—*μόνον*] is still by Heinsius<sup>2</sup> and Kypke connected with the preceding, and separated from what follows by a comma. Erroneously, as *μόνον* is irreconcilable with *ἤδη* in the same clause. But also *μόνον* does not begin a protasis to which *καὶ τότε*, ver. 8, introduces the apodosis (Koppe). Rather a comma is to be put after *ἀνομίας*, and a colon after *γένηται*. Accordingly ver. 7 is divided into two halves, of which the first forms a *concession*, and the second a *limitation*. The meaning is: as a *mystery* wickedness certainly works even now, *only*, before Antichrist can be *manifested*, we must wait *until*, etc.—*ἕως*] *until that*, should properly stand *before* ὁ κατέχων; but it is placed after, in order to bring forward more emphatically ὁ κατέχων as the *chief* idea. Comp. Gal. ii. 10: *μόνον* τῶν πτωχῶν ἵνα μνημονεύωμεν. See Winer, p. 511 f. [E. T. 550]. Erroneously Tychsen: the construction is “somewhat distorted;” it should have been *μόνον* ὁ κατέχων ἕως ἄρτι. Others, equally erroneously, assume that for the completion of the sentence an additional verb is to be taken from the participle ὁ κατέχων. Thus, in conformity with the Vulgate (tantum ut qui tenet nunc, teneat, donec de medio fiat), Nicolas de Lyra, Erasmus, Zwingli, Zeger, Camerarius, Estius, Lucius and Andrew Osiander, Balduin, Menochius, Cornelius a Lapide, and others, who supply *κατεχέτω*; Jac. Cappellus, Beza, Calixt, Joachim Lange, Whitby, who supply *καθέξει*; Bengel, Storr, Pelt, who supply *κατέχει*. Not less arbitrarily do Knatchbull, Benson, and Baumgarten proceed, who would add *ἔστιν* after *μόνον*. For not the mere *copula* *ἔστιν*, but the *emphatic and independent* *ἔστιν*, would warrant the sense assumed by them; but a word which has the *emphasis* cannot be left out.—ὁ κατέχων] must be *essentially* the same as what was designated in ver. 6 by the *neuter* τὸ κατέχον. For the *same* function is ascribed to both, whilst in a similar manner as τὸ κατέχον formerly, so now also ὁ κατέχων (comp. ver. 8) appears as that by which the *ἀποκάλυψις* of Antichrist is still delayed. The *restraining power*, on which Paul thought, must accordingly have been so constituted that it

<sup>1</sup>For this meaning an appeal is made to Joseph. de bello Jud. i. 24. 1: καὶ τὸν Ἀντιπάτρου βίον οὐκ ἂν ἁμάρτοι τις εἰπὼν κακίας μυστήριον.

<sup>2</sup>Heinsius finds the thought expressed: what was only *begun* in the time of Nero, Antichrist will at a later period bring to a conclusion.

can be brought under a *twofold form of description*, and be represented both as a *thing* and as a *person*. To make ὁ κατέχων denote the *ruling power* (qui obtinet, i. e. rerum potitur, Beza, and so also Whitby, Noesselt, and others) is as contrary to the context as it would be to supply fidem as an accusative to it (Nicolas de Lyra: "qui tenet nunc fidem catholicam, teneat eam firmiter"), or fidem atque caritatem (Zeger), or Christum et veram ejus religionem (Estius), or Christi adventum (Vatablus), or τὴν ἀνομίαν (Flatt, Heydenreich, Schott), and the like.—ἀρτι] is closely connected with ὁ κατέχων, and brings specially forward the reference already contained in the present participle to the immediate present time of the writer. Schott, after Flatt and Pelt, thinks that if ἀρτι is to be limited to the time of the speaker, it is not suitable to the view of the apostle (see on 1 Thess. iv. 15); that it may accordingly be understood generally: "tempus efficientiae τοῦ κατέχοντος opportunum, quod porro elapsurum sit ad initium usque temporis illi oppositi i. e. donec, remoto τῷ κατέχοντι, palam sit proditura ἡ ἀποστασία."—ἐκ μέσον γίνεσθαι] is not necessarily to be considered of death or violence (Olshausen, Baumgarten-Crusius). It can denote *any* removal or being taken out of the way, *however* it may happen.<sup>1</sup> The opposite of ἐκ μέσον γίνεσθαι or αἰρεσθαι is ἐν μέσῳ εἶναι, to be in the way, or to be obstructive.<sup>2</sup>

Ver. 8. What was left to the readers themselves to supply to μόνον, ver. 7, from the conclusion of ver. 6, is now, in its essence, although in an altered form, expressly indicated by καὶ τότε ἀποκαλυφθήσεται ὁ ἀνομος.—καὶ τότε] *and then*, namely, as soon as the κατέχων is taken out of the way. The emphasis is on καὶ τότε, not on ὁ ἀνομος (Grotius), nor on ἀποκαλυφθήσεται.—ὁ ἀνομος] *the lawless one*, is not a *different* person from ἄνθρωπος τῆς ἀμαρτίας (Grotius), but identical with him. For καὶ τότε ἀποκαλυφθήσεται points back to μόνον, ver. 7, and by this to ἀποκαλύψῃν αὐτόν, ver. 6. The expression ἀνομία, just used, afforded the easily explained occasion for calling Antichrist ἀνομος.—With the relative sentence ὃν ὁ κέρτος . . . παρουσίας αὐτοῦ (which is incorrectly enclosed in a parenthesis by Benson, Moldenhauer, Schott, and Kern) the apostle immediately adds *the ultimate fate* which Antichrist has to expect. That Paul so directly passes over to this, although he has it yet in view to speak of the *working* of Antichrist before his *destruction* (comp. vv. 9, 10), is an involuntary impulse of his Christian heart which causes him immediately to resolve the horror which the announcement of such an event as the ἀποκάλυψις τοῦ ἀνόμου has into comfort and consolation, as a discord into harmony, comp. vv. 3, 4.—In a soaring and poetical form of expression, the members of which have their Hebrew parallels, Paul describes the fate of Antichrist. Not improbably Isa. xi. 4 was present to his mind, where it is declared of the promised Deliverer of the seed of Jesse: καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ, καὶ ἰν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ.—ἀναλίσκειν] to consume, to

<sup>1</sup> Comp. 1 Cor. v. 2; Col. ii. 14; Plutarch, *Timol.* p. 238: ἐγνω ζῆν καθ' εαυτὸν ἐκ μέσου γενόμενος.

<sup>2</sup> Comp. Xenoph. *Cyrop.* v. 2. 26: καὶ σφόδρ'

ἂν εἰ πῃ γε δύναιντο συμμίξει. Τί δ' ἐν μέσῳ, ἔφη, ἐστὶ τοῦ συμμίξει; Ἀσσύριοι, ἔφασαν, τὸ αὐτὸ ἔθνος, δι' οὐπερ νῦν πορεύῃ.

*destroy*.—τῷ πνεύματι τοῦ στόματος αὐτοῦ] describes the power and irresistible might of the reappearing Christ, *the breath of whose mouth* suffices to bring His opponents to nothing. More definite interpretations, as the *sentence of condemnation*<sup>1</sup> or a *command* or *address*<sup>2</sup> are to be rejected; for they destroy or weaken the picturesque directness and strength of the figure.<sup>3</sup>—καταργεῖν] *to overthrow, to annihilate*. On account of Rev. xix. 20, Calovius and Olshausen interpret the verb of a mere “rendering inefficient,” depriving Antichrist of his influence; but the parallel ἀναλῶσαι decides against this meaning, and a comparison of the Pauline form of expression with that of the Apocalypse is useless labor.—τῇ ἐπιφάνειᾳ τῆς παρουσίας αὐτοῦ] *by the appearance of His presence*. The majestic *brightness* of the advent is not described by ἐπιφάνεια<sup>4</sup> also παρουσία and ἐπιφάνεια are not to be distinguished, as Olshausen strangely thinks, as *objective* and *subjective*, i. e. as “the actual fact of the appearance of Christ,” and “the contemplation of it on the part of man, the consciousness of His presence;” but the placing the two together has the same design as formerly, τῷ πνεύματι τοῦ στόματος αὐτοῦ, namely, vividly to represent the *power* of Christ, inasmuch as the mere *advent* of His presence suffices to annihilate His adversaries. Comp. Bengel: “*apparitio adventus ipso adventu prior est, vel certe prima ipsius adventus emicatio, uti ἐπιφάνεια τῆς ἡμέρας.*”

Vv. 9, 10. The apostle has in ver. 8 not only said *when* Antichrist will appear, but he has also immediately added what *fate* awaits him. He now goes backward in point of time, whilst in addition he describes *the character of the working* which Antichrist will develop *before* his destruction, brought about by the appearance of Christ.—οὗ] *sc. τοῦ ἀνθρώπου*. Parallel with οὗ, ver. 8.—*ἵστιν*] the *present* describes the *certainty* of the coming in the future. See Winer, p. 249 [E. T. 265]. Incorrectly Koppe, it imports: “jam agit et mox apertius majoreque cum vi aget.”—κατ’ ἐνέργειαν τοῦ σατανᾶ] does not belong as an independent statement to *ἵστιν* (so Hofm. as before him already Georgii, in Zeller’s *theol. Jahrb.* 1845, 1, p. 8, who gives the meaning that the act of the appearing of the *ἀνθρωπος* will itself be a work of Satan; Engellhardt), but is a *subsidiary* statement to the *principal* clause *ἵστιν ἐν κ.τ.λ.*, assigning the reason of it. It does not import “after the example of the working of the devil” (*similar ac si satanas ageret, Michaelis*), but *in conformity with it*, that an *ἐνέργεια τοῦ σατανᾶ* is its characteristic, that is, that *the devil works in and through him*.—*εἶναι ἐν τινι*] to consist in something, *to prove or make itself known in something*. Against Hofmann, who arbitrarily denies this use of the phrase, comp. Winer, p. 361 [E. T. 386].—*δυναμίς καὶ σημείους καὶ τέρασιν*] a rhetorical enumeration, as in Acts ii. 2, for the exhaustion of the idea. But as *πάσῃ* (see Winer, p.

<sup>1</sup> Vatablus, Cornelius a Lapide.

<sup>2</sup> Theodoret: *φθέγγεται μόνον*; Theodore Mopsuestia, ed. Fritzsche, p. 148: *μόνον ἐπιβοήσας . . . τοῦτο γὰρ λέγει τὸ τῷ πνεύματι τοῦ στόματος αὐτοῦ ἀντὶ τοῦ τῇ φωνῇ, ἀπὸ τοῦ παρ’ ἡμῖν αὐτὸ εἰρηκώς, ἐπειδὴ ἡμεῖς τῷ πνεύματι συνεργῶς κεχρήμεθα πρὸς τὴν ἑναρθρον λαλίαν*.

<sup>3</sup> Comp. moreover, Eurip. *Med.* 588: *ἐν γὰρ*

*οὖν κτενέϊ σ’ ἔπος*.

<sup>4</sup> Musculus, Hemming, Bullinger, Heinsius, Andrew Osiander, Cornelius a Lapide, Erasmus Schmid, Calixt, Clericus, Bernard a Piconius, Sebastian Schmid, Schoettgen, Turretin, Whitby, Benson, Macknight, Koppe, Krause, Bolten, Heydenreich, Pelt, Schott, Kern, Wieseler, and others.



490 [E. T. 527]), so also ψεύδους] belongs to all three substantives. The *genitive* may import: in every kind of power, and in all signs and wonders whose *nature* is falsehood, or which *proceed* from falsehood, or which *lead* to falsehood, whose *aim* is falsehood. The last meaning is, with Aretius, de Wette, Ellicott, and others, to be preferred, as Antichrist is indeed the first to bring evil to its climax.—ψεύδος] *falsehood*, belongs to the essential nature of the devil (comp. John viii. 44). It represents evil as the counterpart of divine truth (the ἀλήθεια).

Ver. 10. Καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας] *and in every deceit which leads to or advances unrighteousness, i. e. ungodliness* (Estius, Aretius, Grotius, de Wette, and others).—But this energetic working of Antichrist by no means describes his power as irresistible; only the ἀπολλύμενοι succumb under it.<sup>1</sup>—τοῖς ἀπολλυμένοις] is *dativus incommodi*, and belongs not only to ἐν πάσῃ ἀπάτῃ ἀδικίας (Heydenreich, Flatt, Hofmann), but to the whole sentence from ver. 9 onwards.—οἱ ἀπολλύμενοι] *are they who perish, who fall into eternal ἀπώλεια* (comp. 1 Cor. i. 18; 2 Cor. ii. 15, xiv. 3), and the present participle characterizes this future fate as *already decided*. Comp. Bernhardt, *Syntax*, p. 371. But the addition ἀνθ' ὧν κ.τ.λ. denotes that this was occasioned by *their own fault*.—ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο] *in requital for this,<sup>2</sup> that they have not received in themselves the love of the truth*. To interpret, with Bolten: τὴν ἀγάπην τῆς ἀληθείας, “the lovable and true religion,” is naturally as impossible as, with Chrysostom, Theodoret,<sup>3</sup> Oecumenius, and Theophylact, to find therein a circumlocution for Christ Himself. ἡ ἀλήθεια denotes *moral and religious truth generally*, not, as is usually supposed, *Christian truth specially*. Thus every objection which Kern (p. 212) takes to it vanishes, that τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο was written instead of the simple τὴν ἀλήθειαν οὐκ ἐδέξαντο. For in a similar manner, as the apostle in Gal. v. 5, instead of the simple δικαιοσύνην ἀπεκδεχόμεθα, which one would expect, put the apparently strange ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα, but did so designedly, in order to oppose to the arrogant feeling of the legally righteous the humble feeling of the true Christian; so here the expression τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο is *designedly chosen* to bring forward the *high degree of guilt*. Not only have they not received the *Christian truth* presented to them; for it might be still conceivable that they highly esteemed *the truth itself* and felt themselves drawn to it, although in consequence of spiritual blindness they had not known and recognized *Christianity* as an embodiment and full expression of the truth; but they have not even received into their hearts the *love* of the truth under whatever form it may be presented to them; they have rendered themselves entirely *unsusceptible* of the truth, they have *hardened* themselves against it.—εἰς τὸ σωθῆναι αὐτοὺς] *in order that they might be saved*, brings still more prominently forward this hardness. They ought to have received that ἀγάπην τῆς ἀληθείας, to the *end* that they might receive σωτηρίαν,

<sup>1</sup>Theodoret: Οὐ γὰρ πάντων κρατήσει, ἀλλὰ τῶν ἀπωλείας ἀξίων, οἱ καὶ δίχα τῆς τούτου παρουσίας σφᾶς αὐτοὺς τῆς σωτηρίας ἐστέρησαν.

<sup>2</sup>Comp. Luke i. 20, xix. 44; Acts xii. 23;

LXX. 1 Kings xi. 11; Joel iii. 5; Xen. Anab. i. 3. 4, *ibid.* v. 5. 14.

<sup>3</sup>Ἀγάπην ἀληθείας τὸν κύριον κέκληκεν, ὡς ἀληθῶς ἡμᾶς καὶ γνησίως ἀγαπήσαντα.

eternal salvation. But the attainment of such an end *did not trouble them, was something indifferent to them.*

Ver. 11. Καὶ διὰ τοῦτο] *and on this account*, refers to ἀπὸ ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἰδίξαντο, ver. 10, and καὶ serves to bring forward the reciprocal relation between cause and effect.—πέμπει αὐτοῖς ὁ Θεός] the *present* is chosen, because according to ver. 7 the beginnings of lawlessness even now appeared. But the *verbal* idea is not<sup>1</sup> to be weakened into the idea of the *divine permission*, but must be taken in its *proper* sense. For according to the Pauline view it is a holy ordinance of God that the wicked by their wickedness should lose themselves always the more in wickedness, and thus sin is punished *by* sin. But what is an ordinance of *God* is also accomplished *by God Himself*. See Meyer on Rom. i. 24.—ἐνέργειαν πλάνης] *active power of seduction*. On πλάνη, see on 1 Thess. ii. 3.—εἰς τὸ πιστεῦσαι κ.τ.λ.] not a statement of the consequence (Macknight and others), but of the *design of God*. In a forced manner, Hofmann: εἰς τὸ πιστεῦσαι belongs to ἐνέργειαν.

Ver. 12. ἵνα] dependent on εἰς τὸ πιστεῦσαι κ.τ.λ., not on πέμπει, as Hofmann thinks. A statement of the *further or higher* design.—ἵνα κριθῶσι] *in order that they may be judged, i. e. according to the context, condemned*.—The *truth* is the *Christian* truth, and the *unbelief*, shown against it, is the consequence of the love for the truth in general being wanting (ver. 10).

### CONCLUDING REMARKS ON CHAP. II. 1-12.

The apocalyptic teaching of the apostle in chap. ii. 1-12 has occupied Christians of all times, and has been very variously interpreted. A chief distinction in the interpretations consists in this, that this Pauline prediction may be considered *either* as that which will be fulfilled in the near or more distant *future*, or as having *already received* its fulfillment.

I. The *Church Fathers* belong to the representatives of the first view (Irenaeus, *adv. haer.* v. 25, 29, 30; Tertullian, *de resur. carn.* c. 24; Chrysostom *in loco*; Cyril. Hierosolym. *Catech.* 15; Augustine, *de civit. dei*, xx. 19; Theodoret *in loco*, and *epit. decret. div.* c. 23; Theodorus Mopsuestius, and others). They correctly agree in considering that by the advent (vv. 1, 8), or the day of the Lord (ver. 2), is to be understood the *personal* advent of Christ *for the last judgment and for the completion of the Messianic kingdom*. Also it is correctly regarded as proved, that the Antichrist here described is to be considered as an *individual person*, in whom sin will embody itself. Yet Augustin already remarks, that “nonnulli non ipsum principem, sed universum quodam modo corpus ejus i. e. ad eum perti-

<sup>1</sup> With Theodoret, John Damascenus, Theodore Mopsuestius, p. 148, Oecumenius, Theophylact, Pelagius, Nicolas de Lyra, Hunnius,

Justinian, Wolf, Turretin, Whitby, Moldenhauer, Koppe, Heydenreich, Platt, and others

nentem hominum multitudinem simul cum ipso suo principe hoc loco intelligi Antichristum volunt." The restraining power by which the appearance of Antichrist is delayed, is usually considered to be the continuance of the Roman Empire (τὸ κατέχον) and its representative the Roman emperor (ὁ κατέχων). Some, however, as Theodorus Mopsuestius and Theodoret, understand by it τοῦ Θεοῦ τὸν ὄρον, i. e. more exactly, the counsel of God to keep back the appearance of Antichrist *until* the gospel is proclaimed throughout the earth. This latter interpretation is certainly unsuitable enough. For although the difference of gender τὸ κατέχον and ὁ κατέχων may be to distinguish God's *counsel* and *God Himself*, yet ἐκ μέσου γίνεσθαι is not reconcilable with the masculine ὁ κατέχων. Chrysostom chooses a third interpretation, that by the restraining power is meant the continuance of the extraordinary gifts of the Spirit. But he directly refutes this by the fact that if so, Antichrist must have already appeared, as those gifts have long since disappeared in the Christian church. The temple of God, in which Antichrist will place himself, is referred either to the Christian church (so Chrysostom, Theodoret, Augustin), the expression being taken figuratively, or to the actual temple of Jerusalem (so Irenaeus and Cyril); in which latter case the objection, that this temple was already destroyed, is met by the shift that a new temple rebuilt in place of the old one by Antichrist is to be thought on. Lastly, some, as Chrysostom,<sup>1</sup>—although in contradiction to the chronology of the Epistle,—interpret the μυστήριον τῆς ἀνομίας, which already begins to work, of Nero, the forerunner and type of Antichrist in St. Paul's time; and others, as Theodoret, of the outbreak of heresies.

The common and grave error in the explanations of the Fathers, by means of which they run counter to the Pauline representation, consisted in their not doing sufficient justice to the point of *nearness* of the event predicted by Paul. It is incontestable, as the result of correct exegesis, that Paul not only considered Antichrist as directly preceding the advent, but also regarded the advent as so near, that he himself might then be alive. It was natural that the Fathers, as the prophecy of the apostle had not been fulfilled in their times, should disregard this point; but they held that in this prophecy a picture of the last things, fully corresponding to the reality in the future, must have been given. They therefore satisfied themselves with the consideration that the prediction had already *begun* to be fulfilled in the apostolic times, but that the apostle could not possibly give an exact statement of time, as he only says that Antichrist will be revealed in *his appointed time*.<sup>2</sup>

The view of the Fathers remained in the following ages the prevalent one in the Christian church. It was necessary, however partially to

<sup>1</sup> Νέρωνα ἐνταῦθ' αὖ φησιν, ὡσανεὶ τύπον ὄντα τοῦ 'Αντιχρίστου' καὶ γὰρ οὗτος ἐβούλετο νομίσσθαι Θεός. Καὶ καλῶς εἶπε τὸ μυστήριον οὐ γὰρ φανερώς ὡς ἐκεῖνος, οὐδὲ ἀπηρυσμμένως. Εἰ γὰρ πρὸ τοῦ χρόνου ἐκεῖνου ἀνευρέθη, φησὶν, ὅς οὐ πολὺ τοῦ 'Αντιχρίστου ἐλείπετο κατὰ τὴν κικίαν, τί θαυμαστόν, εἰ ἤδη ἔσται;

<sup>2</sup> Comp. Augustin, *Epist.* 80 (*Ep.* 199, ed. Ben- ned.): . . . ita sane obscure sunt et mystice dicta, ut tamen appareat, eum nihil de statutis dixisse temporibus, nullumque eorum intervallum spatiumque aperuisse. Ait enim: ut reveletur in suo tempore, nec dixit, post quantum temporis hoc futurum sit.



change and transform it, the relation of Christianity to the Roman state having altered, as the Christian church, instead of being exposed to renewed hostilities from the secular power, had obtained the sovereignty of the state, and, penetrating larger portions of the world, represented itself as the kingdom of God on earth, and an imposing hierarchy was placed at its head. Whilst, accordingly, the idea of the advent stepped more and more into the background in the church generally, and especially with the hierarchy, on the other hand, those who had placed themselves in opposition to the hierarchy believed themselves obliged to apply to it the description of the apostle, as well as the figures in the Apocalypse of St. John. Thus arose—whilst the early view concerning the *παρουσία τοῦ κυρίου* was held with only the modification that its entrance was to be expected in the *distant* future—the view, first in the eleventh century, that *the establishment and growing power of the Papacy* is to be considered as the Antichrist predicted by Paul. At first this view was expressed in the conflict between the emperors and the popes by the partisans of the imperial power; but was then repeated by all those who had placed themselves in opposition with the hierarchy, because they wished, instead of the rigid ecclesiastical power, a freer spirit of Christianity to rule; thus by the Waldenses, the Albigenses, and the followers of Wickliffe and Huss. The empire—which was regarded as nothing else than a revival and renewal of the old Roman Empire—was considered as the restraining power which still delayed the destruction of the Papacy.

This reference<sup>1</sup> of Antichrist to the papal hierarchy became specially prevalent toward *the time of the Reformation*, and after that event was almost regarded as a dogma in the *evangelical church*. It is found in Bugenhagen, Zwingli, Calvin, Victorin Strigel, Hemming, Hunnius, Lucius and Andrew Osiander, Camero, Balduin, Aretius, Er. Schmid, Beza, Quistorp, Calixt, Calovius, Newton, Wolf, Joachim Lange, Turretin, Benson, Beng., Mackn., Zacha., Michaelis, Engelhardt, and others. Accordingly it is expressed in the Lutheran symbolical books; comp. *Articul. Smalcald.* II. 4 (ed. Meyer, p. 189 f.): *Hæc doctrina præclare ostendit, papam esse ipsum verum Antichristum, qui supra et contra Christum sese extulit et exexit, quandoquidem Christianos non vult esse salvos sine sua potestate, quæ tamen nihil est, et a deo nec ordinata nec mandata est. Hoc proprie loquendo est se efferre supra et contra deum, sicut Paulus 2 Thess. ii. loquitur.—De pot. et prim. pap. (p. 210):* Constat autem, Romanos pontifices cum suis membris defendere impiam doctrinam et impios cultus. Ac plane notæ Antichristi competunt in regnum papæ et sua membra. Paulus enim ad Thessalonicenses describens Antichristum, vocat eum adversarium Christi, extollentem se super omne, quod dicitur aut colitur deus, sedentem in templo dei tanquam deum. Also Luther's powerful treatise against the papal bull bore the title: "*Adversus execrabilem bullam Antichristi.*" It was thought that the Papacy would go on more and more developing what was anti-Christian in it, and that then the last

<sup>1</sup> See against this view, Koppe, *Excurs.* II. p. 120 ff.

judgment would overtake it. The ἀποστασία was the falling away from the pure gospel to the traditions of men. The singular ὁ ἄνθρωπος τῆς ἀμαρτίας κ.τ.λ. is to be understood collectively as a *series et successio hominum*, inasmuch as the question is concerning an *imperium monarchicum* which remains one and the same, although its temporal head may be changed. The godlessness of Antichrist, described in ver. 4, is historically proved by the pope placing himself above all human and divine authority, <sup>1</sup> the words πάντα λεγόμενον Θεὸν κ.τ.λ., in accordance to biblical usage, being referred to the princes and great men of the world, and an allusion being discovered in σέβασμα to the Roman imperial title Σεβαστός. The objection, that there have been pious popes, is removed by the proverb: "*a potiori fit denominatio.*" ναὸς τοῦ Θεοῦ is referred to the Christian church, and the καθίσαι to the tyrannical power usurped over it. By τὸ κατέχων is nearly universally understood the Roman Empire, and by ὁ κατέχων the Roman emperor, for which proof is deduced from history, that the papal power sprang from the ruins of the Roman Empire, whilst in reference to the continuation of the empire in Germany, it is observed that *præter titulum nihil fere* remains. The declaration τὸ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, ver. 7, is considered as justified by the fact that at least the *semina erroris et ambitionis*, which paved the way for the Papacy, were present in the time of the apostle; for which Camero appeals to Gal. i., ii., and others to other proofs. For an enumeration of τέρατα ψεύδους, ver. 9, relics, transubstantiation, purgatory, etc., afford rich material. The annihilation of Antichrist by the πνεῦμα τοῦ στόματος of the Lord, is understood to denote the annihilation of his importance in the minds of men by the divine word of Scripture being again opened up and diffused in its purity by means of the Reformation; whilst the καταργήσει τῇ ἐπιφάνειᾳ τῆς παρουσίας αὐτοῦ denotes the final and material destruction of Antichrist by the coming of Christ to judgment.

In the presence of such polemics used against them, the Catholics are certainly not to be blamed that in retaliation they interpreted ἀποστασία as the defection from the Roman church and from the pope, and Antichrist as the heretics, especially Luther and the evangelical church. Comp. Estius, Fromond., Bern. a Piconio.

Yet even before the reference of Antichrist to Popery was maintained, Mohammed<sup>2</sup> was already regarded by the divines of the Greek church (latterly by Faber Stapulensis and others) as the Antichrist predicted by Paul, and in the ἀποστασία was seen the defection of several Oriental and Greek churches from Christianity to Mohammedanism. This interpretation at least so far exercised an influence on the evangelical church, that some of its theologians have assumed a double Antichrist—one Oriental,

<sup>1</sup> Engelhardt recently, in the article referred to above, p. 60, finds the movement towards the final and extreme point, that at last a pope will appear who makes himself God, already having become manifest in the dogma of infallibility. He holds that the significant remnant of truth which the Romish Church

still possesses is veiled in an impenetrable cloud of fiction; that there remains in fact but a single further step to the last and most blasphemous proclamation of the Dogma: The Pope is God.

<sup>2</sup> See against this view, Turretin, p. 515 ff.

viz. Mohammed and the Turkish power, and the other Western, viz. the pope and his power. So Melancthon, Bucer, Musculus, Bullinger, Piscator, and Vorstius.

Related to this whole method of interpretation is the assumption,<sup>1</sup> made in our own century, that by the apostasy is to be understood the enormities of the French Revolution; by Antichrist, Napoleon; and by him that restraineth, the continuation of the German Empire—an interpretation which the extinction of the German Empire in 1806 has already condemned.

In recent times it has often been considered as objectionable to determine exactly the individual traits of the imagery used by Paul. Accordingly the representation of the apostle has been interpreted in a *general*, *ideal*, or *symbolical* sense. To this class of interpreters belongs Koppe, according to whom Paul, founding on an old national Jewish oracle, supported especially by Daniel, would describe the ungodliness preceding the last day, which already worked, but whose full outbreak was only to take place after the death of the apostle; so that Paul himself was the *κατέχων*.<sup>2</sup>

<sup>1</sup>See Leutwein, *das Thier war und ist nicht, und wird wiederkommen aus dem Abgrunde. Eine Abhandlung für nachdenkende Leser*, Ludwigsb. 1825.

<sup>2</sup>To prove this view of the *κατέχων* by Koppe as the correct one by a closer exposition, is the object of the above-mentioned treatise of Beyer (on II. 7). Also Heydenreich, Schott, and Grimm (*Stud. u. Krit.* 1850, Part 4, p. 790 ff.) so far agree with Koppe, that they understand the *neuter* as the multitude of the truly pious and believers (Heydenreich), or as the *veri religionis doctores* (Schott), or as the *apostolorum chorus* (Grimm). For the removal of the objection, that Paul hoped to survive the advent, and that accordingly *ἐκ μέσου γίνεσθαι* would be unsuitable, Schott and Grimm consider it probable that by this expression we are to think not on death, but on "alia res externa, e.g. captivitas dura." Akin to this interpretation of the *κατέχων* is Wieseler's view (*Chronologie des apost. Zeitalt.*, Götting. 1848, p. 272 f.), that Paul would denote with it the pious in Jerusalem, particularly the Christians, or in case *κατέχων* necessarily denoted an individual, the Apostle James the Just. Comp. also Böhme, *de spe messiana apostolica*, Hal. 1826, p. 30, according to whom the apostolic circle are denoted in general, and in particular the most prominent member, perhaps the Apostle James. Hofmann judges differently upon τὸ κατέχων and ὁ κατέχων, *Schriftbeweis*, Part 1, 2d ed. Nördling. 1857, p. 352 f., and in his *h. Schr. N. T.*, Part 1, p. 318 ff., with whom Baumgarten, *l.c.* p. 609, Luthardt, *l.c.* p. 159 f., and Riggenbach coincide. According to Hofmann, as through-

out the whole passage 2 Thess. ii. 5-7 Paul refers apparently to the visions of Daniel, he must have spoken to the Thessalonians of that which hinders the man of sin from coming sooner than his proper time with reference to these prophecies of Daniel. Therefore, in agreement with Daniel, a spiritual power is to be thought of which rules in the secular world and in the various governments in agreement with the divine will, and opposes the influences of the spirit of nations and kingdoms working contrary to the divine will. This power may be designated both as *neuter* and as *masculine*, as *κυριότης* and as *κύριος*, and the words *μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος* are sufficiently similar to those of Daniel: *וְאֵנִי יוֹצֵא וְהָיָה שָׁר־יִגְוֹן בָּא* (Dan. x. 20), in order to be recognized as a transfer of the same to those last times when the spiritual power which now preserves the earthly commonwealth in agreement with the kingdom of God entirely recedes, in order that every form of secular power may enter which will allow no more place for the church of God on earth. Still differently, Ewald, *Jahrb. der bibl. Wissenschaft*, Jahr. 3, Gött. 1851, p. 250 f. (comp. *Send schreiben des Ap. Paulus*, Gött. 1857, p. 27): "We have here a mystery before us which in the early apostolic times only believers loved to talk over and to diffuse among themselves, so that Paul may have been unwilling to speak openly upon it. The appearance of Antichrist was expected according to Matt. xxiv. 15 (?), and Paul here describes it, only more openly and freely than it is there indicated in the prophecy of



Similarly Storr (*l.c.*), who understands by the ἀνθρῳπος τῆς ἀμαρτίας "potestas aliqua, deo omnique religioni adversaria, quae penitus incognita et futuro demum tempore se proditura sit," and by the preventing power the "copia hominum verissimo amore inflammatorum in christianam religionem."—Further, Nitzsch (*l.c.*) thinks on the power of atheism first come to have public authority, or the contempt of all religion generally. Further, the opinion of Pelt is entirely peculiar, who in his Commentary, p. 204,<sup>1</sup> sums up his views in the following words: "Mihi . . . adversarius illi principium esse videtur sive vis spiritualis evangelio contraria, quae huc usque tamen in Pontificiorum Romanorum operibus ac serie luculentissime sese prodidit, ita tamen, ut omnia etiam mala, quae in ecclesia compareant, ad eandem Antichristi ἐνέργειαν sint referenda. Ejus vero παρῳσία, i. e. summum fastigium, quod Christi reditum qui nihil aliud est, nisi regni divini victoria,<sup>2</sup> antecedit, futurum adhuc esse videtur, quum illud tempus procul etiamnum abesse putemus, ubi omnes terrae incolae in eo erunt, ut ad Christi sacra transeant. Κατέχον vero cum Theodoretō putarim esse dei voluntatem illud Satanae regnum cohibentem, ne erumpat, et, si mediae spectantur causae, apostolorum tempore maxime imperii Romani vis, et quovis aeo illa resistentia, quam malis artibus, quae religionem subvertere student, privati commodi et honoris augendorum cupiditas opponere solet." Pelt thinks that the symptoms of the future corruption of the Christian church were already present in the apostolic age in the danger of falling away from Christian freedom into Jewish legalism, in the mingling of heathenism with Christianity, in the false gnosis and asceticism, in the worship of angels, and in the fastus a religione Christiana omnino alienus. To the same class belongs Ols-hausen,<sup>3</sup> who considers the Pauline description only as a typical representation of future events. According to him, the chief stress lies on τὸ μυστήριον ἡδὴ ἐνεργεῖται τῆς ἀνομίας. Antichrist is a union of the individu-

Christ; but an opinion must have been formed in the bosom of the mother church at Jerusalem why Antichrist had not as yet appeared, which was imparted only to believers. We may, however, pretty nearly guess what it was from other signs. If we reflect that, according to Rev. xi. 3 ff., Antichrist was not to be considered as coming until the two martyrs of the old covenant had appeared, and their destruction was the true beginning of his extreme rage; further, that instead of these two assumed martyrs, it was also, or rather originally, still more commonly supposed that only Elijah must return before Christ, and accordingly also before Antichrist. Elijah's return is not actually denied in that passage, where this expectation is treated of in the freest manner (Matt. xvii. 11 f., comp. xi. 13 f.), so it is most probable that by that which hindereth the appearance of Antichrist the coming of Elijah is meant (*Sendschr. des Ap. Paulus*, p. 27: the tarrying

of Elijah in heaven); and by him who hitherto hindered, and who must be taken out of the way before the last atrocious wickedness of Antichrist, is meant *Elijah himself*." Still otherwise Noack (*Der Ursprung des Christenthums*, vol. II., Leipz. 1857, p. 313 ff.), who by him that hindereth—arbitrarily identifying the same with the man of sin—understands Simon Magus and his machinations. Still differently Jowett, according to whom (after the suggestion of Ewald, *Jahrb.* X., Gött. 1860, p. 235) τὸ κατέχον is designed to indicate the Mosaic law.

<sup>1</sup> In only an unessentially modified form Pelt has later maintained the same view in the *Theolog. Mitarbeiten*. Jahrg. 4, Kiel 1841, H. 2, p. 114 ff.

<sup>2</sup> Comp. Pelt, p. 185: . . . "tenentes, illum Christi adventum a Paulo non visibilem habitu."

<sup>3</sup> Bisping follows him in all essential points

ality and spiritual tendency in masses of individuals. The revolt of the Jews from the Romans, and the fearful divine punishment in the destruction of Jerusalem, Nero, Mohammed and his spiritual devastating power, the development of the Papacy in the Middle Ages, the French Revolution of 1789, with the abrogation of Christianity, and the setting up of prostitutes on altars for worship, *in the external world*, as well as the constantly spreading denial of the fundamentals of all religious truth and morality, of the doctrines of God, freedom, and immortality, and likewise the self-deification of the ego *in the internal world*,—all these phenomena are the real precursors of Antichrist; but they contain only *some* of his characteristics, not *all*; it is the union of *all* these characteristics which shall make the full Antichrist. The preventing power is to be understood of the preponderance of the Christian world in its German and Roman constituents over the earth; *i. e.* of the whole political condition of order, with which, on the one hand, there is the constant repression of all ἀποστασία and ἀνομία, and on the other hand, the continued and peaceful development of Christianity. Of this condition the Roman Empire, as the strongest and most orderly secular organization which history knows, is the natural type. Baumgarten-Crusius is also here to be named. According to him, the Pauline prediction contains no new teachings peculiar to the apostle, but only representations from the old Messianic pictures in the prophets, especially in Daniel. The apostle's design is practical, to make the Thessalonians calmly observant, attentive to the times, prepared and strong for the future; the passage has a permanent value in this reference, and in the chief thought that the development and determination of these things can only gradually take place. The passage is indeed historical and for the near future, but Paul has no definite or personal manifestations, whether present or future, in view, at least not in ἀντικείμενος, which he describes as still entirely concealed; and it is even doubtful whether he understood by it an individual person. Only τὸ κατέχον has a definite reference, but not to a person; on the contrary, the new spirit of Christianity is meant. The difference in gender, ὁ κατέχων and τὸ κατέχον, is used either only to correspond with ἀντικείμενος, or Paul thinks on Χριστὸς ἐν αὐτοῖς, Col. i. 27! Lastly, to the same class belong Bloomfield and Alford.<sup>1</sup> According to the former, the μυστήριον

<sup>1</sup> Comp. also Düsterdieck, *die drei johanneischen Briefe*, Bd. I., Gött. 1852, p. 306: "John, as Paul (2 Thess. ii. 1-12), in conformity to the instruction of the Lord, recognizes in the powerful errors of the present the signs of an approaching decision. The last hour is present, the advent is at hand. The last hour is the concluding period of αἰὼν οὗτος, the period of travail, which continues in an unbroken connection from its commencement, the destruction of Jerusalem, even to the end, to which the advent directly succeeds." John has not erred in that he soon expected the real commencement of the crisis, continually carried on

throughout the whole historical development of the kingdom of Christ; for that generation, as our Lord had predicted, survived the destruction of the holy city, an event of whose importance in the history and judgment of the world there can be no doubt. Moreover, in reference to 1 Thess. iv. 15 (ἡμεῖς οἱ ζῶντες κ.τ.λ.), Düsterdieck (*l.c.* p. 308) recognizes that there Paul has shortened the chronological perspective too much; but then he thinks, referring to 2 Thess. ii. 1 ff. and Rom. xi. 25 ff., that this is an imperfection which was gradually overcome in the apostle by the moral development of his life in God, and

τῆς ἀνομίας is something still continuing; the prediction of the apostle will obtain its complete fulfillment only at the end of time, when only then the preventing power—which is most probably to be understood, with Theodoret, of the counsel of divine Providence—will be removed. According to the latter (see *Proleg.* p. 67 ff.), we stand, though 1800 years later, with regard to the ἀνομος where the apostle stood; the day of the Lord not present, and not to arrive until the man of sin be manifested; the μυστήριον τῆς ἀνομίας still working, and much advanced in his working; the preventing power not yet taken out of the way. All this points to a state in which the ἀνομία is working on underground, under the surface of things, gaining an expansion and power, although still hidden and unconcentrated. It has already partially embodied itself in Popery, in Nero and every Christian persecutor, in Mohammed and Napoleon, in Mormonism, and such like. The κατέχων and the κατέχων are to be understood of the *fabric of human polity* and *those who rule that polity*, by which hitherto all outbursts of godlessness have been suppressed and hindered in their course and devastations.

It is evident that all these explanations are arbitrary. The Pauline description is so definitely and sharply marked, and has for its whole compass so much the idea of *nearness* for its supposition, that it can by no means be taken generally, and in this manner explained away.

II. Others have regarded the apocalyptic instruction of the apostle as a prophecy *already fulfilled*. Thus Grotius, Wetstein, Hammond, Clericus, Whitby, Schoettgen, Noesselt, Krause, and Harduin.<sup>1</sup> The reference of the παρουσία τοῦ κυρίου to the coming of the Lord in judgment at the destruction of Jerusalem, is common to all these writers. In reference to the other chief points of the Pauline representation they differ as follows:—

Grotius<sup>2</sup> understands by Antichrist the Emperor *Caius Caligula*, notor-

that it was changed for the real truth. But it is assumed, without right, that an entirely different view of things lies at the foundation of the section 2 Thess. ii. 1-12 than of the section 1 Thess. iv. 13 ff., as the Second Epistle to the Thessalonians was written only a few months after the First; and besides, 2 Thess. ii. 5 points to the agreement of the *written* explanations there given with the *oral* instructions to the Thessalonians given even previously to the First Epistle. Further on, Düsterdieck (p. 330) concedes that because Paul in 1 Thess. iv. 13 ff. has abbreviated the interval to the advent, he was also in 2 Thess. ii. 1 ff. constrained to represent the personal appearance of the opponent *incorrectly in point of chronology*.

<sup>1</sup>What is necessary to be said on Kern's view has already been observed in the Introduction, see 3. Döllinger (*l. c.*), who like Kern understands by Antichrist Nero, thinks, however, that with this assumption the

authenticity of the Epistle, and even its composition in the year 53, are perfectly reconcilable. According to Döllinger, the prophecy in all its essentials was fulfilled close upon the apostle's days, although a partial fulfillment at the end of time is not excluded by this assumption. Already Paul has recognized the *youthful Nero* as the future Antichrist, whose public appearance was already prepared, but was yet prevented by Claudius as the then possessor of the imperial throne. The coming of Christ is His coming to execute judgment on Jerusalem. Nero, although he personally undertook nothing against the temple of Jerusalem yet entrusted Vespasian with the guidance of the war, and accordingly brought—certainly only after his death—the abomination of desolation into the holy city. Lastly, the apostasy is the being led astray into the false doctrines of the Gnostics.

<sup>2</sup>See against him, Turretin, p. 483 ff.



ious for his ungodliness, who, according to Suetonius, *Caligul.* xxii. 33, ordered universal supplication to himself as the supreme God, and according to Joseph. *Antiq.* xviii. 8, and Philo, *legat. ad Caj.* p. 1022, wished to set up his colossal statue in the temple of Jerusalem; by the *κατέχων*, *L. Vitellius*, the proconsul of Syria and Judea, who dissuaded from the erection of the statue; and by the *ἄνθρωπος*, *Simon Magus*.—This opinion is sufficiently contradicted, partly by the impossibility of distinguishing the *ἄνθρωπος* from *ἄνθρωπος τῆς ἀμαρτίας* as a separate person, and partly by its incongruity with the period of the composition of the Epistle. See sec. 2 of the Introduction.

According to Wetstein, the *ἄνθρωπος τῆς ἀμαρτίας* is *Titus*, whose army, according to Joseph. *de bello Jud.* vi. 6. 1, brought idols into the captured temple of Jerusalem, sacrificed there, and saluted Titus as imperator. The *κατέχων* is *Nero*, whose death must precede the rule of Titus; and the *ἀποστασία* is the rebellion and murder of *Galba*, *Otho*, and *Vitellius*. But how can *Titus*, the ornament of the Roman emperors, pass for Antichrist; and *Nero*, that monster in human form, the power which hinders the outburst of Antichrist?

Hammond<sup>1</sup> understands by the man of sin *Simon Magus* and the Gnostics, whose head he was. The *ἐπισυναγωγή ἐπ' αὐτόν*, ver. 1, is the "major libertas coeundi in ecclesiasticos coetus ad colendum Christum;" the *ἀποστασία* is the falling away of Christians to the Gnostics (1 Tim. iv. 1); *ἀποκαλυφθῆναι* denotes the casting off the mask of Christianity; ver. 4 refers to the fact that Simon Magus "se dictitaret summum patrem omnium rerum, et qui ipsum Judaeorum deum creaverat." *Τὸ κατέχων* is the circumstance that the apostles and orthodox Christians still preserved union with the Jews, and had not yet turned themselves to the Gentiles. The neuter *κατέχων* and the masculine *κατέχων* are equivalent; or if a distinction is to be maintained, *ὁ κατέχων* must be regarded as the same as *ὁ νόμος*. The *μυστήριον τῆς ἀνομίας* is the "duplicis generis scelera horum hominum, libidines nefariae et odium in Christianos." Ver. 8 refers to the contest of Peter and Paul with Simon Magus in Rome, which ended in the death of the latter.—The exegetical and historical monstrosity of this interpretation is at present universally acknowledged.

The interpretations of Clericus, Whitby, Schoettgen, Noesselt, Krause, and Harduin have a greater resemblance between them.

According to Clericus,<sup>2</sup> the apostasy is the rebellion of the Jews against the Roman yoke; the man of sin is the rebellious Jews, and especially their leader, *Simon* the son of Giora, of whose atrocities Josephus informs us. *πᾶς λεγόμενος Θεὸς κ.τ.λ.* denotes the government. *Τὸ κατέχων* is whatever hindered the open outbreak of the rebellion, partly the fear of the *proceres Judaeae gentis*, who mistrusted the war because they expected no favorable result, partly the fear of the *Roman army*; *ὁ κατέχων* on the one side "praeses Romanus," on the other side "gentis proceres, rex Agrippa et pontifices plurimi." The *μυστήριον τῆς ἀνομίας* which already

<sup>1</sup>Comp. against him, Turretin, p. 493 ff.

<sup>2</sup>See against him, Turretin, p. 501 ff.

works consists in the rebellious ambition which conceals itself under the pretext of the independence of the Jewish people, yea, under the cloak of a careful observance of the Mosaic law, until at length what strives in secret is openly manifested.

Whitby<sup>1</sup> considers the Jewish people as Antichrist, and finds in the apostasy the rebellion against the Romans, or also the falling away from the faith; and in the *κατέχων* the Emperor *Claudius*, during whose life the Jews could not possibly think of a rebellion, as he had shown himself favorable to them.

According to Schoettgen, the Jewish *Pharisees* and *Rabbis* are Antichrist. The *ἀποστασία* is the rebellion excited by them, of the Jews against the Romans; *πᾶς λεγόμενος Θεός* refers likewise to the rulers; τὸ *κατέχων* and ὁ *κατέχων* are probably the Christians who by their prayers effected a respite from the catastrophe, until, in consequence of a divine oracle, they left Jerusalem, and betook themselves to Pella; *μυστήριον τῆς ἀνομίας* denotes *ipsa doctrina perversa*.

Noesselt, whom Krause follows, understands Antichrist of the Jewish *zealots*, but interprets the preventing power, as Whitby does, of the Emperor *Claudius*.

Lastly, Harduin explains the *ἀποστασία* of the falling off of the Jews to *heathenism*. He considers the high priest Ananias (Acts xxiii. 2) as the *ἄνθρωπος τῆς ἀμαρτίας*, and his predecessor in office as the *κατέχων*, who must first be removed by death in order to make place for Ananias. At the beginning of his high-priesthood the *ἄνθρωπος τῆς ἀμαρτίας* will appear as a deceitful prophet, and be destroyed at the destruction of Jerusalem by Titus.

All these interpretations of the second class avoid, it is true, the common error of the interpretations of the first class, as they give due prominence to the point of the *nearness* of the catastrophe described by Paul; but, apart from many and strong objections which may be brought against each, they are all exposed to this fatal objection, the impossibility of understanding the coming of the Lord, mentioned by Paul, of the period of the destruction of Jerusalem.

Tychsen (*l.c.*) has endeavored to divest the Pauline representation of its *prophetic* character, by assuming that the apostle follows step by step the course of an Epistle received from Thessalonica, from which he perceived that the church had been led astray into the erroneous notion that the advent of Christ was already at hand. The apostle cites passages from that writing, and adds each time his refutation. For the statement of this opinion, which only claims attention on account of its strangeness, it will be sufficient to give the translation from ver. 3 and onwards, in which Tychsen (p. 184 f.) sums up the view he has already stated at length. It is as follows: "You certainly wrote to me, 'This day

<sup>1</sup> See against him, Turretin, p. 508 ff.

cannot come until the great apostasy will occur; when a thoroughly lawless and corrupt man will publicly appear, who in hostile pride exalts himself above all that man calls divine and honorable, who also intrudes even into the temple of God, and gives himself out as a god.' But do you not remember that I, when I was with you, told you something of this? and besides, you know what is in the way of that lawless one, so that he can only appear in his time, not yet at present. 'This wickedness,' you say further, 'even now secretly works.' Only that hindrance must first be removed out of the way! 'And when this is removed,' ye think, 'the wicked one will soon fearlessly show himself.' Now let him do it! The Lord Jesus will annihilate him with His divine power, and destroy him by His solemn appearance. 'When this lawless one comes,' ye continue, 'so will his appearance be accompanied by the assistance of Satan with deceiving miracles, delusions, and everything which can lead to blasphemy.' Yet all this cannot seduce you, but only those unhappy persons who have no love for true religion, and accordingly are helplessly lost by their own fault. God for a punishment to them permitted seducers to rise up, that they might believe the lie. A merited punishment for all friends of vice who are prepossessed against true doctrine!"

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For a correct judgment of the apocalyptic instruction of the apostle, it is firmly to be maintained that Paul could not possibly wish to give a representation of the distant future. On the contrary, the events which he predicted were for him so near, that he himself even thought that he would survive them. He hoped to survive even to the personal return of the Lord for judgment and for the completion of His kingdom; His return shall be preceded by the appearance of Antichrist, whom he considered not as a collective idea, but as an individual person, and not in the political, but in the religious sphere, and specially as a caricature of Christ and the culmination of ungodliness; but Antichrist can only appear when the preventing power, which at present hinders his appearance, will be removed. As, now, these circumstances, which Paul thinks were to be realized in the immediate future, have *not* actually taken place, so it is completely arbitrary to expect the fulfillment of the prophecy only in a *distant* future; rather it is to be admitted, that although, as the very kernel of Paul's representation, the perfectly true idea lay at the bottom, that the return of the Lord for the completion of the kingdom of God was not to be expected until the moral process of the world had reached its close by the complete separation of the susceptible and the unsusceptible, and accordingly also until the opposition to Christ had reached its climax, yet Paul was mistaken concerning the nearness of the final catastrophe, and, carried along by his idiosyncrasy, had wished to settle more exactly concerning its circumstances and moral conditions than is allotted to man in general to know, even although he should be the apostle, the most filled with the Spirit of Christ. Comp. Matt. xxiv. 36; Mark xiii. 32; Acts i. 7.—We can thus only determine the meaning and interpreta-



tion which *Paul himself* connected with his prophecy, and how he came to the assertion of such a prophecy. It rests on the apocalyptic views of the Jews. It was a prevalent opinion of the Jews in the time of Christ, that a time of tribulation and travail and an Antichrist were to precede the appearance of the Messiah. Comp. Gfrörer, *das Jahrhundert des Heils*, Part 2, p. 256 ff., 300 ff., 405 ff. The description of Antiochus Epiphanes in Dan. viii. 23 ff., xi. 36 ff., and the apocalyptic representation of Gog and Magog in Ezek. xxxviii. 39, were esteemed as types of Antichrist. From these passages it is further explicable how Paul conceived Antichrist as a personality, as an individual.

Accordingly, it remains only still to determine, for the explication of the Pauline prophecy, what is to be understood by the preventing power, which still delayed the appearance of Antichrist. Without doubt, the Fathers have already correctly recognized by τὸ κατέχον the Roman Empire, and—in another form of expression for it—by ὁ κατέχων the Roman emperor, as the representative of the empire. This is the more probable as, according to the Book of Daniel, the whole history of the world was to fall within the four monarchies of the world, but the fourth was by Josephus and others regarded as the Roman Empire, whose impending ruin the apostle might not without reason think himself justified in inferring from many symptoms.

Ver. 13—iii. 15. *Hortatory* portion of the Epistle.

Vv. 13–17. Exhortation to the readers to hold fast to the Christianity delivered to them (ver. 15), grounded on the comfortable fact that they belonged not to those who perish, but were fore-ordained by God to salvation, and called to it by the gospel (vv. 13, 14), and united with a pious wish that Christ and God Himself would comfort their minds, and strengthen them to all goodness (vv. 16, 17).

Ver. 13. [On vv. 13–17, see Note LXI. pages 622, 623.] Ἡμεῖς δέ] *but we*, namely, I, Paul, together with Silvanus and Timotheus, in contrast to the persons described in vv. 10–12.—ὁφείλομεν] denotes here, as in i. 13, the *subjective* obligation, an internal impulse.—ἀδελφοὶ ἡγαπημένοι ὑπὸ κυρίου] comp. 1 Thess. i. 4. The κύριος here is *Christ*, because τῷ Θεῷ directly precedes and ὁ Θεός directly follows, consequently another subject was evidently thought on by the apostle.—ὅτι εἰλατο ἡμᾶς κ.τ.λ.] the *material* object of εὐχαριστεῖν for the purpose of a further statement of the *personal* object περὶ ἡμῶν, *that*, namely, etc.—αἰρεῖσθαι] in the sense of divine election (Deut. xxvi. 18, vii. 6, 7, x. 15), does not elsewhere occur with Paul. He uses ἐκλέγεσθαι (Eph. i. 4; 1 Cor. i. 27, 28), or προορίσκειν (Rom. viii. 29, xi. 2), or προορίζειν (Rom. viii. 29; Eph. i. 11). αἰρεῖσθαι is found in Phil. i. 22 in the related sense of “to choose between two objects the preferable.”—ἀπ’ ἀρχῆς] from the beginning, *i. e.* from eternity. Comp. 1 John i. 1, ii. 13. The following forms are analogous: ἀπὸ τῶν αἰώνων, Eph. iii. 9; ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, Col. i. 26; πρὸ τῶν αἰώνων, 1 Cor. ii. 7; πρὸ καταβολῆς κόσμου, Eph. i. 4; πρὸ χρόνων αἰώνιων, 2 Tim. i. 9. Others, as Vorstius

and Krause, interpret ἀπ' ἀρχῆς of the beginning of the publication of the gospel, so that the Thessalonians were reckoned as the first who embraced the gospel in Macedonia. But this does not suit εἰλατο, for the *election* on the part of God belongs to the region of eternity; the calling (ver. 14) is its realization in time. Besides, an addition would be necessary to ἀπ' ἀρχῆς, as Phil. iv. 15 proves, ἐν ἀρχῇ τοῦ ἐναγγελίου. Lastly, the objection of Vorstius: "absurdum est, per principium intelligere aeternitatem, quippe in qua nullum est principium," overlooks the fact that ἀπ' ἀρχῆς is nothing more than a popular expression.<sup>1</sup>—εἰς σωτηρίαν] is by Flatt referred to salvation in this life, whilst he considers included therein the forgiveness of sins, the assurance of God's peculiar love, and the freedom from the dominion of sinful inclinations. Incorrect on this account, because the σωτηρία of the Thessalonians is in undeniable contrast with the condemnation of the ungodly (ver. 12), and thus likewise must be referred to the result to be expected at the advent of Christ, accordingly must denote *eternal* salvation.—ἐν ἀγιασμῷ πνεύματος καὶ πίστει ἀληθείας] belongs neither to σωτηρίαν alone (Koppe, Flatt, Schott, Baumgarten-Crusius, Hofmann, Riggenbach), nor to εἰλατο alone (de Wette), but to the whole idea εἰλατο εἰς σωτηρίαν, and states the *means by which* the election, which has taken place to eternal salvation, was to be realized.<sup>2</sup> To assume, with de Wette, that ἐν is placed for εἰς, and to find the next aim denoted by ἐν ἀγιασμῷ κ.τ.λ., is unmaintainable. For if εἰς σωτηρίαν and ἐν ἀγιασμῷ were co-ordinates, then (1) εἰς σωτηρίαν, because the highest aim, would be put not in the first, but in the second place; and (2) the sudden transition from a preposition of motion to one of rest would be inexplicable. πνεῦμα is not *the spirit of man*, to which the being sanctified was to be referred (genitive of the object: "by the improvement of the spirit," Koppe, Krause, Schott), but *the Holy Spirit*, from whom the sanctification of the whole man is to proceed, or by whom it is to be effected (genitive of origin). Accordingly it is also evident wherefore the apostle mentions *the belief in the Christian truth* only after ἀγιασμός, although otherwise the sanctification of man follows only on his reception of the divine word. For Paul considers a twofold *means* of the realization of the divine election—*first*, the influence of the Holy Spirit upon man, and *secondly*, man's own reception. But the former already precedes the latter.

Ver. 14. Εἰς ᾧ] *to which*. Incorrectly, Olshausen: *therefore*. Εἰς ᾧ does not refer to πίστει (Aretius), also not to ἐν ἀγιασμῷ καὶ πίστει (Estius, Cornelius a Lapide, Fromond., Nat. Alexander, Moldenhauer, Koppe, Flatt, Schott, Schrader, de Wette, Hofman 1st ed.), still less to the "electio" and the "animus, quo eadem digni evadimus" (Pelt), or to εἰλατο ἡμῶς ὁ θεός, as "the historical act of God, through which the readers have become

<sup>1</sup> Also Schrader's assertion, that the author (the pseudo-Paul) betrays by ἀπ' ἀρχῆς "that he considered the time when the gospel was first preached in Thessalonica as already long past," has no meaning according to the above.

<sup>2</sup> In a manner entirely incorrect, and with

a mistake of the actual use of the preposition ἐν narrowing its meaning, Hofmann objects—and Möller should not have followed him—against the above interpretation, that then the means would be taken for the *act of the election itself*.

partakers of salvation," (Hofmann 2d ed.) but to εἰς σωτηρίαν ἐν ἀγιασμῷ κ.τ.λ. (Theophylact, Ellicott); whilst to the aim of the election, and to the means by which it was to be realized according to God's eternal counsel, is added the actual call of the readers occurring in time. Accordingly, εἰς ὃ is to be completed by εἰς τὸ σωθῆναι ἡμᾶς δι' ἀγιασμοῦ πνεύματος καὶ πίστεως ἀληθείας.—διὰ τοῦ εὐαγγελίου ἡμῶν] *through our publication of the gospel*. Comp. 1 Thess. i. 5. The historical condition of πίστεως.—εἰς περιποίησιν δόξης τοῦ κυρίου] an appositional resumption of εἰς σωτηρίαν, in order further to characterize the salvation, whose reception God had predetermined to the readers, as an *acquisition* (see on 1 Thess. v. 9) *of the glory which Christ possesses*. So in essentials, Pelagius, Musculus, Humnius, Piscator, Vorstius, Grotius, Wolf, Schott, Olshausen, de Wette, Alford, Ewald, Bisping, Ellicott, Riggenbach, and others. Less suitably, because weakening the force and the important contents of the expression, Luc. Osiander, Benson, Moldenhauer, and Pelt explain δόξα τοῦ κυρίου of the glory, of which Christ is the *source* or *bestower*. Against the reference to God as the *subject* in περιποίησιν, and to Christ as the *receiver* of the δόξα (Oecumenius: ἵνα δόξαν περιποιήσῃ τῷ νῦν αὐτοῦ; Theophylact, Vatablus, Cornelius a Lapide), is the circumstance, that although εἰς περιποίησιν might stand instead of εἰς τὸ with the infinitive, yet the *dative* τῷ κυρίῳ ἡμῶν would require to be placed instead of the genitive τοῦ κυρίου ἡμῶν. Lastly, the *passive* signification of περιποιήσις: "ut essetis gloriosa possessio domini nostri Jesu Christi" (Menochius, Harduin; also Luther: "to the glorious inheritance," and Calvin), has against it the weakening of the substantive δόξης into an adjective, and the parallel passage in 1 Thess. v. 9. Besides, the *context* decides against the *two* last-mentioned views. For the object of vv. 13, 14 is to bring forward the glory of the lot which is assigned to the Thessalonians, in order thereby to lead to the exhortation in ver. 15.

Ver. 15. Ἀρα οὖν] *wherefore then*, as such an end awaits you.—στήκετε] *stand fast*, comp. 1 Thess. iii. 8. The opposite of σαλευθῆναι, ver. 2.—καὶ κρατεῖτε τὰς παραδόσεις] *and hold fast to the traditions*, instructions in Christianity. As κρατεῖν here (comp. Mark vii. 3), so does κατέχειν τὰς παραδόσεις stand in 1 Cor. xi. 2.—ὡς ἐιδόχαθ' ἑπτε] See Winer, p. 214 f, [E. T. 229].—εἴτε διὰ λόγον] *whether by oral discourse*.—δι' ἐπιστολῆς] refers to the First Epistle to the Thessalonians.

Vv. 16, 17. The apostle rises from *his* evangelical activity (ver. 15) up to Christ, the Lord and Ruler of the Christian church, and concludes with the mention of God, who is the final reason and contriver of the Christian salvation. The unusual (2 Cor. xiii. 13) naming of Christ *first* and of God *second*, is sufficiently explained from the fact that Christ is the Mediator between God and man.—On the union of the *two* nominatives, Christ and God, with a verb in the *singular*, see on 1 Thess. iii. 11.—ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλ. κ.τ.λ.] a fittingly-selected characteristic, in order to mark the confidence with which Paul expects the hearing of his supplications.—ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς] refers exclusively to ὁ Θεὸς καὶ πατὴρ ἡμῶν. Baumgarten-Crusius incorrectly refers only the second participle to God, and the first to Christ. But the participle *aorist* ἀγαπήσας must not



be weakened into "*qui nos amat et quovis tempore amavit*" (so Schott, after Flatt and Pelt), but refers to the divine proof of love already belonging to the *past*,—*accomplished*, *i. e.* to the fact by which the love of God to mankind is *κατ' ἐξοχήν* proved,—to the mission of His Son in order to rescue sinners from destruction.—*καὶ δοίς*] and has thereby communicated to us.—*παράκλησιν*] comfort. This is called *eternal*,<sup>1</sup> not, perhaps, on account of the blessings of eternal life which Christians have to expect (Chrysostom, Estius, Vorstius, Grotius, Fromond., and others), but because Christians have become the sons of God, and as such are filled with *indestructible confidence* that all things, even the severest affliction which may befall them, infallibly serves for their good, because God has so ordained, and that nothing in the world will be able to separate them from the love of God in Christ; comp. Rom. viii. 28, 38 f. The opposite of this *eternal consolation* is the fleeting and deceptive consolation of the *world* (Olsh., Ellicott). *παράκλησις* accordingly refers to the *present*. On the other hand (vv. 13, 14), *ἐλπὶς ἀγαθὴ* refers to the blessedness and glory to be expected in the *future*.—*ἐν χάριτι*] in grace, *i. e.* by means of a gracious appointment, belongs not to *ἐλπίδα*, but to the participles. The opposite is man's own merit.—*παρακαλέσαι*] may comfort or calm, refers particularly to the disquiet of the readers in reference to the advent (ii. 2).—*καὶ στηρίζαι*] *sc. ἡμᾶς* (see critical remarks), which is in itself evident from the preceding *ἡμῶν*.—*ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ*] in every good work and word. Grotius incorrectly takes it in the sense of *εἰς πᾶν ἔργον καὶ πάντα λόγον ἀγαθόν*. But, with Chrysostom, Calvin, Turretin, Bolten, Flatt, and others, to limit *λόγος* to teaching is erroneous, on account of the universal *παντί* and its being placed along with *ἔργῳ*. The apostle rather wishes an establishment in *every* good thing, whether manifested in works or in words.

## NOTES BY AMERICAN EDITOR.

## LIX. Vv. 1 ff.

(a) Lünem., in his note on 1 Thess. iv. 1, distinguishes *ἑρωτῶμεν* as an address of a friend to a friend, from *παρακαλοῦμεν ἐν κυρίῳ* as an exhortation in virtue of the apostolic office; and it will be noticed, on examination of the passages in which the former verb occurs in the N. T., that it can very commonly be taken in this sense. Assuming this to be the sense of the verb here, we easily account for the force of *ἑπεί*, as distinguished from *περί*: We present to you our friendly request or entreaty on behalf of that great event in which the Lord is to consummate His work for us—that you should not be led away by any misrepresentation respecting it.—(b) *ἐπισυναγωγῆς* undoubtedly refers to that meeting with the Lord which is spoken of in 1 Thess. iv. 16, 17. Whether *ἐπ' αὐτόν* is to be insisted upon as meaning *up to Him*, as distinguished from *πρὸς αὐτόν* (so Lünem.), is doubtful.—(c) That *πνεύματος* refers to some prophetic, *i. e.* supposed prophetic, utterance in the presence of the church, can hardly be questioned. That *λόγου* may mean *some word* in the way of *teaching* in the presence of the church, as distinguished

<sup>1</sup> The feminine form *αἰωνία* is found only here in the N. T. and in Heb. ix. 12.

from *prophecy*, is possible. But, as we should more naturally expect *διδάχης*, if this were the meaning, and as *λόγου* is apparently united with *ἐπιστολῆς ἡμῶν* in ver. 15, it is probable that the latter connection is intended here. As to the word *ἐπιστολῆς*, the possibilities of reference seem to be the following: (1) to the First Epistle; (2) to some forged letter; (3) to some letter "which professed to report his exact opinions, while in reality it misunderstood them," but yet not forged in his name (Farrar). The objections to (1) are that there is no article with *ἐπιστολῆς*; that there is no statement in 1 Thess., which implies that the Parousia *ἐνέστηκεν*; and that, if such a reference had been intended, there would probably have been some distinct intimation that that letter contained no declaration of this kind. The objections to (2), on the other hand, are the improbability that such a forged letter would have been written at this early period, so soon after the first epistle, and to a church in such close relations with himself, and the improbability that, if such a letter had been written, he would have passed over the fact with no rebuke. The objection to (3) is that iii. 17 would seem to imply that a forgery had occurred. Either (2) or (3) is the more probable view. If we adopt (3), it is possible to account for iii. 17, and the difficulty in the supposition of a forged letter is removed. Some word or letter, however, must have been brought to their notice which professed to give Paul's view as set forth in *ἐνέστηκεν κ.τ.λ.*, and which, either purposely or through misunderstanding, misrepresented him. The *ὥς* which precedes *ὁ ἡμῶν* here, and is wanting in ver. 15, makes it probable that it was not a letter (like the first epistle) written by himself.

(d) The verb *ἐνέστηκεν* evidently means either "is now present" (R. V.), or "is just at hand" (A. R. V.). In either case, it denotes not *near*, as contrasted with *in the remote or uncertain future*, but *already come or in the time immediately at hand*. The Thessalonians had fallen into an error—supposing that the end was just upon them—which might naturally have led some of them to believe that it was useless to think of earthly business any longer. It was an error of this sort which the Apostle corrected. He makes his statements to show them that the Parousia was not to come, as they supposed, perhaps within a year or two, but only after the occurrence of certain developments of evil, which were to be expected. The question whether the Apostle himself thought of the Parousia as probably to take place within twenty or thirty years or not, must be determined, so far as this passage is concerned, not from the fact of his denying the *ἐνέστηκεν*, for the negative of this would only prove its non-occurrence within a very much briefer period, but by the length of time which must be allowed for the occurrence of what he declares is to take place before the day of the Lord.—(e) The things which are mentioned as to occur before the end are the apostasy and the revelation of the man of sin. The former of these, apparently, is to precede, or at least to be consummated in, the latter. The apostasy seems to stand in the relation to the mystery of lawlessness, spoken of in ver. 7, of an effect to a cause; or this lawlessness is that which, when reaching its full development, becomes the apostasy. The mystery of lawlessness is already in operation, but is restrained as to the outbreaking of its full force by an outside power. The progress of things, therefore, is, first, the partial, perhaps in some measure hidden, working of the evil forces, which has begun already, and is to go on until the restraining power is removed; then, their development in the apostasy; then, the consummation of the apostasy in the revelation of the man of sin; and then, the Parousia.—(f) In regard to the length of time which is to be allowed, two points may be noticed in

the passage :—(1) that the mystery of lawlessness is said to be already working, and (2) that the restraining power is spoken of as already exercising its force, at the time when the words were written. Beyond these indications, the passage affords nothing definite respecting this question.—(g) The designations of the man of sin are so marked and distinct, that there can be no reasonable doubt that the Apostle is speaking of the Antichrist. This is proved (1) by the connection with ἀποστασία, (2) by the genitive ἀνομίας, comp. ἀνομος (ver. 8), (3) by the words ὁ υἱὸς τῆς ἀπωλείας, (4) by ὁ ἀντικείμενος κ.τ.λ., (5) by the reference to sitting in the temple of God, etc., (6) by the connection of his coming with the working of Satan, (7) by the application to him of the word παρουσία, and other words which are used of Christ's coming, (8) by the contrast of the deceit of unrighteousness with the truth. The combination of all these things, when compared with what is said in other parts of the N. T. respecting the Antichrist, establishes this reference as in the Apostle's mind.—(h) By the use of the words παρουσία, ἀποκαλύψθῃ, ἐπαφάνεια, etc., which are to be accounted for primarily by the desire to present a striking contrast of Antichrist to Christ, the Apostle intends, no doubt, to suggest the idea of some sudden and wonderful manifestation of evil power.

(i) The view which is to be held with regard to what the Apostle had in mind in this passage can hardly be determined from the passage in itself alone. The other passages in the N. T. where this and kindred subjects are alluded to must be considered, and by an examination of them all we must ascertain, as we best may, the general thought of the Apostolic mind on such questions. The conclusions thus derived will have an important bearing here. As for the passage itself, its indications are (1) that the error of the Thessalonians consisted in supposing the end to be in the very nearest future—just upon them; (2) that that which was to precede the end had already begun its work; (3) that this was an evil development in the religious, not in the political sphere; (4) that the restraining force, evidently not being the true religion or the Divine power (see the closing words of ver. 7), was probably political or governmental; (5) that the final extreme development of the evil, which was to follow the removal of the restraining force, was such that it could be described as the revelation of *the man of sin*, i. e. the description involves either striking personification or definite personality; (6) that the *man of sin* was to continue in the exercise of his power until the Parousia, when he was to be destroyed by the manifested power of Christ. These indications point towards a continuous development of evil from the time which was present to the writer and readers (but in a somewhat hidden way, or under special limitations from a power beyond itself), and towards a subsequent sudden outburst of its force, which outburst was to be in the form of an apostasy, i. e. a falling away within the Christian body itself. There is evidently here somewhat of a kindred conception to that which we discover in certain parts of the book of Revelation, and which is hinted at in I. John, II. Peter, and elsewhere.—(j) The Apostle speaks of the temple of God, which may refer to the temple at Jerusalem. He also uses the two phrases, τὸ κατέχον and ὁ κατέχων, which may refer to the Roman government and the Roman emperor. He also refers to the restraining power as known to the readers, which fact may easily find an explanation for itself—and may, at the same time, furnish an explanation for the indefinite character of the expression used to describe it—if it be taken as meaning the Roman government. It can hardly be affirmed, however, that these different expressions *must* have the reference mentioned.—(k) If the Apostles expected the Parousia in their own life-time,



or thought of it as possibly coming within a short period, it would be very natural for them to think of, and picture before their readers, the approaching evils and calamities by means of words which were applicable to powers or developments of their own age. This would, also, be natural—at least, to some degree—even if they regarded the Parousia as belonging to the remoter and altogether uncertain future.

### LX. 3-12.

With reference to the words and phrases in these verses, the following points may be noticed:—(1) *ἀμαρτίας* (ver. 3) is a characteristic, *ἀπωλείας*, a possessive genitive.—(2) The text-reading *ἀνομίας* is placed in the text by W. and H., Treg., Tisch. 8, with the authorities mentioned in Lünem.'s textual note.—(3) *τὸν ναὸν τοῦ θεοῦ* is referred by Lünem. to the temple at Jerusalem, and he regards this reference as proved by the repetition of the article. Alf. claims that there is no force in this, and cites 1 Cor. iii. 17, where he alleges that *ὁ ναὸς τοῦ θεοῦ* is used in a figurative sense. It may be questioned, however, whether the use is figurative in 1 Cor. iii. 17,—whether the statement of that verse is not made with regard to the actual temple as a holy building, and the application added in *οἵτινες ἑμεῖς ἐστέ, of which (holy) character you are*—therefore one cannot injure or destroy your Christian life without being exposed to Divine punishment. The cases in which *ναὸς* or *ναὸς θεοῦ* are used without the article, in a figurative sense, are not in point against Lünem.'s position. The form of expression is favorable to the definite reference given by Lünem., but whether this reference can be absolutely affirmed may be considered doubtful.—(4) The change from *τὸ κατέχον* to *ὁ κατέχων* is indicative of a person as exercising the restraining power. Like the *ἄνομος* and the Lord, this third power is presented as a person. The conception of the writer is after this manner; but, while this conception may accord with reality, the representation may perhaps, on the other hand, be figurative, i. e. personification only.—(5) In ver. 7, R. V. supplies *ἐστὶ* after *μόνον*, in the text, ("only there is one that restraineth until," etc.), but adopts, in the margin, the other construction ("the mystery of lawlessness doth already work, only until," etc.). The latter interpretation, which is probably correct, recognizes a special emphasis in the word *μυστήριον*. It is working as a mystery; it will afterwards come to a revelation.—(6) Evidently vv. 9, 10 relate to what follows the *παρουσία* of the lawless one and precedes that of Christ. There is a period of open working of *ἀνομία*, after the working as a mystery is ended and the restraining power has been taken out of the way. What is to be the length of this period is not stated, but the first impression upon the reader would naturally be that it was not to be very long-continued. The parallelism between the working of the *ἄνομος* and Christ, is still kept up in these verses by *σημεῖους*, etc.—*ψεύδους* and *ἀπάτη ἀδικίας* mark the contrast.

### LXI. Vv. 13-17.

(a) The connection of the Hortatory Section of the Epistle, ii. 13-iii. 15, with what precedes is only through the contrast between the persons alluded to in vv. 11, 12, and the Apostle and his readers—that which befalls the former and that for which the latter have been chosen of God. There is no exhortation which connects itself immediately with the suggestions of vv. 2 ff.,—at the most, only a general one, such as we find in ver. 15.—(b) The hortatory section opens with

thanksgiving—in its form precisely like that of i. 3; and the mingling of thanks and exhortation is similar to what may be observed in 1 Thess. This intermingling of the two belongs, in both alike, to the character of the letters. The use of *ἀπειλούμεν* with *ἐχάρησαν*, here and in i. 3, is peculiar, being found in no other Epistle. It expresses, with friendly feeling, his sense of the fitness and duty of giving thanks on their behalf; (comp. *καθὼς ἄξιόν ἐστιν* i. 3).—(c) That *εἰζατο ἀπ' ἀρχῆς* (ver. 13), though Paul does not use these words elsewhere in this sense, refers to God's election from eternity, is put beyond any considerable doubt, by the fact that it is a choice to salvation (*εἰς σωτηρίαν*), and by the fact that the divine call follows it (*εἰς ὃ ἐκάλεισεν*). The ground of thankfulness in the Apostle's mind probably included both the choice and the call. The choice of God is said to move in the sphere of sanctification, etc., as, in 1 Cor. vii. 15, His call is said to move in the sphere of peace (comp. also 1 Thess. iv. 7, *called in sanctification*), because there is no divine purpose of salvation except as the sanctifying power of the Spirit and belief of the truth have their true influence in the soul. *Εν* of this verse is, thus, rather the common *ἐν* denoting the sphere in which, than an instrumental preposition.—(d) In view of this divine election to salvation in the sphere of sanctification and faith, the exhortation of ver. 15 is given to stand fast, and also to hold fast the *παράδοσεις* which they had been taught. As these instructions include those which were *δι' ἐπιστολῆς*, that is, the First Epistle, and as that epistle contains suggestions with regard to the Parousia, it may be that there is some reference to the errors into which they had fallen on this subject, and which he was writing this letter especially to correct. But such a reference, if this be the fact, is only incidental, and the exhortation is intended to cover all the instructions which he had given them. Comp. *στηριξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ* (ver. 17).—(e) The union of God and Christ as the subject of a verb in the singular number, which has been already noticed in Note LII. (1 Thess. iii. 11), is found again in ver. 16 of this chapter; and here it will be observed that Christ is placed first. In the uniting of Christ with God, in sentences which refer to the divine work in the soul and in redemption, the Apostle thus, in these earliest letters, goes as far as is possible. It is interesting to notice how, under the influence of circumstances which more fully called forth the expression of his thought in the latest letters addressed to the churches, he rises in his statements to the highest limits which epistolary and popular language allowed. The movement of expression from the one to the other is in the line of the setting forth of the same idea of Christ's relation to the Father. The line begins with the close union of the Father and Christ as the common subject of one verb; it ends with the declaration that the fullness of *θεότης* dwells in Christ. The union of the two in the words, at the beginning, may not necessarily involve their oneness in essence. But the declaration, at the end, may lead us to the conviction, that, in thus uniting them at the beginning, Paul did so because he believed them to be one.—(f) The word *ἀποτίαν* (ver. 16) is used, probably, because the consolation or comfort of the Christian life takes hold upon the eternal life.

## CHAPTER III.

VER. 3. Instead of the *Receptus* ὁ κύριος, A D\* F G 71, Vulg. It. Copt. Arm. in marg. and some Latin Fathers have ὁ Θεός. Accepted by Lachm. But πιστὸς δὲ ἐστὶν ὁ κύριος does not elsewhere occur, whilst πιστὸς ὁ Θεός is a usual form. Comp. 1 Cor. i. 9, x. 13; 2 Cor. i. 13. Therefore the former might have been corrected according to the latter. ὁ κύριος is attested by B (e sil.) D\*\*\* E K L N, almost all min., most versions, many Greek Fathers, and Hier.—Ver. 5. τὴν ὑπομονήν] The Elz. reads ὑπομονήν. Against all uncial mss. (also N), most min., and many Greek Fathers. Ver. 6. Instead of παρέλαβον (D\*\* D\*\*\* E K L N\*\*\*\* 23, 31, *al.*, pl. edd. Aeth. Syr. p. Slav. Vulg. Clar. Germ. Bas. [alicubi] *al.*, Cypr. [ter] Lucif. Aug. Ambrosiast. ed. Pelag. received by Matth. and Scholz, preferred also by Reiche), Elz. reads παρέλαβε (very weakly attested, namely, only by 8, 49, 57, 71, Syr.); Lachm. reads παρελάβετε (after B F G 43, *al.*, Copt. Arm. Antonius, Theodoret [sem.], Ambrosiast. ed. Auct. de sing. cler.); Griesbach, Tisch. Alford and Ellicott read παρελάβοσαν (after A N\* Bas.; D\* has for it the simple verb ἐλάβοσαν). παρέλαβε and παρελάβετε are corrections, and not so well attested as the third person plural. But the Alexandrian form παρελάβοσαν merits the preference before παρέλαβον, as the less usual form in the N. T., which on that account might easily have led to an alteration.—Ver. 8. Instead of the *Receptus* νύκτα καὶ ἡμέραν, B F G N 17, *al.*, Chrys. ms. Damasc. (sem.) have νυκτὸς καὶ ἡμέρας. Received by Lachm. and Tisch. 8. Against the preponderating authority of A D E K L, the great majority of min., and many Fathers, and the probable conformity to 1 Thess. ii. 9, iii. 10.—Ver. 12. Elz. Tisch. 2 read διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Lachm. Tisch., 1, 7 and 8, Alford and Ellicott read ἐν κυρίῳ Ἰησοῦ Χριστῷ. The latter is required by A B D\* E\* F G N\* 17, 31, *al.*, Vulg. It. Goth. Copt. *al.*, Damasc. (sem.) Ambrosiast. Aug. Pel.—Ver. 13. Elz. reads μὴ ἐκκακίσητε. Instead of this, Lachm. Schott, Tisch., Alford and Ellicott have preferred μὴ ἐγκακίσητε, after A B D\* N (Tisch. 7: μὴ ἐνκακίσητε). But the latter is a probable correction, as the writing ἐκκακεῖν, instead of ἐγκακεῖν, never occurs with certainty elsewhere than in the N. T. and in the writings of the Fathers. Comp. Meyer on 2 Cor. iv. 1.—Ver. 16. Elz. Tisch. 2, 7 and 8, and Ellicott read τρόπῳ. Lachm. and Tisch. 1 read τόπῳ, after A\* D\* F G, 17, 49, Vulg. It. Goth. Chrys. Ambrosiast. Pel. Commended to attention by Griesb.; already preferred by Piscator, Beza, and Grotius. But τρόπῳ (attested by A\*\* B [e. sil.] D\*\*\* E K L N, almost all min. Syr. utr. Copt. *al.* m. Theodoret, Damasc. *al.*) decidedly merits the preference on account of the sense, and might, on account of the more frequent form ἐν παντὶ τόπῳ (1 Cor. i. 2; 2 Cor. ii. 14; 1 Tim. ii. 8), be easily transformed into τόπῳ. Also Bouman (*Chartae theologicae*, lib. I. p. 67) considers τρόπῳ as the original; but then he advances the following supposition for the origin of the false reading τόπῳ: “Proxime cum praecessisset διὰ παντός *omni tempore*, dictionis elegantiam ac concinnitatem hoc requirere putarunt librarii, ut nihil potius adji- ceretur quam ἐν παντὶ τόπῳ *omni loco*; quippe qui *temporis ac spatii* notiones fre- quentissime conjungi, pro sua scilicet sapientia, optime novissent.”



Vv. 1-5. Paul requests the Thessalonians to pray that the gospel may be more widely diffused, and that he himself (and his companions) might be delivered from the persecutions to which he was exposed. He then expresses his trust that the Lord will assist the Thessalonians, and also declares his confidence that they will obey *his* (the apostle's) *commandments*, and he unites therewith an additional benediction.

Ver. 1. [On vv. 1-5, See Note LXII. page 632.] Τὸ λοιπὸν] see on 1 Thess. iv. 1.—περὶ ἡμῶν] *on our behalf*. But the apostle's wish is completely unselfish, as he refers to the promotion of Christianity, and to himself only so far as he stands in connection with that object.—ἵνα] comp. on i. 11.—ὁ λόγος τοῦ κυρίου] *Genitive subjectivus*; see on 1 Thess. i. 8.—τρέχει] *may run*. A representation of quick and unimpeded advancing.—δοξάζεται] is passive: *may be glorified*. Pelt erroneously understands it as middle. But the gospel is only *glorified* when it is recognized as what it is, namely, as a δύναμις Θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι (Rom. i. 16). Nicolas de Lyra arbitrarily limits the verb to the “*miracula, veritatem ejus declarantia*.”—καθὼς καὶ πρὸς ὑμᾶς] *even as it is among you*. A laudatory recognition of the eager desire for salvation, with which the *Thessalonians* surrendered themselves to the preaching of the gospel. Comp. 1 Thess. i. 6 ff. The words are closely connected with καὶ δοξάζεται. According to Hofmann, with whom Möller, although wavering, coincides, the words are to be united with τρέχει, passing over καὶ δοξάζεται. Incorrectly, because δοξάζεται is a higher idea than τρέχει, whilst it adduces that point by which the external act of τρέχειν can only receive its internal value. Accordingly καὶ δοξάζεται is too important to be considered only as a subsidiary point “*appended*” to τρέχει.—πρὸς ὑμᾶς] see on 1 Thess. iii. 4.

Ver. 2. In deliverance from his adversaries lay the condition that he, the apostle, could work the more effectively for the diffusion of the gospel.<sup>1</sup>—ἄτοπος] is used of that which is not in its right place. Used of persons, it denotes one who does or says that which is inappropriate under the circumstances. Thus it is equivalent to *ineptus* (Cic. *de orat.* ii. 4). From “*propriety*” it passes to its wider ethical meaning, and is used of men who act contrary to human or divine laws. Thus it receives the general signification of *bad* or *godless*.<sup>2</sup>—But the Thessalonian Jews are not to be understood by the ἄτοποι καὶ πονηροὶ ἄνθρωποι, from whose persecution the apostle had already, at an earlier period, frequently suffered (so, as it would seem, Pelt), for their influence hardly extended to Corinth. Persons must be meant who were then present in *Corinth itself*. But we are not to think on *Christians* who were only so in name (Zwingli, Musculus, Hemming, Flatt, Schrader, and others), and particularly on *false teachers among the Jewish Christians* (Schott), but on *fanatical Jews*.<sup>3</sup> Comp. Acts xviii. 6, 12 ff. That the adversaries of the apostle could not have been already Christians, follows from the inferential clause setting forth

<sup>1</sup>Theodoret: Διπλὴ μὲν ἡ αἵτησις εἶναι δοκεῖ, μία δὲ ὁμῶς ἐστίν· τῶν γὰρ πονηρῶν ἀνθρώπων ἡττωμένων, ἀκωλύτως καὶ ὁ τοῦ κηρύγματος συντρέχει λόγος.

<sup>2</sup>See examples in Kypke, *Observ.* II. p. 145 f.; Loesner, and Wetstein.

<sup>3</sup>Hammond also finds here another reference to the Gnostics!

the naturalness of the existence of such people, οὐ γὰρ πάντων ἡ πίστις, *for faith is not an affair of all, i. e. it finds not a place among all, all have not a susceptible heart for it.*—ἡ πίστις] on account of the article, can only denote *the Christian faith simply and generally*. To understand the expression of *fidelity* or *honesty*, with Schoettgen, Moldenhauer, Koppe, Bolten, Krause, Flatt, and others, is as incorrect as to interpret it of *true* faith, with Schott. For in the first case οὐ γὰρ πάντες πιστοί would require to have been written, and in the second case οὐ γὰρ πάντων ἡ πίστις ἀληθής.

Ver. 3. A contrast to οὐ γὰρ πάντων ἡ πίστις, with a play upon the word πίστις, and a return to the statement in ii. 16, 17.—ὁ κύριος] not a designation of *God* (Schott, Schrader, Olshausen, and Hilgenfeld, *Ztschr. f. wiss. Theol.*, Halle 1862, p. 261), but of *Christ*. His *faithfulness* consists in this, that He, as Protector of the church, watches over the continuance of the faith, and effects its diffusion in spite of all ἀτοποι and πονηροί. Strikingly, Calvin: "Ceterum de aliis magis quam de se anxium fuisse Paulum, ostendunt haec ipsa verba. In eum maligni homines improbitatis suae aculeos dirigebant, in eum totus impetus irruebat: curam interea suam *ad Thessalonicenses* convertit."—τοῦ πονηροῦ] is, by Calvin, Musculus, Estius, Piscator, Menochius, Nat. Alexander, Benson, Bengel, Baumgarten, Moldenhauer, Macknight, Olshausen, Hofmann and Ellicott, also Cornelius a Lapide, Er. Schmid, and Beza, though not decidedly held by the latter, understood as *masculine*, accordingly as a designation of the *devil*. In itself nothing can be objected against this interpretation, as in Matt. xiii. 19 and elsewhere frequently in the N. T., also with Paul in Eph. vi. 16, ὁ πονηρός is found in this sense. But here this interpretation is untenable, because ὃς στήριζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ evidently resumes στήριζαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ, ii. 17, and only arranges it positively and negatively. But if τοῦ πονηροῦ corresponds to the negation of the position ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ, it must be *neuter*, and denote *moral evil* generally. But it would be arbitrary to make this neuter equivalent to τῶν πονηρῶν ἀνθρώπων, to which Koppe and Flatt give their countenance.

Ver. 4. The apostle has confidence in *Christ* that He will come to the assistance of the Thessalonians, promoting their faith and protecting them; but he is likewise confident in *them*, that they on *their* part will not fail in *obedience to the apostle's commands*. Thus the apostle paves the way for a suitable transition to the exhortation in ver. 6 ff.—ἐν κυρίῳ] a statement of the element of his confidence annexed to πεποιθामεν ἐφ' ὑμᾶς, in order to express that the apostle's confidence in his readers was one *founded on Christ*, caused by the participation of Christianity. Comp. Gal. v. 10; Phil. ii. 24; Rom. xiv. 14.—ἐφ' ὑμᾶς] see Meyer on 2 Cor. ii. 3.—καὶ ποιεῖτε] does not still belong to the protasis (see Erasmus on the passage), but begins the apodosis.

Ver. 5. A fresh involuntary effusion of *piety* on the part of the apostle, by means of which he calls down the divine blessing on every action of

<sup>4</sup>On the form of the expression, compare the well-known proverb: Οὐ παντὸς ἀνδρὸς ἐς

Κόρινθόν ἐσθ' ὁ πλοῦς (Strabo, viii. 6. 20, ed Siebenk.; Suidas, T. 2, p. 739).

man as a condition of its success.<sup>1</sup> To assume that ver. 5 was added by Paul, because he could not yet entirely trust the Thessalonians (de Wette), is without foundation.—ὁ κύριος] *Christ*, as in vv. 3, 4.—κατευθίναί ἑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ] *direct your hearts to the love of God*, namely, in order to be filled and pervaded by it, not in order to remain contemplating it (Koppe, Olshausen).—ἡ ἀγάπη τοῦ Θεοῦ] is not “amor a deo praeceptus” (Clericus), or “amor, quem deus hominum quasi infundit animis” (Pelt), also not the love of God to men, which was to be the pattern for Christian brotherly love (Macknight, Koppe), or, more specially, the manifestation of the love of God in Christ and in His work of redemption (Olshausen, Riggenbach); but *love toward God (Gen. object.)*. Paul wishes the Thessalonians to be inspired with it, because it is the centre uniting all commandments; comp. Matt. xxii. 37 ff.—καὶ εἰς τὴν ἐπομονὴν τοῦ Χριστοῦ] Oecumenius, Ambrose, Faber Stapulensis, Erasmus, Vatablus, Cornelius a Lapide, Beza, Bernard a Piconio, and Benson, to whom recently Hofmann has attached himself, understand by this the patient *waiting for Christ*, that is, for His coming. Erroneous, because—(1) ἀραμονήν (comp. 1 Thess. i. 10) would require to be written instead of ἐπομονήν; and (2) the idea of *patient waiting*, by which addition the statement becomes only suitable, would require to be expressly brought forward by an additional clause. The *steadfastness of Christ (Gen. possessiv.)* is meant, inasmuch as the endurance which the Christian manifests in tribulation for the sake of the gospel is in its nature nothing else than the steadfastness which was peculiar to Christ Himself in His sufferings. Comp. the analogous expression τὰ παθήματα τοῦ Χριστοῦ, 2 Cor. i. 5, and Meyer *in loco*. The simple genitive cannot express *steadfastness for the sake of Christ*, as it is usually explained.

Vv. 6-15. Dehortation from a disorderly and idle life in the church. Paul had already touched upon this subject in his First Epistle (iv. 11, 12, v. 14). But here it is more expressly treated, and also with greater severity, because, without doubt, in the restless and fanatical excitement of spirits on account of the advent, this evil had greatly increased instead of diminishing. Paul represents the core of the church as free from this fault; he exhorts them to withdraw themselves from every Christian brother living disorderly, in order to bring him to shame and amendment. Only in ver. 12 does he direct his apostolic word to the erring brethren themselves.

Ver. 6. [On vv. 6-18, see Note LXIII. pages 632, 633.] Παραγγέλλομεν δέ] An application of the general ἡ παραγγέλλομεν, ver. 4, to a special case.—ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰ. Χρ.] belongs to παραγγέλλομεν, not to what follows. A solemn reference to the high authority for this injunction. Comp. 1 Cor. v. 4.—στέλλεσθαι ἀπὸ παντός] *to withdraw himself from every one, to avoid his company*. Comp. ἐποστίζλιν ἑαυτὸν, Gal. ii. 12, and ἐποστίζλειςσθαι, Heb. x. 38.—ἀτάκτως] see on 1 Thess. v. 14.—κατὰ τὴν παράδοσιν, ἣν κ.τ.λ.] refers not to instruction by the *example* of the apostle (Chrysostom, Theodoret,

<sup>1</sup> Theodoret: Ἀμφοτέρων ἡμῖν χρεῖα, καὶ προθέσεως ἀγαθῆς καὶ τῆς ἀνωθεν συνεργείας.



Occumenius, Theophylact, Hofmann), which is first mentioned in what follows, but to the definite instruction which the apostle had given to them *orally*, during his presence at Thessalonica (comp. ver. 10; 1 Thess. iv. 11), and then confirmed *by writing* 1 Thess. iv. 11, 12).—*παρελάβοσαν*] A well-known *constructio ad sensum* adapted to the collective form *ἀπὸ παντὸς ἀδελφοῦ*. See Kühner, II. p. 42.<sup>1</sup>

Ver. 7. Confirmation of *κατὰ τὴν παράδοσιν, ἣν παρελάβοσαν*. The instruction imparted was sufficiently known to the readers: what Paul commanded, he practically exhibited by his own conduct.—*αὐτοί] ye yourselves*, without it being necessary for *me* to speak much about it.—*πῶς δεῖ μιμεῖσθαι ἡμᾶς*] a concise expression, meaning: What is your *incumbent* walk, and how, in consequence of it, ye will be my *imitators*.—*ὅτι] for*. Unnaturally, Hofmann: *ὅτι* is to be translated by *that*, and is added as a parallel expression to *πῶς δεῖ μιμεῖσθαι ἡμᾶς*, in which also ver. 9 is absorbed.—*ἀτακτεῖν*] equal to *ἀτάκτως περιπατεῖν*, ver. 6. Only here in the N. T.

Ver. 8. See on 1 Thess. ii. 9.—*δωρεάν]* *by way of gift*.—*ἄρτον φαγεῖν]* *to eat bread* (Mark iii. 20; Luke xiv. 1; *ἄρτον ἐσθίειν*, Matt. xv. 2), has as the Hebrew *אָכַל* (Gen. xliii. 25; 2 Sam. ix. 7; Prov. xxiii. 6, etc.) the idea of *eating generally*, so that it is not to be distinguished from the simple *φαγεῖν* (Mark vi. 31) or *ἐσθίειν* (ver. 10). *ἄρτον φαγεῖν παρά τινος* denotes: *to have maintenance from any one*, without care on our part.—*ἐργαζόμενοι*] is not to be taken in the sense of *temp. finit.* (Flatt and others), but *ἐν κόπῳ . . . ἐργαζόμενοι* is to be taken together, and forms a statement of mode attached to *ἄρτον ἐφάγομεν* in contrast to *δωρεάν*. Yet we may, with Winer, p. 329 f. [E. T. 351], de Wette, Ellicott, and Hofm., assume that to *ἐφάγομεν*, as a contrast to *δωρεάν*, are added first *ἐν κόπῳ καὶ μόχθῳ* taking the place of an adverb, and then to this *νύκτα καὶ ἡμέραν ἐργαζόμενοι* as a parallel clause.

Ver. 9. Paul has indeed the right to be maintained by the churches, but he freely renounces this right, in order to present believers with a good example. Comp. 1 Cor. ix. 4 ff.—*οὐχ ὅτι]* My meaning is *by no means that; by no means as if*. A restriction of the previous statement, in order to prevent a possible misunderstanding. Comp. 2 Cor. i. 24, iii. 5; Phil. iii. 12, iv. 11, 17; Hartung, *Partikellehre*, II. p. 153 f.—*ἐξουσίαν]* *power or authority*, sc. *τοῦ δωρεὰν φαγεῖν ἄρτον*.—*ἀλλ']* sc. *ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι ἄρτον ἐσθίομεν*.—On *ἐαυτοίς*, comp. Bernhardt, *Syntax*, p. 272; Winer, p. 142 [E. T. 150].

Ver. 10. A further reason, along with the example of the apostle, which should preserve them from *ἀτάκτως περιπατεῖν*.—*γάρ]* co-ordinate with the *γάρ* in ver. 7. *καὶ* cannot serve to bring out *ὅτε ἤμεν πρὸς ὑμᾶς* (so Hofmann), so that it would be explained, with Theodoret: *Οὐδὲν καινὸν ὑμῖν γράφομεν, ἀλλ' ἀπερ ἐξ ἀρχῆς ὑμᾶς ἐδιδάξαμεν*. For *ὅτε ἤμεν πρὸς ὑμᾶς* is no new additional idea, but only again resumes what was at least already implied in vv. 7 and 8. *Καὶ* must accordingly be taken with *τοῦτο παρηγγέλλομεν ὑμῖν*, and the emphasis lies on *τοῦτο*, which is placed first. The meaning is: *for even when we were with you, this we commanded you*.—*τοῦτο]*

<sup>1</sup> On the verbal form, comp. Sturz, *de dial. Alex.* p. 60; Lobeck, *ad Phryn.* p. 349.

namely, what follows: *ὅτι εἰ τις κ.τ.λ.*—*ὃς οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθι-  
έτω*] was a Jewish proverb; see Schoettgen and Wetstein *in loco*. It has  
its root in the expression in Gen. iii. 19, that man in the sweat of his brow  
shall eat his bread.—*ὃς θέλει*] Bengel: *Nolle vitium est*.

Ver. 11. The reason for reminding them of this saying, ver. 10. Arbitrarily, Hofmann: γάρ refers to the whole section vv. 6-10. The verb *περιεργάζεσθαι* is only found here in the N. T. (but comp. *περιεργος*, 1 Tim. v. 13, and τὰ περιεργα πράσσειν, Acts xix. 19). It denotes a bustling disposition busy in useless and superfluous things, about which one should not trouble himself. Paul thinks on the fanatical excitement, on account of which one busied himself about everything except the fulfillment of the duties of his earthly calling. *περιεργαζόμενος* forms a paronomasia with *μηδὲν ἐργαζόμενος*.<sup>1</sup> Comp. Quintilian, *inst. orat.* vi. 3. 54: Afer enim venuste Mallium Suram, multum in agendo discursantem, salientem, manus jactantem, togam dejicientem et reponentem, *non agere dixit sed satagere*.

Ver. 12. Καὶ παρακαλεῖμεν] *sc. αὐτοὺς*.—*μετὰ ἡσυχίας ἐργαζόμενοι*] with quietness, i. e. applying yourself to your earthly calling, subjectively with a quiet and collected mind, and objectively with noiseless modesty. Contrast to *μηδὲν ἐργάζεσθαι ἀλλὰ περιεργάζεσθαι*. Comp. 1 Thess. iv. 11.—*ἐαυτῶν*] emphatic, their own bread, that is to say, their self-earned sustenance, avoiding a maintenance which depends on the charity of others.

Ver. 13. The apostle again turns himself to those who had kept themselves free from this fault.—*ἐκινεῖν*] with the following participle (see Kühner, II. p. 369) denotes *to be weary in doing something*.—*καλοποιεῖν*] cannot signify “to be charitable” (Calvin, Estius, Flatt, Pelt, de Wette, Bloomfield, Ewald, Bisping, and most critics), so that the sense would be: But suffer not yourselves, through those who abuse your charity, to be restrained from exercising charity in general. The verb can only denote, *so act as is right and proper*. Comp. Gal. vi. 9. As Paul still speaks, even in vv. 14, 15, of the special matter which he treated of in the preceding words, *καλοποιεῖν* cannot be understood in its most general sense, but must be referred to the matter in question. Accordingly, the apostle requires that those who had kept themselves free from this fault should not be weary in doing what is right and proper, that is to say, *that they should not suffer themselves to be infected with the evil example given*.<sup>2</sup>

Ver. 14. Διὰ τῆς ἐπιστολῆς] is, by Nicolas de Lyra, Luther, Calvin, Musculus, Hemming, Bullinger, Lucius Osiander, Balduin, Grotius, Calovius, Clericus, Sebastian Schmid, Bengel, Moldenhauer, Zachariae, Koppe, Krause, Pelt, Winer, p. 113 [E. T. 119], and others, united with what follows. It is usually explained: If any obey not my word, note that man to me in writing, *sc. in order that I may direct what punishment is to be inflicted on him*. But this interpretation is to be rejected—(1) on account of the article τῆς, which, if unforced, can only denote a definite epistle lying

<sup>1</sup>Ewald translates it: “nicht Arbeit treibend, sondern sich herumtreibend.”

<sup>2</sup>Also Olshausen understands *καλοποιεῖν* only of doing good in general, but arbitrarily

refers it—because anticipating the contents of ver. 15—to the loving and forbearing treatment of the brethren.

before them, not an epistle to be written only at a later period ; (2) as the inversion of the words: διὰ τῆς ἐπιστολῆς τοῦτον σημειοῦσθε, instead of the natural order: τοῦτον διὰ τῆς ἐπιστολῆς σημειοῦσθε, would not be justified ; (3) lastly, because it is very improbable that Paul should still have retained for himself a statement of the punishment, as he *has* already in ver. 6 stated the mode of punishment, and again repeated it in this verse, commanding them to withdraw from the society of every brother acting contrary to his admonitions. But interpretations in this connection, as that of Bengel: “notate notâ censoriâ, hanc epistolam, ejus admonendi causa, adhibentes eique inculcantes, ut, aliorum judicio perspecto, se demittat,” or that of Pelt: “eum hac epistola freti severius tractate,” alter the idea of the verb σημειοῦσθαι. We are obliged to unite διὰ τῆς ἐπιστολῆς with τῷ λόγῳ ἡμῶν.<sup>1</sup> It was not necessary to repeat the article τῷ before διὰ τῆς ἐπιστολῆς, because τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς is blended into the *unity* of the idea of a *written command*. Comp. Winer, p. 128 [E. T. 135]. ἡ ἐπιστολή denotes the definite Epistle, *i. e.* our Second Epistle to the Thessalonians (comp. 1 Thess. v. 27 ; Rom. xvi. 22 ; Col. iv. 16) ; and the command expressed by that Epistle is the admonition in ver. 12. The meaning is: But if any one acts contrary to my prohibition repeated in this Epistle, *note that man*, *i. e.* *mark him*, *sc.* in order to avoid intercourse with him (comp. 1 Cor. v. 9, 11), and thereby to bring him to shame (and amendment) ; as Paul, explaining himself, expressly adds: καὶ μὴ συναναμίγνυσθε αὐτῷ ἵνα ἐντραπή. This meaning also remains, if, instead of the *Receptus* καὶ μὴ συναναμίγνυσθε, we read, with Lachmann and Tischendorf 1, after A B D\* 8, the infinitive μὴ συναναμίγνυσθαι, only the *form* of expression being changed.—ἐντραπή] is *passive*, not middle (Pelt). Comp. Tit. ii. 8 ; 1 Cor. iv. 14, vi. 5, xv. 24.

Ver. 15. But no hostile feeling against the erring was to be conjoined with this avoidance of social intercourse ; on the contrary, as he is a Christian brother, advice and admonition are not to be omitted in order to convert him from his error by convincing reasons.—ὥς] united with ἡγεῖσθαι, otherwise unusual, brings still more prominently forward the subjective notion or representation implied in the verb. In a corresponding manner ὥσπερ occurs with ἡγεῖσθαι in the LXX. Comp. Job xix. 11, xxxiii. 10.

Ver. 16. The apostle, hastening to a conclusion, annexes a *benediction* to the exhortation. By ὁ κύριος τῆς εἰρήνης is meant not God, but *Christ*, and the genitive designates Him as the *Creator and Producer* of εἰρήνη.—τῆς εἰρήνης and τὴν εἰρήνην] are usually interpreted, either of *mutual harmony* or of *peace of mind* (or even, as *e. g.* by Schott, of *both together*, external and internal peace). The first-mentioned interpretation is untenable, because there is in the Epistle not the slightest trace of *dissensions* in the church ; and the shift that the fanatical excitement in the church, and

<sup>1</sup>So, correctly, Chrysostom, Clarius, Estius, Piscator, Andrew Osiander, Aretius, Menochius, Vorstius, Cornelius a Lapide, Beza, Fromond., Hammond, Nat. Alexander, Joachim Lange, Harduin, Whitby, Benson,

Bolten, Flatt, Schott, Olshausen, de Wette, Baumgarten-Crusius, Bloomfield, Alford, Ewald, Bisping, Ellicott, Buttmann, *Gramm. des neuest. Sprachgebr.* p. 80 [E. T. 92] ; Hofmann, Riggensbach, and others.



the idleness consequent upon it, *might* lead to external disquiet, and accordingly the wish of the apostle was occasioned with a view to the future, is far-fetched and arbitrary, because Paul prays for what was *immediately* to occur. There is nothing against the second interpretation, as calmness of mind or peace of soul is undoubtedly indicated by *εἰρήνη* (Phil. iv. 7). See Meyer and Weiss *in loco*. Yet it is also admissible to understand *εἰρήνη* both times (corresponding to the Hebrew שָׁלוֹם; see Fritzsche, *ad Rom.* I. p. 22 ff.) in the sense of *salvation* or *blessing*, and, indeed, on account of the article *τῆς* and *τῇ*, of the definite,—that is to say, the specifically *Christian* blessing or salvation. This interpretation is also supported by the fact, that as *χάρις καὶ εἰρήνη* at the commencement of the apostolic Epistles corresponds to the *Salutem* or *εὖ πράττειν* of profane writers, so the apostolic benediction at the *conclusion* of the Epistles is nothing else than the Christian transformation of the usual *Valete* or *ἐρρωσθε*.—*διὰ πάντων*] *always*, Rom. xi. 10; Matt. xviii. 10; Acts ii. 25.—*μετὰ πάντων ὑμῶν*] accordingly even with the *ἀτάκτως περιπατοῦντες*.

Vv. 17, 18. Autographic salutation, with a repeated benediction. Paul had *not* written the letter with his own hand, but *dictated* it. Comp. Rom. xvi. 22; 1 Cor. xvi. 21; Col. iv. 18.—*ὡς*] does not stand by attraction for *ὅς*, nor also does it bring forward a simple *special* point from the foregoing (so Wieseler on Gal. vi. 11; and Laurent in the *Stud. u. Krit.* 1864, p. 639; *Neutestam. Studien*, Gotha 1866, p. 5: "*which*, namely, the autographic writing"), but it refers to the *whole* preceding idea: *which circumstance of the salutation now written*.—*σημεῖον*] *a sign*, i. e. *a mark of authenticity*. Comp. ii. 2. Chrysostom, Theodoret, Theophylact, Bullinger, Estius, Piscator, Menochius, Cornelius a Lapide, Er. Schmid, Beza, Joachim Lange, Harduin, Benson, Bengel, Moldenhauer, Zachariae, Baur (*Paulus*, p. 489), Hofmann, Riggensbach, and most critics, incorrectly find this mark in the addition of the words following in ver. 18; for the autographic *salutation* is *expressly* designated as this mark. But a *salutation* and a *benediction* are different from each other.—*ἐν πάσῃ ἐπιστολῇ*] *in every Epistle*, can only be referred to all the Epistles which the apostle has, perhaps, at a later period, still to write to the *Thessalonians*. For only for the *Thessalonians*, who had already been actually deceived by a false Pauline Epistle, and led into error, was such a precaution of practical importance against a new deception. Besides, if *ἐν πάσῃ ἐπιστολῇ* is to be understood absolutely instead of relatively, the autographic salutation would be found in *all* the Epistles of the apostle. But it is only found in 1 Cor. xvi. 21 and Col. iv. 18.—*οὕτως γράω*] *thus*—that is to say, in such characters as are given in vv. 17 and 18—I *write*. The handwriting of the apostle was accordingly still unknown to the readers. From this it follows, that also the First Epistle to the Thessalonians was not written by the apostle's own hand. Moreover, Zeltner (*de monogrammate Pauli*, Altorfii 1721), Bengel, and Moldenhauer erroneously—because transferring a modern custom into antiquity—consider that we are here to think on characters *artificially twisted into a monogram by the apostle and rendered incapable of imitation*. Against Zeltner, see Wolf, p. 402 ff.

## NOTES BY AMERICAN EDITOR.

## LXII. Vv. 1-5.

(a) In 1 Thess. λοιπόν (iv. 1) introduces the Hortatory section. It follows a passage of a kindred sort to that in ii. 16, 17 of this epistle. The similarity in the two cases is noticeable. It is worthy of remark, however, that, in the first epistle, the passage answering to ii. 16, 17 contains the prayer that God would open the way for the Apostle's return to them, and would establish and confirm them in holiness, and λοιπόν opens an exhortation to walk according to what he had taught them. Here, on the other hand, the exhortation to hold fast his instructions, and the prayer for their confirmation, both precede τὸ λοιπόν, while this adverbial expression introduces a request for their prayers that he might have freedom in preaching everywhere, and might be delivered from those who would hinder his work. And then, by a sort of repetition, thoughts corresponding with those of ii. 16, 17 are added in iii. 3-5.—(b) The request which he makes, in asking for their prayers for himself, is that the word of the Lord may have free course and be glorified. He undoubtedly has in mind, however, the preaching of the word by himself and his companions, as the prominent thought.—(c) From the suggestions of both epistles we must believe the persons alluded to in ver. 2 to be Jewish enemies, to whom the word ἀτόπων would seem peculiarly applicable.—(d) The question as to whether τοῦ πονηροῦ of ver. 3 is masculine or neuter, is hardly to be answered with confidence. The argument in favor of the neuter, which is urged by Lünem. and Alf.—that ii. 17 suggests it—is of quite doubtful force, because τὸ λοιπόν makes a new paragraph and allows a new thought. The argument derived from a supposed reference to the Lord's prayer (Ell. and some others) is not to be pressed, because this reference is very questionable. The similarity in the two passages may be merely fanciful. The fact that there has been no reference to Satan in the context, and that the following verse, which seems to be in a certain connection with this verse, speaks of confidence that the readers both were doing and would do *the things* which had been enjoined as Christian duty, may be considered as favoring the neuter. Rob., Grimm., A. V., Noyes tr., de W., Alf., Lünem. and others hold that it is neuter. R. V., Ell., Davidson tr., Bib. Comm., Mason, Words., Hofm., Olsh., Calv., and others regard it as masculine.—(e) With ver. 4, ii. 15 and 1 Thess. iv. 1 may be compared. In the last-mentioned verse, he prays that, as they are now walking according to what he had taught, *they may do so* in the future; here, he expresses confidence that they *will do so*.

## LXIII. Vv. 6-18.

(a) With ver. 6 comp. 1 Thess. v. 14 and iv. 11. The exhortation with regard to these disorderly persons is presented here more in detail. It would appear from this fact, that some increase of the evil indicated may have taken place since the first letter, or that he may have received more definite information concerning it. The latter seems to be clearly indicated in ver. 11. He recalls his own course of action and example when he was in their city, which in 1 Thess. ii. he had mentioned by way of reminiscence, and urges it as an example which they should imitate. The correspondence in expressions with the first epistle is very striking.

—(b) Ver. 10 seems to show that this tendency to give up this world's work was an attendant, in many cases, upon the entrance into the Christian life—the new thoughts, the spiritual atmosphere, the future, making the daily duties in earthly things seem unnecessary. Warnings against tendencies to such errors in different lines are given in the N. T., and must have been found needful by the Apostolic preachers.—(c) *περὶ πραγμάτων* (ver. 11) as contrasted with *ἐργαζομένους*, implies a busying themselves with things belonging to the sphere of others, and neglecting those of their own sphere. The very strong word *ἀλλοτρίων πιακῶν* used in 1 Pet. iv. 15 may be compared.—(d) The fact that the exhortation and suggestion of vv. 6 ff. and the exhortation in ver. 12 (*ὅτι μετὰ ἡσυχίας κ.τ.λ.*) are in each of the two Epistles so closely connected with the passage which relates to the Parousia—that of ver. 12 following it in this Ep., and immediately preceding it in 1 Thess. (iv. 11)—is, not improbably, indicative of a connection between the mistaken notions, which members of the Thess. church had respecting the time of that great event, and their neglect of their earthly business. These mistaken notions may have been a cause of this neglect. But the most that can be affirmed with respect to such a connection is a possibility or probability, not a certainty.—(e) The reference of *διὰ τῆς ἐπιστολῆς* (ver. 14) to the present letter is satisfactorily proved by the considerations which Lünem. sets forth. The reference of *κίριος* (ver. 16) which he gives is, also, to be adopted as probably correct. Elsewhere, when referring to God in such a phrase, the Apostle uses the words *ὁ θεὸς τῆς ἐιρήνης*, as Alf. remarks.—(f) The addition of the autograph passage vv. 17, 18 is perhaps connected with the fact that a letter had been received by the church which claimed to be his, but was not actually so (see ii. 2). It is probable that such autograph additions were made in his subsequent epistles generally or always, and not merely in letters to this church. That he has special reference, however, in the words as here used, to what he might have occasion to write to the Thess., is not improbable.





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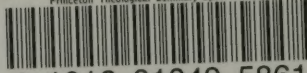
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